

SIXTY-EIGHTH

SEMI-ANNUAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, October 4th, 5th and 6th, 1897,  
with a Full Report of the Discourses.

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ALSO, AN ACCOUNT OF THE

General Conference OF  
THE Deseret Sunday School Union.

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# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY.

The Sixty-eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m. on Monday, October 4, 1897, President Wilford Woodruff presiding.

Of the general authorities present on the stand there were of the First Presidency—Wilford Woodruff, George Q. Cannon and Joseph L. Smith; of the Quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill and Anthon H. Lund; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjelsted, B. H. Roberts, George Reynolds and Jonathan G. Kimball; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

Heber J. Grant of the Quorum of the Twelve was absent in consequence of his being in feeble health.

Conference called to order by President George Q. Cannon.

The choir sang:

"Zion stands with hills surrounded—  
Zion kept by power divine;  
All her foes shall be confounded,  
Though the world in arms combine."

Opening prayer by Elder Anthon H. Lund.

Singing by the choir:

"Captain of Israel's host, and Guide  
Of all who seek the land above.  
Beneath the shadow we abide—  
The cloud of Thy protecting love."

PREST. WILFORD WOODRUFF.

#### OPENING REMARKS.

I thank God my Heavenly Father that I have again the privilege of meeting with the Church of Jesus Christ of Latter-day Saints in the capacity of a Semi-Annual Conference. This is our Sixty-eighth Semi-Annual Conference. We have passed through a great variety of history from the organization of the Church until the present day. I trust that while we are assembled together during this Conference the Spirit of God may be with us, and with the Apostles and Elders who are called upon to speak to us, that we may be edified by the principles of the Gospel of Jesus Christ, the Son of God, and be prepared for that work which still rests upon us to carry out. We have a great work upon our hands. It has been a labor from the organization of the Church until the present time. We have the world to preach to. That is one of the duties God requires at the hands of the Elders of Israel. We are held responsible for this work and the building up of the kingdom of God according to the best light and knowledge and revelation which God has given unto us. We ought to be thankful to the Lord for His mercies unto us. I feel as though His hand has been visible in the establishing of His Church here in the Rocky Mountains, from our first arrival as Pioneers in the valleys of the mountains, when we found a barren desert, until the

present. The hand of the Lord has been with this people and with the Elders of Israel, and will continue to be. The Lord is in earnest, in fulfillment of His promises from the creation of the world down to this day, with regard to His dispensations to man. I hope and trust that while we dwell in the flesh we all may realize and understand this. It is a great blessing to receive the Gospel of Christ, to receive the Holy Priesthood, and to be called to labor in the Priesthood for the salvation of the children of men. This labor is upon us and will remain upon us until the coming of the Son of Man in the clouds of heaven, to reward every man according to the deeds done in the body.

I pray God to bless you and to pour out His Spirit upon us all, that while we are assembled together in this capacity we may have union of heart and spirit, and the Spirit of God resting upon us, to dictate and direct us in our labors. Amen.

#### ELDER ANTHON H. LUND.

*Missionary Work Effective.—Good Effect of Conferences.—Object of the Saints to Build up Zion*

I am pleased to have the privilege this morning of meeting with you, my brethren and sisters, and of hearing our President address us. I am glad that he is with us and able to talk so that we can all hear him. This has been our Jubilee year—fifty years since we arrived in these mountains; and we have all reflected more or less upon the history of Zion since the people arrived here when this region was a wilderness. We have made comparisons between today and then, and all have, no doubt, felt to thank the Lord that He has so richly blessed His people, and though they have gone through times of trial, yet they have seen His overruling providences in their behalf. Zion has prospered; the people have been blessed, both temporally and spiritually; and while they have tried to build up Zion at home, they have not forgotten the great duty resting upon them of sending men to the different nations to preach the Gospel. And the Lord has been with them, so that they have been able to bring thou-

sands into the fold of Christ. The best of reports are coming to us from the different missions, showing that the Lord is still with His servants, and that their efforts are crowned with more success than has attended their labors for many years past. This makes us rejoice, seeing the work of God prospering.

We have come together this morning to attend our Conference. I have often thought what a great blessing to the Saints are these conferences, bringing them together from the different parts of Zion, to where they can renew their old acquaintances, and where they can meet together under the spirit and influence of the Lord, and listen to instructions given them which are calculated for their best good. These are times of refreshing unto the Saints. And this is not something which has been evolved out of the system that God has revealed; but it was at first ordained and appointed unto the Saints to come together on these occasions. There is this difference between the work of God and the work of man—the work of God has a perfect Author, what He commands is not an experimental thing, but is something that was seen beforehand. The consequences were known before the law was given. By studying the word of God as given through His prophets, we find that He knew as well thousands of years ago what was for the best good of His people as today, and that when the prophets spoke of Zion they saw it, understood how it should be built, and could foretell the Lord's dealings with His people.

We have come to this country to build up a Zion unto our God. I hope that we have not forgotten the object of our coming. I hope that we can be classed among the laborers in Zion. The Lord has declared that the laborer in Zion shall work for Zion, and he adds, "if they labor for money, they shall perish." I believe it is the Prophet Nephi who wrote these words. He wrote them in a chapter that is devoted to our time. After having described what should come to pass between his day and the present period of time, he speaks of the com-



ing forth of the Book of Mormon and of Zion. I have often thought how strange it is that men cannot see the internal evidence which the Book of Mormon contains of its truth, when they can read passages so plain.

The idea of building up a Zion was not a common idea among the different denominations that Joseph Smith was acquainted with. Men have thought that Mormonism is a system made up of other religions. We deny this. We hold that it is given of God; that it is the same Gospel, the everlasting Gospel, as given in former days to the people, and again restored today. When you examine the Gospel as restored through the Prophet Joseph, you find that it has many characteristics which are not found among other denominations or religions. The idea of gathering was not believed in by any of the religious people then; but in the Book of Mormon, published before this Church was organized, we are plainly told that there should be a gathering; that the people should be gathered from the different nations of the earth.

The Prophet Nephi, in speaking of Zion, gives us characteristics that should be found in the Zion of the latter days. Among them was that there should not be priestcraft; and he defines priestcraft as preaching for gain and for influence among the people. This the Lord forbids. He says that the people should work for Zion. That should be the object of their coming together, the one aim and purpose of their lives—to work for Zion, and not to make anything else the object of their lives. If they make money their object, He says they shall perish. How often have we seen this fulfilled! Those who have forgotten why the Lord called them from their homes and gathered them here, and who have made money their sole object, have perished spiritually; they have lost the faith which was once so strong in their breasts that they were able to leave everything that was dear unto them and gather here. We want to take this lesson to heart. We want to be laborers in Zion, and work for the

cause of Zion, and not for other objects—that is, not to make them the only objects of our lives. It is not forbidden us to work for money. We have to do this, to make our living; but the Prophet meant that we must not make it the sole aim of our lives, to enrich ourselves and gain wealth. The love of money is the root of all evil, has been said, and said truly. Not the money itself; for rightly used, I believe it is a blessing. But I am afraid that many are not willing to use this blessing aright. We certainly should not make it the one thing that we seek. We want to place our labors where they can do the most good for the upbuilding of Zion upon the earth. If we seek first the kingdom of God and His righteousness, these other things, He has promised, shall be added. We have found the kingdom of God; but we want also His righteousness. That means that we do right in all things between man and man, and that we do not forget to do right towards our Heavenly Father, and also towards ourselves.

The Lord has asked us to do certain things. We will find that they are for our own good. These commandments have been given by a kind Father to His children. He has seen our conditions and our circumstances, and what He has ordained has been calculated for our greatest benefit. When such is the case, we should all feel that we want to keep His commandments. We want to benefit ourselves. In fact, this feeling is so strong with us that often we forget what is righteousness, on account of our selfishness. But if we will work truly for our own benefit, then we will keep the laws of God, we will seek His righteousness, we will try to build up His Zion upon the earth, and we will listen to the counsels which He gives us through His servants. If we do this, the greatest amount of happiness will be ours, and we will be able to do our share towards carrying out God's purposes on the earth.

May God bless His Saints. May His kingdom prosper. May His servants be blessed in their labors. This is my prayer, in the name of Jesus. Amen.

**ELDER MARRINER W. MERRILL.**

The Divine Origin of the Church,—Officers not Self-appointed,—Profanity Condemned,—Obedience Brings Harmony,—Each May Have a Witness of the Truth,—A Prediction Fulfilled,—Safety in Counsel.

I have an evidence of the truth of this work. I have a testimony from the Lord. I know that this work is true. I know that Joseph the Prophet was chosen as an instrument in the hands of the Lord to establish the Gospel in the earth in this dispensation. I had evidence of this a great many years ago. It has been over forty-four years since I became associated with the Saints in these mountains, and I have been like the rest of you, I have had my trials, my dark times, and periods of affliction and sorrow. I believe that all Saints have their trials, if they are trying to do right and serve the Lord. The Spirit of the Lord has not always been with me. I have been left to myself many times. But in these times of trial, the testimony that I had from the Lord of the truth, of the divinity of this work has been a great consolation to me. I have not lost it yet. I hope I may never lose it. I believe it is possible for people to lose the testimony and evidence they have had in regard to this work, and to get into the dark, and become dissatisfied, and complain and find fault with the brethren. I have always looked upon it as a very dangerous thing for a member of the Church to find fault with the servants of God, to criticise the actions of the Priesthood, because in my experience here with the people I have witnessed many, apparently good men and good women, turn away from the Church through indulging in this spirit of fault-finding and criticising the actions of the Priesthood.

Now, we must remember that there is not a single officer in the Church who has selected himself. There is not one of the Presidency, nor one of the Apostles, that has sought the position he occupies today. These men have not desired the position, and have not asked for it. But the Lord, in the dispensations of His providence, has placed them in office in the Church. And when we complain, and find fault, and criticise, we must surely know that we are criticising the ac-

tions of the Lord, because He is the one that has brought these things to pass and placed these men in their positions, for the reason, I suppose, that they were the ones He wanted to carry on His work. The officers of this Church have been called to these positions, and we ought to remember this. We ought to sustain this work, sustain the organization of the Church, and sustain the Priesthood. Let all other things be a secondary consideration. The Savior said, "Seek first the kingdom of God and His righteousness." That is the first thing for us to do; then other things will be added unto us as we may need them. As I said before, I know this work is true; and if I deny the work of the Lord, it will be because I get into the dark and lose the spirit of it. We are liable to do this. Hence it is not safe for a Latter-day Saint to forget his prayers, and to forget the Lord. We should make it the practice of our lives to entreat the Lord in the morning, and in the evening, and at mid-day, and have within our hearts the spirit of prayer.

I am aware that there are families in the Church that neglect their prayers. Heads of households neglect to call their families around them and entreat the Lord for His protecting care over them during the day or during the night. Is there anybody under the sound of my voice that neglects to do these things? If you do, you fail that much in living up to the requirements of the Gospel. There are in some parts of the Church people who profane the name of Deity. Now, they ought to know that this is wrong. Yet this spirit of profanity is too prevalent in some parts of the country. As officers and as members of the Church, we ought to rebuke such conduct in our brethren, and tell them kindly that it is not a proper thing to do. It is a bad example. It brings the displeasure of the Lord. It drives away the Holy Spirit, and we are not in a position to have the heavens opened to us, and to have our prayers reach into the ears of the Lord. If there are any Latter-day Saints here that indulge in profanity, I want to exhort you to cease from this time forth, and turn unto the Lord with full purpose of heart.

When we are living in the light of the Gospel, our feelings will harmonize with the Presidency and with the Apostles and with the Elders that are trying to carry on this work. I say our spirits will harmonize with theirs, because I want to bear record and testimony to you that they are doing the very best they can for the people and for the advancement of the work of God, and the Lord is with them and He will bring them off victorious. Hence the importance, my brethren and sisters, of trying to cultivate the spirit of humility, of meekness, and of kindness, and attending to the labors that pertain to us in the Gospel. There is something for everybody to do. We have all we can possibly do if we live the religion of Jesus Christ. We cannot afford to neglect our duties in the Gospel. Life is too short for us to think of such a thing. We are liable to be called to an account any time. Scores of people that were here at the last Conference are not here now perhaps, because of circumstances and conditions which they have passed through. This may be the case with some of us who are here. We may never come to another Conference; we may never hear the voice of President Woodruff or the servants of God again. We do not know that we will, unless God has revealed it to us. No man knoweth the things of tomorrow, unless God reveals them to him. We know the things of yesterday, if we have not forgotten them; but we do not know of the things of tomorrow. Hence the importance of all Latter-day Saints living according to the light that has been revealed to them.

Every man and woman has the right to have a testimony of this work. We may have the evidence for ourselves. The hands of the Elders of the Church have been placed upon our heads, and it has been said unto us, "Receive ye the Holy Ghost," and we have a right, if we have sincerely repented of our sins and turned unto the Lord with full purpose of heart, to a witness. My conviction is that no man need be without a testimony of this work, whether he be young or old. The Lord is no respecter of persons, and we may know for ourselves, for our private use and good. Not

that we may have revelation or a testimony for somebody else, only for ourselves. The heavens have been opened, and they are open to the faithful people of God today. Our prayers may be heard and answered, if they are right and inspired by the Holy Ghost. This is the privilege of the Latter-day Saints. The world do not have these things, because the Lord has not revealed the Gospel to them, only as He has done it through His ministering servants. He has organized His Church in the earth, and the Gospel is being preached as a witness to the world.

How literally the words of President Woodruff have been fulfilled that he uttered when the Temple was dedicated! He said that the scale would turn, and the people of the world would be more kind to us than formerly. We have seen this verified wherever our Elders have gone. They find people raised up to comfort and to bless them and to listen to them. It is so in these United States, more so, I presume, than it ever has been; it is so in all the world. The words of the servant of God have been verified in regard to these things. We have many testimonies before our eyes daily with regard to this work, and woe be to the men and the people that fight against God and against Zion! Woe be to us who have had the truth and have once known the light, if we turn away from the work of God! Our condition will be far worse than that of those who have never heard the Gospel.

Hence, my brethren and sisters, the importance of our listening to the counsel of the servants of God. We have a perfect organization existing throughout the Church, so that no man or woman need be left in doubt with regard to the counsels of the Priesthood. We can listen to them if we are so disposed; and we ought to do it as much now as we ever have done. I can remember in my experience here when we thought it not wise or safe to enter into enterprises or do things without counseling with our brethren. We thought in the midst of counsel there was safety, and in former years we sought the counsel of our brethren more than we do now. Not that every man shall run to the



Presidency of the Church or to the Apostles to get advice, because, as I said before, the organization is complete, and you need not go far from your own wards to get the mind of the servants of God. If the Bishop is not able to give the necessary counsel, the President of the Stake may be. If he is not able to give it, he may apply to the Presidency of the Church for it. If this organization was considered and respected by the Saints, everything would work harmoniously and smoothly, and every man and every woman would get the proper counsel for their guidance.

I feel, my brethren and sisters, the importance of our being humble and consistent in our lives, in shunning evil and the appearance of evil, and to teach our children in a proper manner. Do you not know that it is a very bad example for any family of Saints to neglect their prayers before their children? The children will grow up and they will not know what it means to have family prayers. The Lord has said He will be sought after, and He said to ancient Israel that if they would draw near unto Him, He would draw near unto them. We need to draw near to the Lord, that He may draw near unto us. We need the guidance of the Holy Spirit. We are not able to stand alone. We need the counsel and encouragement of our brethren; we need the advice and encouragement of each other. We may think we can stand alone; we may think we can go on our own responsibility; but we will fail in the end, because the Lord has designed that the counsel of His Priesthood shall be respected among the Latter-day Saints. We ought to sustain our Bishops, and not speak evil against them, or against the Counselors, or the Teachers, or the officers of the ward. Let not our tongues be found speaking evil against our brethren. It tends to darkness and to sin, and will lead whoever indulges in it out of the Church, unless he or she repents speedily. It is a dangerous thing to be found criticising the authorities of the Church—not that they are perfect men, because no man is perfect. It is possible that ~ may do wrong—that I

may give some wrong counsel; but that can easily be corrected, because here are the living oracles of God, and they are worth more to the Latter-day Saints than all the Bibles, all the Books of Mormon and all the Books of Doctrine and Covenants that are written. The Bible is a good thing, the Book of Mormon is a good thing, and the Book of Doctrine and Covenants is a good thing. They are the words of the Lord. But I say that the living oracles of the Church are worth more than all of them. If we could have but one of them, give me the living oracles of the Priesthood for my guidance. Of course, it is proper and a good thing to have it all, because the living oracles of the Church work in harmony with what is written, and their counsel will not come in conflict with the words of the Lord in former ages. But the conditions of mankind change. The counsel that was suitable for the Saints forty years ago may not be so suitable today. Hence the importance of having in our midst the living oracles of God to guide us day by day in the performance of our labors.

I feel that it is a good time to be Saints. It is a good time to turn unto the Lord and live, and not turn away from the Lord and die. I tell you that God has revealed himself in our day and time. He has raised up our Presidency and the Apostles for the guidance of the Church, for the establishing of His work and the building up of Zion on the earth; and we cannot do without them. We would be scattered to the four winds if we did not have the living oracles of God in our midst for our guidance. I feel happy in this work. I hope I will continue to the end. I have not only had one testimony from the Lord of its truth, but many have been added from time to time. I have seen the marvelous workings of God visible in my behalf, and I feel this morning to praise the Father because of His goodness and mercy, and because of His sparing my life to bear record of His name and to bear testimony to my brethren and sisters and friends of the truth and divinity of this great work. God bless you. Amen.

## ELDER JOHN W. TAYLOR.

The Written Word Insufficient, Prophets Raised up at Different Periods,—God has Revealed Himself also in these Last Times.

Dear brethren and sisters and friends: I pray that the Spirit of the Lord may direct me in what I shall say this morning. I feel to bear testimony, to commence with, to the truth of the remarks that have been made by those who have preceded me. I desire to draw the attention of this congregation to a statement of Elder Merrill wherein he said that the living oracles are of greater importance than the written word. I desire to dwell somewhat upon this point, in order to bear testimony to this position; for it is a sweeping assertion. As Elder Merrill made this remark, my mind reverted back over the history of the world and the dealings of God the Eternal Father with the children of men ever since the days of our father Adam. We find in the beginning that the children of men multiplied from our forefather Adam and became very numerous upon the earth, and they had in their midst the written word of God. But they departed from it. What was needful under these circumstances? Why, it became necessary for the Lord to raise up a prophet, and he inspired His servant Noah to call the people unto repentance. I mention this fact to show you that while they had the written word of God in their midst, yet they had all departed from it. They needed the living word. As the prophet says, "the letter killeth, but the spirit giveth life." Another ancient prophet says, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Under the circumstances that I have alluded to, it was necessary for the Lord to raise up a mighty prophet, and Noah therefore began to preach the Gospel of repentance unto that people. He preached for about 120 years—with what success you all know who have read the scriptures. Eight souls, including himself, were saved in the ark.

Then when these eight souls began to multiply and replenish the earth and they became a great and numerous people, while all the dealings of God with His people were carefully

recorded and the word of God, as far as it was written, was handed down to them, was that sufficient to save and to guide them? No. It was necessary for the Lord to raise up another prophet; and various prophets in turn were raised up. But the people went so far away from the truth that they became idolatrous and offered human sacrifice. While the Lord had given them commandments concerning the principle of atonement by the blood of animals, etc., they began to enlarge upon God's law and instituted the practice of offering human sacrifices. The Lord was very much displeased with this. Nevertheless they had the written word before them, but they gave no heed to it. It became necessary to raise up a mighty prophet. Therefore, the Lord came down in the midst of these idolaters and appeared unto Abraham, who was the son of Terah by his second wife. The Lord had respect to Abraham, for he was a good man, and He said unto Abraham:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The Lord commanded Abraham to leave his father's house, because his father, Terah, was preparing to offer him as a sacrifice unto his god.

Here is another instance where you will see the necessity of the Lord revealing himself and raising up a prophet, because all the children of men had gone into idolatry and had gone astray from the plan of life and salvation which the Lord had previously revealed unto them. Nevertheless they had the written word in their midst. Did the written word save them? No. Would the written word have accomplished the object of turning that great people from idolatry? No. What was necessary? It was necessary to do just what was done—for our Father in heaven to come and make a personal visit to Abraham.



Afterwards the Lord said, in speaking of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Therefore, He pronounced upon him the great blessing—that his posterity should become as innumerable as the stars in heaven and as countless as the sands upon the seashore. When the children of God understand true wealth and that which will make them as God, they will find it in presiding over their posterity in their turn, as our Father is now presiding over His, and in the fact that they have wives and children, their posterity increasing and multiplying, and the principle of the continuation of lives committed unto them for ever and ever.

I desire to pass along a little further. The children of Abraham, Isaac and Jacob began to increase and multiply upon the face of the earth, and became a great people. Nevertheless they fell short of keeping the commandments that the Lord had given unto them. But they had the written word in their midst. Did that save them? No, it did not. They went into bondage unto the Egyptians. What was the matter? Was it that there was nothing written in regard to the dealings of God with His people prior to their day that they were in this dreadful condition? No. It was because they had transgressed the laws, changed the ordinances, and had turned away from the laws of life and salvation. Under these circumstances, what was necessary? It was necessary to raise up a man who could communicate with God the Eternal Father. Again the written word failed to save the people. The Lord appeared unto Moses in the burning bush, and commanded him to go forth and call to his assistance his brother Aaron, and say unto Pharaoh, in the name of the Lord, to let His people go forth into the wilderness. Would the written word ever have prevailed upon King Pharaoh to release the people of Israel? No. It was necessary for the Lord to show forth His mighty power in bringing upon that people the plagues of the earth, according to the voice of His servant Moses, whom He had inspired. It was necessary also for the Lord to

smite down the first-born of all the Egyptians. Would the written word have accomplished that? Moses went forth, after having conversed with God, filled with a portion of His Spirit and power. He did not go forth with the written word of something that had transpired in the days of Noah, saying, Behold, Noah was called of God to preach righteousness, and the people did not repent; therefore they were destroyed with a flood. . . . King Pharaoh undoubtedly was acquainted with the history of the world, but that had no more effect upon him than the blowing of the wind. But when the Prophet Moses came into his presence, and the plagues were poured out, one by one, upon the people, according to the will of God as predicted by His servant Moses, he began to soften in his heart. Finally, when the firstborn of Egypt were destroyed, the Israelites had time enough to get out into the wilderness; but they had no sooner got out than they were immediately followed by the hosts of Pharaoh.

I mention this to show you the necessity of another prophet being raised up. I tell you there might have lived in ages past hundreds and thousands of prophets, but that is not sufficient for the day and age in which we live. I will pass on rapidly, for I have only four minutes left in which to speak; but I desire to talk to the subject as well as to the "mark" while I am on my feet.

There is another remarkable circumstance I wish to refer to. The Lord our God desired that a mighty temple should be built unto His high and holy name, after the days of which I have spoken. Was there anything in what the Lord had said to the Prophet Noah, or to the Prophet Abraham, or to the Prophet Isaac, or to the Prophet Jacob, that would teach the children of men how to build a temple unto God? No; there was no written word of this kind. What was necessary, therefore? It was necessary that the Lord our God should reveal His mind and will unto His servant the Prophet, that he might know how to build a temple; and He raised up a man to build a temple unto the name of God. This was King Solomon. A little later on we find an-

other peculiar circumstance which transpired, verifying the ideas of Elder Merrill in his testimony here today. We find that King Nebuchadnezzar had a dream concerning some of the future history of this world, portraying what the mind and will of God was concerning some things down even to the day and age in which we live. But the dream went from him, and he wanted this dream brought back to his mind with the interpretation thereof. Could he by reading the instructions of God to Solomon as to how to build a temple learn how to bring that dream back again to his mind? No; it was necessary for the Lord to call upon His servant Daniel, who went forth, and by the power of the Holy Ghost he told the dream and gave its interpretation to Nebuchadnezzar.

I tell you the changing scenes of life are such that we need men, living men, that are inspired of God. As Christ said to the devil, when he tempted Him, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I desire, my friends, to bear this testimony unto you. Let me quote from the 12th chapter of Paul's first epistle to the Corinthians, and pass by all the remarkable circumstances wherein God the Eternal Father had to continually keep raising up Prophets and Seers, in order to straighten the people out; for the history of this world shows that just as soon as the people have a little time to multiply and to increase, they have turned away from the word of God. When Christ came, He instituted a peculiar system among the children of men, and Paul speaks of some things that He established in His Church.

"God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

In his epistle to the Ephesians, Paul also speaks on this subject. He says:

"And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers;

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We are told also in the same epistle that God has placed these in the church "till we all come in the unity of the faith." I ask you, my friends, have we come to a unity of the faith in the world? We are divided, and subdivided, into hundreds of sects and parties. Then what is necessary? Why, as in the other circumstances to which I have referred, it is necessary that the Lord our God should raise up a mighty prophet, to correct the children of men in this great error which they are making all over the world. And in accordance with this necessity, the Lord has in this time, as in all ages, come to the rescue, and He has raised up the Prophet Joseph Smith, as a prophet, seer and revelator. He came down and communicated His mind and will unto the Prophet Joseph in person, as He did unto our father Abraham, and unto Jacob, and unto Moses; and He has commanded, as President Woodruff has said here today, that this Gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come. Is not all the sectarian world today praying, "Our Father who art in heaven, thy kingdom come, and thy will be done?" Let me say unto you, my dear friends, when it does come it will come with apostles, with prophets, with inspired men, with men who are raised up as men were in olden times. Peter said, "If any man speak, let him speak as the oracles of God." In those days they spake not as the Scribes and Pharisees, but as men having authority. They spake not according to the will of man, but whatsoever was revealed unto them that spake they unto the children of men.

God bless you, my dear friends, and lead you into the ways of all truth. May He pour out His Holy Spirit upon every soul that is in this Conference, that the Latter-day Saints may be made to rejoice, and that those who are not of us may be pricked in their hearts and come to a knowledge of

the truth, that we may all be saved and exalted in His kingdom, is my prayer, in the name of Jesus Christ. Amen.

### ELDER GEORGE TEASDALE.

The Doctrine Preached by the Saints the Same as that which was Taught by Christ.

I am grateful unto God our Eternal Father for the privilege of attending this Conference. I think the Latter-day Saints may congratulate themselves in the testimony that hath been given unto us, that has relieved us from all doubt or anxiety concerning our spiritual welfare today or in the future. The doctrine of the Lord Jesus Christ is different to anything else. To believe on the Lord Jesus Christ is to believe in His doctrine. If we believe in His doctrine, we believe in the ordinances of the house of God. We understand somewhat concerning our relationship to our Father in heaven. He taught His disciples to pray, "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is done in heaven." This is the sentiment of the Latter-day Saints—those who are sanctified in Christ Jesus, who have accepted the doctrine of Jesus Christ, who worship the living and true God, who have repented of their sins, who have been baptized by immersion, by one having authority, for the remission of their sins, who have been sanctified in the precious blood of Christ, which follows the water, and who have received the witness of the Spirit in the gift of the Holy Ghost that was given unto them by the ordinance of the laying on of hands. The principles that we advocate are the principles advocated by the Lord Jesus Christ in His day; and are the only way to be saved from death, hell and the grave.

We have our missionaries, in large numbers, preaching this everlasting Gospel, who are taking the glad tidings of great joy to the inhabitants of the earth, testifying that God has again spoken from the heavens, that He hath restored to the earth His Church, that He hath living Apostles and Prophets, Evangelists, Pastors and Teachers, for the work of the

ministry, and for the edifying of the body of Christ. We also testify to the truth of these principles, because in our experience as individuals we know that the signs follow the believer; we know that the path of counsel is the path of safety; for whenever we have followed it we have always been well satisfied. The ways of God are not the ways of man, neither are His thoughts their thoughts; but as the heavens are above the earth, so are His thoughts and His ways above ours. Men for ages have had the Scriptures. They have had the dealings of God with the inhabitants of the earth in the records that we have. But have they been enabled to understand the philosophy of salvation? Have they been enabled to understand why it was necessary that all men must repent, and be baptized (immersed) for the remission of sins? Have they been enabled to understand why it was essential that they should be born of the water and of the spirit, or they could in no wise inherit the kingdom of God? These principles are made plain to us, because the Lord has revealed them. He has restored His new and everlasting covenant. He has restored His holy Gospel. We are His witnesses of this, and we testify that which we do know, and we bear testimony to that which we have seen and that which we have felt.

But the world will not receive our testimony. We take the Bible and show that these principles are in harmony with those taught by the ancient Apostles. It is no new doctrine. It is the old doctrine. It is the straight and narrow path that leads to eternal life. And we are endeavoring to train our children and the people to have faith in God, to trust in the Lord, to honor Him, to reverence His name, to love Him, and to keep His holy commandments. In our Sabbath schools we show the children what has been done by faith. In our exhortations to the people we refer them to what has been accomplished by faith; believing in God, and that He is a rewarder of those who diligently seek Him, believing in His ordinances, and practicing them, that they may make their calling and election sure. We are striving to do this ourselves, simply



because we want a salvation; we want to be associated with the Church of the firstborn; we want to see the kingdom of God established upon the earth in power, that the kingdom of heaven may come and the will of God be done upon the earth as the angels do the same in the heavens.

I will say to our friends visiting at this Conference, if you have not heard this Gospel before, I want to bear testimony to you that I came out of the world; that I heard this Gospel in the world; that I accepted of its principles, and the promises made to me by those who introduced it to me have been fulfilled. I know that the spirit of prophecy exists. I know that the gift of tongues exists. I know that the power of God is manifested, when faith is exercised, in the laying on of hands unto those who are sick and afflicted, in the anointing with oil and the prayer of faith. I know that the signs follow the believer, as the Lord Jesus Christ promised eighteen hundred years ago. The Lord has again revealed His will. He taught His servant Joseph Smith His doctrine and the necessity of these ordinances of His house, and has taught the necessity of adding works to our faith.

What would be the use of the Scriptures to us if there were no living men having authority to officiate in the ordinances of the house of God. Where there is no authority of the Priesthood there cannot be any ordinances, to be of any effect. You can easily understand that the things of God are not known by the spirit of man, but by the Spirit of God; and when the Lord withdraws His Spirit, and when His authority is taken from the earth, then men of wisdom, so-called, change the ordinances, break the everlasting covenant, and instead of baptizing by immersion, that men may be buried with Christ by baptism, they pour or sprinkle water upon a child's face and call that baptism. Now, if the ordinance of baptism that was given unto us by the Lord Jesus Christ was being buried with Christ in baptism, how would it be possible for us to be justified by having a little water sprinkled in our faces when we were little children and knew nothing about it? So much for

the wisdom of men. No man knoweth the things of God, except by the Spirit of God. When they had living Apostles and Prophets, Evangelists, Pastors and Teachers, sent of God for the work of the ministry, then the proper ordinance of going down into the water and coming up out of the water was performed.

The Lord has taught us these principles today in the revelations that He has given. He has given us the ordinance of baptism, the ordinance of the laying on of hands; and when we look into the Scriptures we find that it was just the same eighteen hundred years ago. The Scriptures bear testimony, or we can quote from the Scriptures to show the people that it is no new doctrine. We have a living testimony, too, in the which we know that God lives, that Jesus is the Christ, that there is efficacy in His precious blood, and that if we walk in the light as He is in the light we have fellowship with our brethren, and the blood of Jesus Christ cleanseth us from all sin. We have faith in these principles, and we honor God. We manifest it in our works. We are not teaching false doctrine. We are not deceiving the people. We are teaching them the truth, and we call upon all men everywhere to repent and to come unto God with a broken heart and a contrite spirit, and worship Him in the name of Jesus Christ.

If you are honest in your hearts, and desire to know God, whom to know is eternal life, He will lead you into His fold, as he has done us; He will reveal to you the principles of life and salvation, as He has done to us; He will give you a living testimony, as he has given us. We invite all men to come unto Christ. We prove our doctrine by the Scriptures. We know that these principles are true. We know it in our experience and in our associations; we know it by the signs following the believer, and we are grateful to God our Eternal Father, beyond expression, that we have the privilege of being called by His name, and we love to do His will and honor His ordinances. Every man that has the fellowship of the Spirit of God loves the ways of the Lord. He cannot help it, it is so

glorious. The Gospel has been of great benefit and worth unto me. It redeemed me from the darkness I was in; it redeemed me from priestcraft, from superstition and folly, and has given me the privilege of the glorious light that shines in Zion. But the light shineth in darkness, and the darkness comprehendeth it not. Why do the people love darkness rather than light? Because their deeds are evil. That is the interpretation that Jesus Christ gave, and I believe it.

Why should we not be united in the worship of the living God? Why should we not be laboring for the building up of His kingdom? What is the use of broken cisterns that hold no water? What is the use of trusting in the wisdom of men, or in the arm of flesh? Why not trust in the living and true God? Why not wait upon Him, and place our faith in Him? Why not dedicate ourselves unto His kindly care and protection? I know that He lives. I know that He hears and answers prayer. I know that He blesses the administrations of His servants. How do I know it? Why, in my experience. There is scarcely a day passes but we have some witness concerning the mercy of God and His goodness. I have never been enabled to express my gratitude to my Father in heaven, and I have always been willing to preach this Gospel, because it has been such a blessing unto me.

I remember during the time I was on a mission I published two tracts—"The Glad Tidings of Great Joy" and "The Restoration of the Everlasting Gospel." What did I do it for? Because this Gospel has been such a benefit and blessing to me that I wanted to do all that I could to tell my brethren and sisters of the world everywhere concerning it. We are the friends of mankind. We have shown it by taking our lives in our hands over and over again to teach them the truth. We plead with them to be reconciled with God, and to embrace these glorious principles. I was trained in the scriptures. The people say that we do not believe in the Bible. If that be the case there are no people on the earth that do believe in the Bible. We do believe in it, and we believe in the doctrines of Christ. It was a simple tract that

came into my hand—The Only Way to be Saved, by Apostle Lorenzo Snow—and then afterwards the Voice of Warning, that caused me to reflect and brought me to associate with this people and to wait upon the Lord. It aroused the spirit of faith in me.

Now, my beloved brethren and sisters, let me say unto you, as the Apostle said of old, have faith in God; for without faith it is impossible to please Him. This is what the Lord requires of us. He will be enquired after. As far as salvation is concerned, it is between the individual and God, between the child and the Father. He is our Father in heaven. We entreat you to put yourselves in harmony with Him; humble yourselves before Him and cry unto Him as a repentant sinner, and ask Him for light and truth. He will not deceive you, and truth. He will give it you. He will not deceive you, but guide you in the strait and narrow path which leads to everlasting life.

I bear my testimony concerning the Presidency and the Apostles, with whom I have been associated for some time. I know that they are men of God. I know that they labor for the establishment of the righteousness of God upon the earth. I know that they are men called of God. I have had their hands on my head, and they have predicted concerning me, when I have been sent on missions, and I know that they had the spirit of prophecy, because those predictions were fulfilled. Then in my associations with them in the work of the Lord. I know that they are men of God; and I know that the Latter-day Saints who are living their religion are the happiest people on the face of the earth, and the Lord blesses them and gives unto them the righteous desires of their hearts. I am grateful unto God for this privilege that I have of bearing my testimony this morning in this Conference, and I pray that we may be kind to each other, that we may love God and keep His commandments, that when we shall have finished our probation upon the earth, we may enter into His glorious rest, through Jesus Christ. Amen.

The choir sang the anthem:

Lift up your heads, O ye gates.

Benediction by Patriarch John Smith



2 p. m.

Singing by the choir and congregation of the hymn which begins:

"How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word."

Opening prayer by Elder John Nicholson.

The choir sang:

"Softly beams the sacred dawning  
Of the great Millennial morn."

## ELDER JOHN HENRY SMITH.

Necessity of a strict observance of the Sabbath.—  
Permissible enjoyment and recreation on week days.—Effects of Sabbath-breaking upon our children.

I am happy in the opportunity of listening, as I did this forenoon, to the remarks that were made by our brethren who spoke to us; and I was especially pleased that President Woodruff was enabled to be here and open this Conference by speaking for a short period of time. I trust that during the time I may occupy, I may be permitted to enjoy the same spirit that was enjoyed by our brethren in their conversations this morning. I have no subject upon my mind at this moment, but I trust that the suggestions of the Spirit may point out the direction in which I should go, that I may be enabled to touch upon some subject or other that shall be of interest to you.

During the past few months, in visiting the stake conferences and also in attending meetings in various wards, I have been very strongly impressed with the necessity for a much more strict observance of the Sabbath day than the Saints have been giving to it, and in talking to the people I have been more impressed to speak upon that matter than upon any other.

No people in the world have been dealt more generously with in the line of enjoyment—proper enjoyment—than the Latter-day Saints. Other religious peoples take little of those lighter enjoyments, and seem to regard them as sinful. But to us the Lord has been generous, in that we have been permitted to enjoy ourselves in witnessing representations upon the "mimic stage," to also have some pleasure in parties, and to enjoy ourselves in dancing. A great many religious people re-

gard these representations upon the stage, also dancing, as improper and wrong; but I myself am most happy in the thought that our Heavenly Father, in the introducing of His work and in seeking to establish among His children a correct understanding of the obligations and requirements of life, has permitted us the opportunity of lightening our minds, changing our currents of thought, and devoting ourselves to reasonable and proper amusements, that the mind might be freed from its constant load or strain occasioned by its so continuously pursuing the directions of those weightier conditions and obligations, and the continuance of thought upon them, by which the mind becomes overcharged and, as a result, produces sickness and feebleness, without there is some way in which it can be relieved. To my mind, the spirit and feeling and sentiment engendered in legitimate and proper amusements produces a most pleasing and satisfactory effect and result upon the mind that is thus permitted to throw off its weightier thoughts and enter upon legitimate and proper amusements, freeing it and enabling it to carry its weightier burdens more easily and more fully and more thoroughly.

But I notice that while this spirit of amusement is legitimate and proper in the sphere of our every-day life, the tendency seems to be growing among many to disregard the Sabbath day and to change it from the day of worship, the day of rest, the day upon which we may be enabled to commune with our own thoughts and to reach out after the inspiration of the Spirit of God—that tendency, I say, is a growing one, to change that day into a day of pleasure; and to my mind, as I look around and note that tendency, I am sanguine that it is not for the best, but, upon the contrary, that, unless proper means shall be adopted to change this tendency, the sacred character of that day and the obligation that rests upon us as the children of our Heavenly Father to worship Him, is going to result badly; and it looks to me that an earnest effort should be made by the Elders of the Church to more deeply impress upon the minds of those of middle age and upon the younger and growing generations, the

sacredness of that day. There is no reason that can be assigned among the Latter-day Saints why it should be turned into a day of pleasure-seeking, a day of recreation.

The opportunities given in which we can enjoy ourselves with propriety in our social gatherings during the week should be appreciated by us; and while we may be required to labor, our time being largely utilized in the various employments upon which we enter in order to obtain our livelihood, these opportunities for recreation present themselves continuously before us. I feel in connection with this matter that we need—and we need it very badly too, taken as a whole—to have the entire time that comes as the Sabbath day to devote our minds and our hearts to communion with that Spirit that comes from on high. Laboring and struggling daily and hourly to meet the physical needs of man, or to gratify some desire in the line of amusement, our minds are taken away from that regard and respect to the Sabbath day, and that regard and reverence and respect to the requirements of our Heavenly Father in connection with the softening of our minds and putting our spirits in touch with Him, that the tendency to simply go to Sabbath school or to attend one service upon the Sabbath day, either in the Tabernacle or in the ward meeting houses, or other buildings, and then to hitch up our teams and drive about the city, or into the canyons, or to be found following up the streams and fishing, and indulging in these species of recreation, to my mind is not in keeping with the spirit and nature of the work the Lord has set us to do. I believe that so far as may be practicable, our animals should have the same opportunities for rest upon the Sabbath day that we have. It is true that there may be circumstances arising, in order to discharge the legitimate and proper duties that rest upon us, that we may be compelled to drive our teams, or that we may be compelled, through sickness or otherwise, to be found not performing in its strictness the duties attendant upon us as members of the body of Christ; but with the generous opportunities that have been given to us for amusement, the chance

that is ours to change our current of thought, and the requirement laid upon our Father's children, not alone in the ages that have gone by, but in these days that they should remember the Sabbath day and keep it holy, we can avoid these evils.

Again in this dispensation, the Lord has renewed His covenant with His children, and pointed out to them the course they should pursue in regard to His work. Yet day by day or Sabbath by Sabbath, in mingling among the people, in noting the conditions that arise, as the tendency to the violation of the Sabbath and to disregard the sacredness of that holy day increases, I see that infidelity will increase, because to indulge upon that day in the same species of labor or careless amusement common upon other days, and to neglect and disregard the obligations we owe to that day rendered sacred by our Father in Heaven, upon which we should approach Him, will increase the spirit of disregard for our Heavenly Father in the breasts of those who indulge in it. I do not wish, in any sense, to become cranky, as we sometimes say of our brethren who strike upon a hobby and seem to work at it continuously, but, to my mind, there has grown to be a reckless disregard of that sacred requirement of holding holy and sacred the Sabbath day, in the minds of a great body of people who profess to be Latter-day Saints. It is not confined to the boys and girls who drift away from the restraints that should exist in the home, but it is manifest among those of more mature years. It is seen in many places and under many conditions, and it is repeated Sabbath after Sabbath, from month's end to month's end, and from year's end to year's end, and I trust that the faith and respect and reverence that should be shown in connection with the sacred observance of that day, devoted by our Heavenly Father to the enlightenment and uplifting of His children in the knowledge of Himself, shall not be held so lightly as it seems to be growing to be in the minds of many people who profess to believe upon His name, but that, wherever it may be possible, they will obey His wish, and hold sacred His day, that with themselves and their households, they will attend the ser-

vices of the Church, and, if unable so to do, within the sacred folds of their own home circle will study the scriptures and seek to impress upon their minds a knowledge of His purposes, as shown in the sacred things which have come to us.

I feel that in connection with this matter, a change should take place with us; and while we may not be enabled to avoid some seeming violations of that sacred day, I believe that the spirit of every member of the Church of Jesus Christ of Later-day Saints should be directed to a more careful and thoughtful and prudent observance of the obligations which attach to us in connection with that day; that those teams and our vehicles, that those that are dependent upon us, shall be made to feel and sense the sacredness of that day and their duty to their Maker; that their minds may be eased of the strain of their week-day labor, and have communion with the Holy Spirit, that spirit that brings joy and gladness, that awakens hope, that puts us in sacred touch with our Heavenly Father, and renders us obedient to His holy wish,—that that spirit may be with them and direct and guide them into its strict observance. I believe that carriage riding and buggy riding in this city and in these larger cities among the Saints, has grown to be a crime, and that our Heavenly Father is not pleased with it. That is my spirit and feeling in regard to that matter. President Cannon asks, "What about bicycles?" Well, I say this, my brethren and sisters, in regard to this question of riding of horses and bicycles, the driving of teams, and such like upon the Sabbath day: I recognize that many are so situated, being miles away from places of worship, that they must of necessity drive their teams in order to take their families to their legitimate and proper places of worship,—I have nothing to say with reference to this matter, but when our teams are hitched up every Sabbath afternoon and driven for hours and hours for pleasure, I think we trench upon ground upon which we should not enter. I think, brethren and sisters, remembering the goodness of our Father to us, that while the rest of the religious world feel

that it is a crime upon their part to have social enjoyments, our Father has permitted us to have these, going upon the basis that reasonable pleasure is legitimate and right, and drawing our minds from the weighty loads that come to men and women in their struggle of life; but O, let us hold sacred that day that our Father has named as the day upon which we, as His children, taught in the principles of righteousness, should show our love for Him, and our love for the principles involved in good government, in the balancing and shaping of the mind in its currents of thought along religious channels, and not be in a condition that our minds shall be given wholly to the enjoyment or pursuit of pleasure alone, or to the weighty obligations of life, to the business affairs of life, that drift us away from the sacred communion of the Holy Spirit.

My brethren and sisters, I ask that you who are under the sound of my voice this day will bear in remembrance that God has decreed that the Sabbath day should be held sacred and holy in His sight, and He expects us, His sons and His daughters, to so regard it in our ministrations and labors, to only discharge such duties as rest upon us, that are impossible for us to avoid but which come legitimately and cannot be avoided. My witness to you is that they who remember the Sabbath day, who shall take the rest proposed in the change of thought, who shall do it in attendance upon the sacred service, where the worship of God is present, will live longer lives, will be made more acceptable in every respect to our Heavenly Father; and in their children and their children's children will the impress of that spirit to hold sacred the day of rest and worship be manifest in their lives, which will bring joy and satisfaction to the fathers and mothers because of the course that they pursue.

I pray that the Spirit of the Lord may indeed be in our midst, that the determination shall be a fixed and established one that in the homes of the Latter-day Saints, wherever they may be situated, shall be found a people who revere and respect the sacred day which God has designated as a day of



res.; that that day shall not become a day of pleasure but, upon the contrary, a day of worship, of reverence, and love for the Supreme Being, and that each one will seek to do his Father's bidding in this respect, and keep His commandments. Amen.

### ELDER FRANCIS M. LYMAN.

Sacred ground.—Maintaining Repentance.—Tenderness of heart.—Moses's teachings.—God never fails.

Twenty-five minutes will not be a very long practice at the mark straight ahead of us, but I will endeavor to talk straight, with the help of the Lord and with the help of your faith and prayers, my brethren and sisters, and trust that something may be said that will be profitable to us.

While listening to the brethren today, I have thought of this sacred spot, this building, this sacred ground where the Latter-day Saints are wont to assemble twice a year from all over the Church, coming here to listen to the living oracles, the men who have been chosen by the Lord, upon whose shoulders rests the responsibility of this Church and this work which the Lord has established, and O, what a sacred spot this is destined to be! When I think of the great designer of this building, President Young, and his brethren who have occupied the stand, the pulpit here, and how freely the word of the Lord has come to the people by the inspiration of the Almighty, words of wisdom, words of intelligence, words fraught with the power of God, I think what wonderful occasions have been in this building! How we have rejoiced together, and how we have been fed and stimulated to go forth from this central spot to our various fields of labor, to serve the Lord anew, to renew our energies, our covenants and obligations to the Lord and to more faithfully keep His commandments, that we may make good our great undertaking; to repent of our sins and to obtain forgiveness; to make a repentance genuine and eternal; for I am brought to believe that it is possible for men to repent and then to unrepent, and to fail to keep their repent-

ance good; and I believe that the victory is in retaining our repentance and making it good, so that the Spirit of the Lord may dwell richly with us.

I believe that it has been a fault with the Latter-day Saints, with us all, perhaps, without exception, that we have not properly maintained our repentance and kept it good; that we have, after we have embraced the Gospel and have received baptism properly, slackened our course; that we have become careless; that we have not maintained the broken heart and the contrite spirit, for be it known, it is necessary that men should have the broken heart, the tender and soft heart, and the contrite spirit, or they are not worthy of that great ordinance of baptism of water and of fire and of the Holy Ghost. And when we have reached this point, that we have complied with the revelation which is so clear and pointed, so definite that no one can mistake, I believe that that same condition must be maintained. I believe that my heart should be as tender today as it ever was. I cannot afford to be hard-hearted, I cannot afford to be stubborn, I cannot afford to be haughty and high-minded; but I must be contrite in spirit and my heart broken and tender, for the Lord has prescribed that all those who humble themselves before God and desire to be baptized should come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end. He says: "All who truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins shall be received by baptism into this Church." I take it that this requirement is necessary to entitle us to baptism into this Church, and no person is entitled to baptism who comes not to that condition. And if it be necessary that that condition is reached, or shall be reached, by those who would be baptized into this Church and have their sins washed away, to entitle them to receive the Holy Ghost, I believe that it is necessary also that that repentance and that broken heart and

that contrite spirit and those good works before the Church, should be continued, and manifested to the end of life, if we would have the blessing of eternal life. King Benjamin, in talking to his people, in the fourth chapter of Mosiah (Book of Mormon), says:

"And again I say unto you, as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of His goodness, and have tasted of His love, and have received a remission of your sins, which causeth you exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and His goodness and longsuffering toward you, unworthy creatures, and humble yourselves, even in the depths of humility, calling on the name of the Lord daily and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel; and behold, I say unto you, that if ye do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of Him that created you, or in the knowledge of that which is just and true. And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due."

Further, King Benjamin says, in this same chapter:

"And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants. And see that all these things are done in wisdom and order, for it is not requisite that a man should run faster than he has strength. And again: it is expedient that he should be diligent, that thereby he might win the prize; therefore all things must be done in order. And I would that ye should remember, that whosoever among you that borroweth from his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt sin, and perhaps thou shalt cause thy neighbor to commit sin also. And, finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that

I cannot number them. But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember and perish not."

What great favor we enjoy, my brethren and sisters, that we have come to the plan of life, that we have come to know the way that leads to life and salvation, to know the Lord, to become acquainted with Him, having learned of Him through the inspiration of the Holy Ghost, to know that Jesus is the Christ, to know that He is the Son of God and the Savior, and that we have been taught the principles of repentance, and that we have been brought to understand it and appreciate it! How important it is, then, that we should remain faithful, that we should persevere, that we should maintain the conditions upon which we entered into this Church. It is not that a certain condition is necessary for us to come through the door and then that we may unbend and do as we choose; but it is important that we should keep the faith. It is important that we should keep our hearts broken and tender, and our spirits contrite, and meek, and lowly of heart, that we should remember the Lord day by day, and that we should honor Him and keep His commandments and work righteousness, for we have the power. The power is in us. The Lord has given it to us, and the Lord has given to all men the power to do good and to honor Him and to keep His commandments. Naturally all men are endowed with this power from on high. There is planted in the hearts of all men that spark of intelligence and of righteousness from God, and that perception of the truth known as the conscience of man. It is a monitor established in the heart of every man and every woman, by the inspiration of the Almighty. And that conscience should be kept unsullied. It should be kept free, uncontaminated, and it should improve, for, under the inspiration of the Holy Ghost, to which those are entitled who hum-



ble themselves before God, the consciences of men should become so tender and so susceptible of impressions that they would rebel against the insinuation of evil, however small it might be. For the conscience, instead of being "seared with a hot iron," should be improved, should be intensified and made stronger and better in the hearts of the Latter-day Saints, for we are entitled to a superior power and intelligence.

The Holy Ghost, that brings us in communion with the Father, and that establishes us as the living oracles—not alone the Presidency of the Church, not alone the Apostles, not alone the officials of the Church generally,—but I say that the Holy Ghost in the hearts of the Elders of Israel makes them the living oracles of God, and they are entitled to speak by the inspiration of the Holy Ghost; they are entitled to know the truth, and not to be deceived. They are entitled to be led and counseled as they cannot be led by the written word, as we heard this morning, and yet no people of the world prize more the revelations of the Lord that are written than do the Latter-day Saints. But it has been the living oracles of God that produced the written word, and that always must produce the written word—not the written word that produces the living oracles. But the living oracles are those men whom God has chosen and has inspired and given responsibility to. Those are the living oracles of God, and they are the men that the Lord sustains and strengthens and preserves, and to whom He reveals His mind and will. And they labor among the people, they live among the people, and they go to the world and preach the Gospel, advertising the principles of life and salvation abroad to the world, calling men to repentance and to reformation. These are the living oracles, and we should be the living oracles, and we should keep good the obligations that we are under to the Lord, and the promises we have made to Him, for He never fails. Our Heavenly Father has never failed. He cannot fail. His promises are all good to us. The failures are upon our part. It

was no failure—it has never been a failure on the part of the Lord, in the choice of brethren to serve Him and to bear His responsibility, to bear His Priesthood and authority among them. The failures have been the failures of men, on account of the weaknesses of men, of human nature. But where men lean upon the Lord and trust Him, and are humble and faithful, as all men can be, God always sustains and never deserts them. He cannot desert them. It is not possible that a man can fail if he does the will of God. No man ever did fail in this work and kingdom if he maintained his repentance and reformation—if these are kept good from the beginning to the finish, no man can fail. Where men do fail, it is because of their own faults and of their own weaknesses, and not the fault of the Father. And there is no fault or mistake of the Father in the choice that is made, and every man who is called to position in this Church is called by the Father, by revelation, and not otherwise. The mind and will of God is known on every occasion, and we need have no fear when the purposes of the Lord are announced. When the design, the rule and the order of the Church are announced by the Prophet of God, know all Israel that God hath said it; and we know He hath spoken. We know when we hear his voice. We know His spirit, and we know the voice of the true shepherd. And this is my testimony to you, my brethren and sisters; today, in regard to this great work.

And I say these sacred precincts where the Prophets of God have dwelt and labored among us all these years, and where the inspiration of the Almighty comes as a flood, and where the will of God is announced to all Israel, should be most dear to us. What a blessed privilege! O, if we appreciated it as we ought to do, this house would never hold the congregation on any occasion. We would be crowding the very grounds about it, as well as the galleries, and every spot would be filled, if we only appreciated that God is here, that the Holy Ghost is here and is with His servants. How great has been the opportunity and privilege that is granted

to us, and how we ought to appreciate it, and how we ought to be humble, how we ought to repent and leave off every wickedness and evil and iniquity, and how straight we should walk to the line, keeping the commandments of God, shunning not only evil but the appearance of evil!

I quite endorse the remarks of Brother Smith in regard to the sacredness of the Sabbath day. That should always be observed. We cannot be too careful in regard to all these things, and everything, in fact, in life; and we want to be prepared, my brethren and sisters, for the coming of the Son of Man, for His coming is near; it approaches, and it will be upon us before we know it, and before we are prepared. Let us then, I say, repent and make our repentance good from this time henceforth, and say nothing that would mortify us, or that would grieve the Spirit of the Lord, or make us ashamed.

I pray that the Lord will sustain us. I pray for President Woodruff, our great leader, the man whom God has honored with long life. How his life has been preserved! And we pray that he may continue to be preserved and stand at our head, and be filled with the power of God. And I pray for my brethren, the Presidency, the Twelve, and for the Elders of Israel, and for all who are in official positions among the people, at home and abroad. I pray for those who are laboring, who have responsibility upon their shoulders, all the brethren and all the sisters, that God will bless us, and enable us to do His will, accomplish His purposes, and be worthy of the trust that He has committed to us, that when we have finished, we shall be selected as His jewels, and that it may be said of us "Well done, good and faithful servants, enter into the joy of thy Lord." Amen.

#### ELDER BRIGHAM YOUNG.

God's work in other Worlds. What a Christian is—Sabbath observance—Preparation to meet the Savior.

I am gratified to be here in this assembly today. The last Conference, in April, I was unable to attend, and I believe that I am a living monument of the mercy of God, for on two occasions in the month of April—last April

—I thought my time had come. But the brethren who administered to me, under the influence and power of God, raised me up and through His mercies I have this privilege of meeting with the Saints in Conference today. Thank God for it.

I am pleased and edified in the remarks that have been made. I rejoice in the Gospel, for it is the power of God unto salvation to them that believe, and I see a vast congregation before me, the majority of whom have believed and have identified themselves with the work of the latter days, which God has instituted to save His sons and daughters who have dwelt upon the earth, who do dwell upon the earth, and all who shall come upon the earth. This great work has to do with all the creations of God, and this movement is in harmony with other labors, that are going on in other planets, and we will find that instead of being isolated and strangers to them as we are now, we will mingle with people who are not of us today, people, possibly, of other planets. And while we now consider that it is a great thing to become acquainted with the nations that dwell upon the earth, then it will be the prerogative of the saved to visit other creations and other organizations—planets that have come into existence and are peopled by the Almighty—that we may visit them and become acquainted with them as we now become acquainted with foreign people. This work extends to all the people. This work extends to all the creations of God. It partakes of God, and therefore the attributes that are planted in man are like unto His attributes, and we shall become acquainted and see as we are seen and know as we are known.

I am thankful that the brethren have touched upon our weaknesses. We claim to be Christians. What is a Christian? It is one who does the will of the Father, that lives in obedience to the commandments of Christ. If I do not these things, I am not a Christian. Men have asked me by what power does a certain individual heal the sick? Is it in the name of Jesus? "O, no." Question the individual who is operating, and he may

tell you, "I know not by what power I do this." Then I don't want anything to do with that power. When one who is endowed with the Priesthood and the Spirit of God pronounces a blessing in the name of Jesus Christ, that man is acting as a Christian, in that respect at least. When there is any religious denomination that labor, that worship in any other name, they are not Christians; and I leave it to you and to the world to define who are Christians in this generation. I do not want to malign any one, but, my brethren and sisters, I take this as a key, and no man nor woman need stumble when the principles of the Gospel of Jesus Christ are taught and they are lived up to,—that man or that woman who so lives is a Christian in the true sense of the word. If a religious denomination claim to have revelation and institute a doctrine and eschew Christ and put Him away, they are simply grafting on to this enlightened age a system of heathenism, and it will not be long before they will erect their heathen gods, as has been done in other ages of the world. However they may look upon it, it is true. If these people are Christians, if these men and these women are Christians, then they will do that which Christ has commanded.

I am a witness that He has commanded us to observe the Sabbath day and keep it holy; and I will say this, that there is not, in some respects, observed in this city anything like the order that I found in Carthage on a visit to that place some years ago; that is the spot where the Prophet Joseph and the Patriarch Hyrum were murdered in cold blood. You could not buy a drop of liquor in that town. You saw no ragged loafers, nor fences down, nor men wandering about the streets, but everybody was busy, everybody seemed to have something to do. I was astonished, because I had always looked upon that town as the worst in the United States. But it was ahead of this city in Zion, in the order that was maintained there. There is nothing in a name. It is said by one of the poets, "What's in a name?" I may bear the name of a Latter-day Saint, but I will tell you that I have not the

flavor nor the odor of a Saint when I do not the will of the Father. It is said that "a rose by any other name would smell as sweet." But when I do not live the religion of Jesus Christ, I have not the confidence to present to the people, nor the Spirit of God in me to be witnessed by the congregations of the Latter-day Saints, and I cannot deceive them, it is impossible. No man can deceive this people. He cannot do it, because they are so strongly entrenched, every man and woman that is living his or her religion. First, we have the Presidency of the Church to give us revelation, to instruct us, and if God our Father has anything for us to do particularly outside of the instructions already given, it comes through that channel. It comes through His mouthpiece, and it is passed from one grade to another in the Priesthood. And it comes to us, "Thus saith the Lord," if need be. Then we have within ourselves that living light and intelligence, that when the word of the Lord comes, it seems like waters coming together, pure and undefiled, waters that blend together and are undistinguishable when they meet and are mingled. That spirit is absorbed by us, and we feel that what is given unto us is for the consolation of our souls.

Now, I ought to receive whatever God sends me. It is a very hard job sometimes. If it doesn't agree with me, it is because I am cross-grained. But we should learn this lesson, that God will hold us responsible, because the means, as has been said, are in our power by which we can walk a straight line without deviation. Although we have weaknesses, yet we can walk the straight line back into the presence of our Father. He has given us this power, and He holds us responsible for its use, just as the ten talents were given, and those who had them were held responsible for their use. God holds you and me responsible for the talents he gives us, or has given us, and if these talents are allowed to lie in the ground unproductive, we may pray to Him but it will be in vain, comparatively, for there will be nothing for us by way



of reward. But when they are improved, we develop until we become like God, for the attributes which He has implanted within us are godlike in every particular. If we do these things, Latter-day Saints, God will approve of us.

Now, why not go to from this time forth and say in our hearts, and put it into active life, that we, as far as we are individually concerned, will observe the Sabbath day and keep it holy, and so far as we have influence over our families, that we will see that this is the case also with them. Why not do this? If this one thing were done it would be a great relief to the Latter-day Saints. We complain of hard times. Why? Because, as it was said this morning by the first speaker, so many of us are laboring for money, not for Christ and his Church. If we had labored and considered "first the kingdom of God and His righteousness," all things would be added. This is true, or else we have been misled. I believe it to be true, to be the revelation of God. Are all things added to us? Well, there are a great many things that I wish had never been added; but I believe "all things" meant all good things, and we have seemed to have a great many very bad things added to us in this community and throughout the State. Then that is positive evidence that we have not obeyed the injunction laid upon us to seek first the kingdom of God and His righteousness, and all things would be added to us. I do not believe this day that there would be one soul wanting labor, wanting employment, not one soul needing food, shelter or clothing, if we had sought first the kingdom of God and His righteousness. All would have been provided for. I believe that these things have come upon us through our weaknesses. That is my belief. I believe I suffer today through debt, suffer in my feelings today in not being able to meet my obligations promptly, because I have not sought the kingdom of God and His righteousness, first and foremost. Now I believe that the Lord will help us out if we will from this time forth begin to observe the Sab-

bath day, and if we will go to our sacrament meetings and partake of that sacrament worthily; if we will attend to our prayers; if we will know where our children are after dark, and where they are in daylight, our sons and our daughters; if we do not allow them to form into clubs, and go riding horseback, in carriages, wagons and buggies, on bicycles or on foot, wandering up the canyon, wandering into the hills, or off somewhere playing cards, or doing something of this kind. If we will watch them, God will watch us and give us power; if we do not watch them, He will not take much notice of any of us, I am afraid. He has given us these things as duties. It is our place to attend to them. I do not blame the children so much as I blame the older ones, because the child may be led.

We have influences to contend with here that are inimical to the Church of Christ. A lady stopped me on the street the other day, that is she looked like a lady and I think she was. She said, "O, I can't stand your endowments." "Why, what do you know about our endowments?" I said. "O, the wickedness! I see you have been industrious, but O how wicked! O, that endowment house, what a terror it has been to me! I am not very old, but I have heard of it all my life!" She was a lady from the East. Well, I talked with her a little while. She asked me if I was a Mormon. I told her, just as Brother Joseph F. said on one occasion when a boy and a stranger interrogated him, "Yes, I am a Mormon and died in the wool."

Well, now, brethren and sisters, here are our duties. O, I wish I could bring them home to you and to me. I want to be preached to just as much as anybody. I am one with you, as you can see, so far as debt is concerned. O, I am bound to go right along with you. I wish I could tell you how I view my own actions. I haven't language to do it. I would like to tell you how I view those who break the Sabbath day, how I look upon those who go out to pleasure resorts upon the Sabbath day. I do not care how much people ride in a carriage if they are doing the will of the Father, if they are going to their

meetings, if they are going to perform some duty; but when we start out on Sunday and slash and race, I think we are breaking the Sabbath day.

Brethren and sisters, God has commanded us to listen to the voice of inspiration from our brethren that we have heard this day, especially to the voice of our leader. Listen to him. His words are to me like "apples of gold in pictures of silver." Every word that falls from his mouth, the simplest word that he utters, is to me a revelation, although his words may not be quick and powerful; but every word that he utters in conversation is revelation to me, for I look upon him as the vicegerent of God upon the earth. Listen to him. Listen to his counsels and to the counsels of his brethren, and let this Conference mark the epoch of a reformation, mark the beginning of a reformation in the midst of this people. Let us go from this Conference when it is ended with a determination in our hearts that as for us we will serve God with our households as near as possible. This is the resolution that is wanted. This is what is needed in the hearts of the people. And let us be diligent day and night, diligent in keeping the commandments of God, for what was said here I know to be true, that the coming of our Lord and Master is not far away from us. It will surprise us very much, when the cry goes forth, "Lo, the bridegroom cometh, go ye out to meet him." I for one want to live so that when that cry is sounded it will be the most joyous message that ever saluted the ears of a human being. That is the way I want to live, and I would like the people of the whole world—not only the Latter-day Saints, but the people of the whole earth, to live so that when that cry goes forth we may go out to meet Him with our countenances elevated to our Savior, beaming with joy and gladness, to meet the Redeemer, the rewarder of the acts that we have performed. God help us in this; God give us strength, for we are weak, and enable us to lift ourselves above our surroundings, above the world, and to set an example worthy of imitation by all men; which is my prayer in the name of Jesus. Amen.

## PREST. WILFORD WOODRUFF

The Written Word—Joseph and Brigham in Kirtland—Present Inspiration.

There are a few moments I would like to spend in talking upon one particular point that has been spoken about today. Brother Brigham has referred to it, and our brethren this forenoon alluded to it. It is in regard to the written word of God and the living oracles. Perhaps you may think that Brother Woodruff is hardly a suitable man to speak upon this subject, seeing he is President of the Church, but I think you will find I am when I get through. I will refer to a certain meeting I attended in the town of Kirtland in my early days. At that meeting some remarks were made that have been made here today, with regard to the living oracles and with regard to the written word of God. The same principle was presented, although not as extensively as it has been here, when a leading man in the Church got up and talked upon the subject, and said: "You have got the word of God before you here in the Bible, Book of Mormon, and Doctrine and Covenants; you have the written word of God, and you who give revelations should give revelations according to those books, as what is written in those books is the word of God. We should confine ourselves to them." When he concluded, Brother Joseph turned to Brother Brigham Young and said, "Brother Brigham I want you to take the stand and tell us your views with regard to the written oracles and the written word of God." Brother Brigham took the stand, and he took the Bible, and laid it down; he took the Book of Mormon, and laid it down; and he took the Book of Doctrine and Covenants, and laid it down before him, and he said: "There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day." "And now," said he, "when compared with the living oracles those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the



writing in the books." That was the course he pursued. When he was through, Brother Joseph said to the congregation: "Brother Brigham has told you the word of the Lord, and he has told you the truth."

And now, I wanted to speak a word Apostle or leading man of the Church upon this subject. Whenever the Lord requires any Prophet, Seer, Revelator, to speak, the Spirit of the Lord is with him to give counsel to the people from time to time as he is moved upon, and such as the people ought to hear. But I want you to understand this one thing: the Holy Priesthood and power of God do not stop there; it does not stop with the Presidency, it does not stop with the Twelve Apostles, it does not stop with our leading men of Israel;—there is not a man on God's footstool that is sent forth into the world to preach the Gospel but ought to have the Spirit of the Lord upon him and the revelation of God to him. And by that power these valleys of the mountains have been filled with the inhabitants of the world today; by that power this Tabernacle has been built; by that power have the Elders, from the organization of this Church until today, performed their work. There is no end to the Holy Ghost and the power of God and the revelations of God to man. This is our position today before the world. Every man should have the Holy Priesthood with him, of some kind or other, when he goes to preach the Gospel; he should occupy some position of that kind. The Holy Ghost should be with that man. The Holy Ghost is with that man, revelation is with that man, if he lives his religion and does his duty before God.

I have before me the Twelve

Apostles who were boys—who were young men when they were thrust into the vineyard—in their boyhood, as it were, when they went forth to the islands of the sea and the nations of the earth, and they have done that work in their young days by the inspiration and the power of God, and He will be with them until the end. We should all understand this. The Bible is all right, the Book of Mormon is all right, the Doctrine and Covenants is all right, and they proclaim the work of God and the word of God in the earth in this day and generation until the coming of the Son of Man; but the Holy Priesthood is not confined particularly to those books, that is, it did not cease when those books were made. It belongs to every man that goes forth into the world, and these are our principles, and these are our rights, and these are our duties, and these are our gifts. The Holy Ghost is not confined to any one man, but every one should have it. As the Lord said to Orson Hyde and the brethren with him, that were going to preach the Gospel: "Go forth and speak as you are moved upon by the Holy Ghost, and when you speak as you are moved upon by the Holy Ghost, that is the word of the Lord, that is the mind of the Lord, that is His Spirit, that is the power of God unto salvation to everyone that believes."

Well, I felt I wanted to name this in this connection. This subject has been brought up so strongly here today, I felt I wanted to bear my testimony of these things. God bless you. Amen.

The choir sang the anthem,

"We give thanks to Thee, O Lord of the harvest."

Benediction by Elder B. H. Roberts.

## SECOND DAY.

The choir and congregation sang the hymn which begins,

Redeemer of Israel  
Our only delight.

Opening prayer by Elder Elias S. Kimball.

Singing by the choir:

High on the mountain top  
A banner is unfurled,  
Ye nations now look up,  
It waves to all the world.

## ELDER FRANKLIN D. RICHARDS

Books cannot give Authority nor administer Ordinances—The Gospel is a practical System—No Religion but Christ's reveals the Resurrection—The Christian Sabbath and its Importance—The only true Gospel and Priesthood.

In arising to address this vast congregation, I earnestly desire a continuation of that liberality of spirit which was enjoyed yesterday by those whose privilege it was to minister unto us, realizing that without it we shall not be edified in the truth and the knowledge of God. In arising to speak upon and testify of the work of God, it is desirable to know what to speak about as well as what to say about it. Yesterday I felt peculiar pleasure and joy of spirit in listening to the testimonies of the brethren, because of the simplicity and force of many of the truths that were uttered. One of them came forcibly to my mind, as well as to the rest of the hearers, concerning the value and importance of the living oracles to the Church of God on the earth as being the principle of precedence in the midst of God's people over written instructions that are given by men. Inasmuch as the Elders speak by the Holy Spirit, the word of the Lord is that their instructions should be scripture—"shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord and the power of God unto salvation." When the declaration was made concerning the Bible, the Book of Mormon, the Doctrine and Covenants how deficient they would be in administering salvation, if they alone

were enjoyed by the people. Now we know just how it has worked with all Christendom, to have the Bible without having authority to administer the ordinances mentioned in it. Now we may possess either of these books, or all of them, and they can not baptize a single man, or woman, into the Church. There is not power enough in all the books to do it, nor is there power in all the books to give any man authority to do it. Consequently, then, it requires the authority from the Lord to be present to administer in all His ordinances. The highest authority that we have known—the Lord Jesus Christ Himself, stated, that it was not possible without the birth of the water and of the spirit to enter the kingdom of heaven. Said He to the learned Nicodemus, "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God." That was a declaration of principle that was inexorable. He who created this earth and causes it to travel round the sun every three hundred and sixty-five days and six hours, established those great eternal principles that rule the heavens, also the law that except a man be born of the water and of the spirit he cannot enter into the kingdom of God; and one is just as much a law of nature as the other. The latter is the law of nature and of grace to man. Who could administer these ordinances except they received the authority from God to do it? These books can neither baptize, nor confirm us. They cannot confirm upon us the Holy Ghost nor a membership in the Church of Christ, neither can they administer to us any other of the ordinances which we are receiving, and in which we rejoice so much, in the house of our God. It requires nothing less than a present living minister in the name of the Lord Jesus Christ, to administer in all the ordinances, in counsel, and in directing all the affairs of the Church of Christ. We have learned this, and understand it, or else we do not know where our safety lies.

The Gospel of Jesus Christ is a sys-

tem of things which, in order to be known and understood, must be lived. A man cannot preach with effect and power to another the forgiveness of sins through faith in the Lord Jesus Christ, or baptism for the remission of his sins, unless he has himself been baptized for the remission of his sins and has faith in the Lord Jesus Christ himself. No man can administer in the ordinances of the Gospel of Christ with effect and with power, unless he has first been made partaker of them himself; and that is how we cannot, any of us, preach the power of the resurrection, because none of us have been raised from the dead. When, by and by, the time of the resurrection comes, men will teach it to us who have been raised from the dead, and who understand and have the power of it and the keys of it. That is why you cannot be baptized for your dead in the house of the Lord, until you have been first baptized and received ordinances yourself. The Gospel has to be lived in order to be realized and its power received. The man who goes forward with real repentance of heart for all his sins and covenants with God that he will serve Him the rest of his days, according to the best of his ability, with the grace of God bestowed upon him, and goes forward and receives this ordinance, rejoices in this Gospel; because this is the first step in it, and when a man does this with full purpose of heart and enters upon keeping the commandments of God he receives the Holy Spirit. The promise made to him is true, and is fulfilled, and everybody under the sound of my voice that has ever pursued that course knows that it is true. They know that in entering into the service and keeping the commandments of God they receive the Holy Spirit, when administered to by those who are authorized of God; and it gives to one the gift of tongues, to talk in a language that he does not know himself. That same spirit gives to another the gift of interpretation of what the first has been talking about, to the edification of all who have listened. It gives to another the gift of healing, that if he is sick, afflicted and distressed, and is living his religion, he can call upon the Elders, receive their bless-

ing and be healed. If he is a minister, of the Lord himself, and labors to receive it, he will have the gift to administer the anointing to others, and they will be healed; or he may receive the gift of prophecy, of faith, of wisdom, of visions, of dreams, or to hear the still small voice of the Holy Spirit giving inspiration to his soul. It requires a man to live in the continual state of humility and obedience towards God, of repentance for every imperfection, folly and vanity, and an effort to depart therefrom, and to sanctify himself by the working of the Spirit and the belief of the truth unto everlasting life. This Gospel brings with it the gifts, the blessings and the grace of God, so that the faithful Saint, as he goes along in the straight and narrow path, knows of the goodness of God, that he is in fellowship with the Lord; that he is not alone and without God in the world, but that the angels are about him, and the care of the Lord is over him.

Well, now, we have a Gospel that is full of joy and consolation. It opens up principles of intelligence, and revelation, of the knowledge of things past and present and to come. There are a great many other religions in the world, and some very powerful ones. For instance, there is the Mohammedan religion, and those people have a faith of their own, and they are very numerous, about 175,000,000, they estimate, I believe. They have their prophet, they have their faith, they have their ideas of futurity, and they are a sort of cousin in the relation to father Abraham's family. His son, Ishmael, and Isaac's son, Esau, in their seed, constitute a great portion of that class of people. They have had apostles raised up among them, from the seed of Abraham as they say, and they entertain a certain amount of faith. In fact, the promise of the Lord, wherein he said he knew Abraham, that he would command his children after him, is manifest in that people, in that they believe in one God, and they claim one prophet, Mohammed. Then, again, we look to the eastern world, in China, for instance, where are said to be about four hundred millions of human beings, and they believe in doctrines given them by Confucius and by Buddhah, and



others. But those four hundred millions are given up to the worship of idols. They are idolaters, with the rest; and so we may go on over the world, and find scores of these great branches of religion that have had their heads and chiefs, their faiths and beliefs. What I want to call your special attention to in this connection, is this: Has any one of them ever had a man of their number pass through death, rise again from the grave and declare to them the principles of having obtained through him or by him, a resurrection—been lifted up to immortality through their faith? We do not find it in history anywhere in the earth that they have ever had such a testimony or evidence of a resurrection and immortality beyond the grave. All that they have given to them is the exercise of a certain faith that lasts them through this life. But the Gospel of the Latter-day Saints, which is the Gospel of the former day Saints, as well, is different from any believed in by any other people as to all these things, and people who believe in the real Gospel of Jesus Christ, the Gospel that He instituted, have something more and better and beyond what any other portion of the human family have to look to.

The great Captain of our salvation went into the grave with marks in His hands and in His feet and in His side, and He came forth out of that grave in three days, and He did not go away without being seen. He made Himself known, communicated with them, associated with them, in fact, and gave them a certain knowledge of the truth of the sayings he uttered Himself to Moses a good many years before, on the mountain. He said to Moses: "This is My work and My glory, to bring to pass the immortality and eternal life of man." This is His great work. The human family had, through transgression, come under the law of sin and death, and He had come to restore that which was lost, and to bring to pass the resurrection, to open the prison doors to the spirits in prison, them that were bound, and declared the acceptable day of the Lord, and bestowed gifts to men. This is the kind of a Captain of our salvation that we have, one who has re-

vealed this knowledge. Said He, "As the Father hath power in Himself to lay down His life and take it again, so hath He given unto the Son power to lay down His life and to take it again," and He did so. Now where is there another among those strange religions that do not believe in the Lord Jesus Christ as their Redeemer that entertain any such knowledge and understanding of eternal life and of the resurrection of the dead? That He has obtained these, we have abundant testimony. Stephen said he saw Him sitting at the right hand of God, while he, Stephen, was being persecuted and stoned to death; and Paul said he had seen and heard things not lawful for a man to utter. And the Savior, after He had done those wonderful works in His own land, came over here to America, and there was here no chance for deception, because He showed them the wounds in His hands and in His feet. He was the same person that went down into the grave and came out triumphant over the grave. Now, if any of these other religions have had any man that has gone through the grave and risen again, they certainly have been very lacking in kindness not to come and show their fellow worshippers of that knowledge and that power and that great attainment. But the Lord Jesus has shown unto the Saints composing His Church in the different parts of the world, the gifts and blessings of immortality and eternal life which He came and brought to light. The Apostles understood the same thing. Paul, in writing to Timothy, says that "life and immortality is brought to light through the Gospel." So then, we have the Gospel of the Lord Jesus Christ as something that endures beyond the grave, while the knowledge that the rest of the human family possesses only leads them to the grave, and beyond that is to them darkness and ignorance, and they know nothing about the future, comparatively speaking.

Jesus came and taught the people upon this land; He came here and ministered repeatedly. The Book of Mormon tells us that He came oft, and broke bread with the Saints here.

and instructed them and testified to them; on one occasion He came and told them to gather together their sick, afflicted and distressed, and bring them before Him and He healed them. He made a business of it, as Joseph Smith went through the land of Nauvoo or Commerce and Montrose healing every one who was sick, of the people of God, and as the Savior wished to do in the land of Palestine. There He complained that He could not do many mighty works because of their unbelief; but here on the land of America, He found a greater measure of faith. He called together the people and healed their sick and distressed. On another occasion He blessed their little ones, and those little ones spoke and uttered things incomprehensible to mortals, and angels came down and surrounded them, and ministered unto them. And while the Savior Himself began with a degree of fearfulness concerning their unbelief, before He got through He said: "Now My joy is full." Yes, this great Redeemer, the author of life and immortality, came over to this land and labored among the Nephites, and said here, what we have no account of His saying in that other land, at any time: "Now, My joy is full." On the contrary, on the other land, He sorrowed and He wept because of their unbelief and their hardness of heart, and He couldn't do many mighty miracles among them because of their unbelief. Thus we have a Savior that has gone through the grave, a Redeemer that has triumphed victoriously over hell, and the grave; and it is said the last enemy that shall be destroyed will be death.

We see, then, that the Latter-day Saints have not only the advantages of the Holy Ghost here, and the power of faith; but O, the love that fills our hearts when we hear the pure principles of the Gospel taught to us! How happy we have felt as we sat together while the Apostles ministered unto us the bread of life. How joyful the people feel when they are full of love to each other. The principle of charity and the blessedness of the Everlasting Gospel belong to this people as it belongs to no other people.

I rejoice greatly in this Gospel, be-

cause it opens up unto us transcendent joys, blessings and glories in the future, which we have knowledge of; which our Savior taught, and which are taught to us here in our times, and which He has condescended to reveal again in these last days. Think of what this Savior has done for us here, and has gone to the Father to intercede for us, to forgive us of our sins, to heal us of our backslidings; and has condescended, after the lapse of eighteen hundred years, to come with His Father, the glorious Father. The Creator of all came and introduced that Savior, His Son, to the boy Joseph Smith, when fourteen years of age, and taught him to commence a great and mighty work, of which we are today some few of the fruits. The Father said, "This is my beloved Son, hear him." And the Son taught Joseph, and sent His angels to administer to him, to teach, to bless, to bring forth the Book of Mormon, and to build up the Church again, bringing it forth out of the wilderness through great suffering; and we ought not to forget that the truth is a costly article, and always has been. It has cost the best men that have ever lived in the flesh, their mortal lives, and may yet again. It is a work that is made altogether of what has been considered as sacrifice. Indeed, the old Prophet said, "Gather together my Saints, unto me, they that have made a covenant with me by sacrifice." That is the principle upon which we are brought together. We sacrifice our sins, our pleasant enjoyments and worldly lusts, and turn unto God and serve Him.

This Sabbath day may become a very grave question if we are to build up the New Jerusalem. It was one of the first things that the Lord complained of through the prophets anciently, that they had polluted His Sabbath, and they had profaned it, and they had not observed it: and when they got so they could do these things with impunity, they left off paying their tithing, and the Lord told them they had robbed God, the whole nation of them—they had robbed Him because they had withheld the tithing which they owed Him. And when they could do a few of these things, they

went on in their transgressions into fornications, adulteries and murder, from one step to another, to the most heinous crimes, until, finally, they could crucify the Lord Jesus Christ. We must look out that we do not roll any manner of sin as a sweet morsel under our tongue, but strive with penitence day by day to put away from us everything that is contrary to godliness, that would hinder the working of the Spirit within us, that we may be able to get grace for grace, and go from faith to faith, until we can become pure in heart, for we are assured in the word of the Lord that nothing that is unholy or impure can enter into His presence. What a saying! No wonder the brethren said to Him, "Lord, are there any that shall be saved?" when we look at the touchstone, look at the criterion, look at the rule by which these things have to be brought about. And we should labor continually, striving to subdue ourselves and to put away the vices, the sins and the besetments that do so daily and so easily beset us, until we bring this living body of clay into the subjection of the Spirit, that our souls may live.

The Sabbath is the day that the Lord has appointed for a time of rest. He says that He finished His work, and that He rested on the Sabbath day, the seventh day. When the Lord came, in His day, He instituted the first day of the week, and ever since then it has been "His day," and He says, that we may keep ourselves unspotted from the world, we are required to meet together on His day and offer our sacraments, and make our acknowledgements, and our confessions, paying our devotions to the Most High. It is a common thing for the people to violate that sacred law concerning the Sabbath day. Many of the people, if they go on a journey, take pains in their calculation to make the Sabbath count one day in the trip; and many things are put off for Sunday especially. I would like to have it taken up with the people, and have the women make calculations on Saturday, and have the food cooked on that day, for the Sunday, and then go to meeting, instead of roasting over the stove cook-

ing, and see to having a little more leisure and good instruction, and feed the soul, instead of being so much at work and having so much to do on that day. The Lord said to Israel: "Six days shalt thou labor and do all thy work, for on the seventh day, the Lord thy God rested from His labors; and thou shalt not do any work, neither thy son nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates." Now it was a strict rule and law and commandment to Israel anciently, and you will find if you will look into the Book of Mormon that it was so there, and is going to become just as binding upon God's people in all time as it ever was with them, and we ought to be looking to it and practicing on it, so that we can do right, so as to be able to do the right thing when we get to it.

I testify to you, my brethren and sisters, that this Gospel is the Gospel of all others on the earth, the only one that is worthy the attention of mortals, as fast as it can be brought to their consideration. And as we have been blessed to learn these principles and to know them, and to know of the things of the future, and to know of some things of the past, we have reason to rejoice above all other people, and we have reason to deny ourselves of all unrighteousness just as fast as we can, and to learn the way of life and to hearken to the counsels of those that are called of God and to walk in His ways, and to receive continually the word of the Lord and His direction in all our affairs. I rejoice greatly in the work of the Lord, and I pray that His blessings may abound unto the people, that He may incline our hearts to keep His laws, to walk in His ways, for the law of the Lord is perfect, converting the soul. The testimonies of the Lord are sure, and they even make wise the simple.

Now 'a word about the Priesthood and its restoration: Think of it! This same Lord and Savior, Jesus Christ, ordained Joseph Smith and Oliver Cowdery Apostles by Peter, James and John, His servants. Joseph and Oliver 'having received this apostleship, confirmed it upon twelve brethren of the Church, and those



brethren have conferred it upon us who are in the stand today; thus some of us received this holy apostleship but the fourth in succession from Jesus Christ. And the fact is that the Priesthood has come down to us as the Lord promised when He said He would be with His Apostles always "even unto the end of the world." And He says to us concerning Peter, James and John: "Whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I reveal unto them; unto whom I have committed the keys of My kingdom, and a dispensation of the Gospel for the last days and for the last times; and for the dispensation of the fullness of times in the which I will gather together in one all things both which are in heaven and which are on earth." These are the men that have received this Priesthood—these that sit around me this morning. It was received from those resurrected men that have come to labor with us. This is the Priesthood by which we officiate, and it is not something that has come down through the ages and been lost. This is the Priesthood that was taken away into the wilderness anciently, and has been restored in these latter-days in its purity, in its simplicity and its power. And those who give themselves to it fully and faithfully in all humility, receiving the instructions and counsels of those holding that Priesthood, should be worthy of all acceptance, and we ought to realize it and avail ourselves of the benefit of it, and be found in no case speaking against each other or the Lord's anointed.

May the Lord give us His Spirit, intensify it in us, in our hearts, and train us in the principles of righteousness and truth, and help and inspire us in every good word and work, and then He will do better for us than we know how to ask or even to think. Amen.

#### ELDER LORENZO SNOW.

Personal appearance of the Savior—Promises made to the Elders—Have they been Fulfilled—Union of the Priesthood—Proper respect in Families.

Brethren and sisters and friends, I hope during the short time that I address you this morning I may have the

benefit of your prayers, and the exercise of your faith.

At these general Conferences it is the privilege of everyone who attends to receive instruction, suited to his individual needs and benefits, of great worth, and if we pay proper attention to what is said and exercise the proper faith, there will be no disappointment.

Now, I wish to read a few verses from the Doctrine and Covenants, Section 110, which describes one of the most important events of our day.

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire, and the hair of his head was white like the pure snow. His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last, I am He who liveth. I am He who was slain, I am your advocate with the Father. Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house. Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured upon the heads of my people. Even so. Amen."

We have heard, brethren and sisters, very excellent principles, explained to us yesterday, and this morning by Apostle Richards, and our hearts have been made to rejoice in the contemplation of the positions that we occupy, of the prospects that are before us, and of the glorious records that many, and I hope all, have made in the past. It is strange, that there are so few that have come to an understanding that God has revealed Him-

self unto His people, that His voice has been heard, as I have just read to you, and for what He has accomplished through the Holy Priesthood that He has caused to be conferred upon many of His servants. Thirteen hundred or thereabouts of the servants of God are now traveling through the world as oracles of God and testifying of these most extraordinary facts, and are promising in the name of the Almighty, by virtue of the divine authority they possess, that those who will obey the Gospel which they are authorized to administer, shall receive a knowledge of these important truths. It is a marvelous fact that there are thirteen hundred men who are now promising in the name of the Lord and explaining how every person may know, and know effectually, know by revelation, that their promises are of the Almighty, that they have authority to thus prophesy, prophecy of that which is most important; in fact, there could be nothing of greater importance to mortal man than that which pertains to their prophecy, and all men have a right or the privilege of ascertaining, in a very simple way, whether that prediction is from God.

This is indeed strange and wonderful. It is strange and wonderful to the world because such things have never been heard of or known for centuries. What is their prediction that is of such high importance to all people? Why, this: Having stated before the congregations of the world that they are authorized to preach the Gospel of life and salvation, that they are authorized to promise the gift of the Holy Ghost, that shall lead into all truth and show things to come, and shall testify in reference to their authority, then to make this prediction that such as will obey the simple principles of the Gospel, shall receive a perfect knowledge, a knowledge not by the reading of books, the Scriptures or any past revelations that may have been given, but they shall receive a knowledge of this from God Himself. Well now, all that is required of these individuals to know that which pertains to their salvation, exaltation and glory is simply to do that which has been

made plain, very plain indeed by Jesus Christ and by the Apostles, as contained in the Scriptures of truth; to perform a few acts in relation to the principles of life or a few acts that will put them in possession, after proper preparation, of this important knowledge.

Jesus Christ went down into the waters of baptism and was immersed there by John the Baptist, who had authority thus to do; and many others, in the days of the Apostles, performed those ordinances that pertain to the everlasting Gospel. They were baptized for the remission of their sins by one that possessed the authority which, those Elders that I mention now, possess. They possessed the authority to administer those ordinances—immersion in water for the remission of sins, the laying on of hands for the reception of the Holy Ghost. These simple acts were actually performed by the Apostles in former days, and by the Seventies that were sent forth, and by all who were sent to preach the fullness of the Gospel. All that these Elders require in order that their predictions may be fulfilled is that people now shall do likewise.

Jesus said on a certain occasion, that He would build His Church upon revelation: that is, Peter having received a revelation that Jesus was the Son of God and so saying Jesus replied, "Upon this rock will I build my Church and the gates of hell shall not prevail against it." The system of salvation and exaltation and glory was of such a character that there was this grand feature about it, all persons might receive a perfect knowledge of its divine source.

When we take into consideration the difficulties those have to meet who obey these principles we see the necessity that they should have a perfect knowledge of that which they have received, and thus the Lord bestows upon them the means by which they can contend against the difficulties and the persecutions and secure the blessings connected with these promises. When people follow the counsels of these servants of the Lord who are abroad preaching the Gospel, if they do not come to a knowledge of

the truth of these promises from heaven after they have obeyed, they ought to declare this: they should announce this failure to their friends, and to the public. I suppose, I am now addressing six or eight thousand people, and probably three-fifths of them have come from the distant nations of the earth, to these mountain vales, and these are the principles that we taught them, that they should receive a knowledge of this work, they should receive the Holy Ghost that would testify to them of the truth of the saying of these Elders that they had authority to administer the ordinances of the Gospel. Now, I ask, why are you here? Why are you sitting upon these seats? Why are you teaching your families and friends that these principles are of God, that Joseph Smith was a Prophet of God, that Jesus came down and talked with His people, the sons and daughters of God, as He did in former days? Why do you teach these principles, and why do you sit here instead of repairing to your homes and declaring that you never received any such divine testimony, as was promised you?

I think if strangers came to me, as Elders now go to the nations, and testified to me that they had authority to promise that the Holy Ghost would rest upon me after repenting of my sins, forsaking them, and obeying their message, and I did not receive any extraordinary or miraculous manifestations, I certainly would not leave my friends, country, and home, as thousands and thousands have done. But it is a fact that I am speaking to thousands here that have come from long distances, from many nations of the earth, that are here and have been here for years and years; why is it they do not rise up and deny that they or their friends ever received this testimony? In these verses that I have read in your hearing, it is declared that the Son of God appeared in the Kirtland Temple sixty-one years ago, and spoke there to His friends.

Years ago on my Palestine tour, I was one day upon the Mount of Olives, where Jesus left the earth and ascended to His Father, witnessed by

persons that were there present, and I did not doubt that I was at the place where, as I read in the Testament, that Jesus took His departure from. While I looked around and gazed about, I believed that I was there at that place; I believed that Jesus did actually take farewell of the world and go to His Father, because certain individuals say and did make a declaration that that was the fact. Now I did not see these persons that testified to this extraordinary occurrence. I saw no such persons; because it was over eighteen hundred years ago that this extraordinary circumstance occurred. But this that I have been reading in your hearing, occurred in this age. I was personally acquainted with the parties who saw this wonderful manifestation—intimately acquainted with Joseph Smith and Oliver Cowdery. I was acquainted with Joseph Smith for years. And I know Brother Oliver Cowdery to have been a good man, honorable, honest, and truthful; although years after this, Oliver Cowdery left the Church for a while. He became proud and exalted, and left the Church; but the spirit and the testimony never left him, and after suffering the afflictions of the Lord, he repented and was very glad to come back into the Church, and he got back just in time to go into the other world, and that is just about the whole of it so far as Oliver Cowdery was concerned.

Well now, these things are worthy the attention of the Latter-day Saints, and when we take them into consideration and bring them home to our understanding, what follows? Why, that we should be the best people that God has upon the earth, and far better than any other. The Lord has given us a Prophet, to give counsels in reference to that which pertains to the general interests of the Latter-day Saints continually, and He has blessed him abundantly. There is not one that can dispute the honesty and integrity of Brother Wilford Woodruff, our President. We know him. Years and years he has been testifying of these things of which I have been speaking, and he says he knows them, he says he understands them distinctly; and we ourselves should know them. Per-



haps not quite as extensively as he knows them. For instance, an astronomer may know a thousand things in reference to the revolving of the earth in its orbit around the sun, and know a great many facts in reference to the sun that thousands are ignorant of; and yet these thousands that are perfectly ignorant of those many things, know one thing that this astronomer knows, they know that there is a sun, they see there is a sun; they know it just as well as he knows it. In reference to this Gospel and our prospects in the next life, there are thousands that know it just as well as President Woodruff knows it; and when the resurrection is spoken of, they know it just as well as President Woodruff knows it. In reference to "Mormonism," as it is sometimes called, there are thousands that know it just as well as Joseph Smith knew it. They know it because God has revealed it to them perfectly.

There is no man that knows the truth of this work more than I do. I know it fully; I know it distinctly. I know there is a God just as well as any man knows it, because God has revealed himself to me. I know it positively. I shall never forget the manifestations of the Lord; I never will forget them as long as memory endures. It is in me. There is something to labor for, there is something to sacrifice for. When the Elders go forth among the nations, they dare to say this; they dare to say that God has revealed himself. They dare to say that God has spoken to His sons and daughters as He did in former days, and they dare to say that He has heard the prayers of the house of Israel, He has heard the prayers of the honest in heart, and He has come down as He did in the days of Israel when they were in Egyptian bondage to deliver them; He has come down to relieve the distressed, and to confer upon them knowledge, intellectually, spiritually, and to place them in a country where they can be blessed and saved from that half-starvation in which many have been found where the Gospel reached them.

Well, these are glorious principles that God has revealed to us, and our prospects are grand and glorious. Why, we could talk through all the days, the

weeks and the months about the grand things that the Lord has prepared for those that are faithful and continue to the end. There should be greater union in our midst than we find today. There is a perfect union in the quorum of the Twelve. Should there not be a perfect union in that quorum? Most assuredly, every one would say Yes, a perfect union in the quorum of the Twelve Apostles; and whoever may be appointed to fill the places of those that are vacant, this union will still continue with us. And there is also a perfect union with the First Presidency, and should there not be? Every one will say, certainly, there should be. And should there not be a perfect union with the seven presidents of the Seventies? There most assuredly should be; we all say Yes. Should there not be a perfect union with the High Councils of the various Stakes of Zion? Certainly there should be, and there is a way to accomplish that union. And the same way with the various other organizations and quorums. Should there not be a perfect union with the presidencies of Stakes? Certainly, and if I were a president of a Stake, I would not rest day or night until I had union with my counselors. Should there not be a union with the Bishop and his Counselors? Most assuredly there should be.

Well, what is more important? Should there not be union in the family? Should there not be union with the husband, who is the High Priest in his family and expects to be with them in the next life, should there not be a perfect union with him and his wife, or wives, and his sons, his daughters, his sons-in-law, and his daughters-in-law? Most assuredly there should. And why should any man be satisfied, why should any husband and father of a family rest satisfied until he effects a perfect union, that is, just as far as a perfect union can be accomplished? And in this matter the father should make himself just as perfect as a man can in this life be made perfect before his family. And the wife should make herself just as perfect as a woman can possibly do in this life. And then they are prepared to make their children just as perfect as they are willing and are capable of being made perfect. And the father

and the mother should be very careful. The wife should never in the presence of her children speak disrespectfully of her husband. If she thinks her husband has done wrong (he might have done), she should never speak of it in the presence of her children. She should take him out of the presence of her children and there tell him of his faults, in a pleasant way, but never in the presence of the children speak disrespectfully of the father. And the father the same. He has no right to speak disrespectfully of his wife in the presence of her children. And I pray God to give the husband and wife the spirit and the understanding to correct themselves in such matters. I know that a great many of the difficulties that now appear, and the disrespect that we find in reference to the Priesthood, among young people, arises from this fact, that there have been difficulties in the home circle, and there has been disrespect expressed in their presence, of the father by the mother, or of the mother by the father. Now I know these things are so.

Well, I see my time has expired. God bless you, my brethren and sisters, and fill you with His Holy Spirit, that we may become sanctified, that we may be worthy to stand in the presence of God in time to come. Amen.

#### PRESIDENT JOSEPH F. SMITH.

The Law of Tithing—Blessings Predicated upon its Observance—Practical Illustrations of its Results—Personal Testimony.

I cannot say that I feel in excellent condition to address the Conference this morning, but it is desired that I should say a few words, or read a few words, to you, as the Spirit may direct. Before entering, however, upon my remarks, I, perhaps, should make an apology, for it is really not agreeable with my feelings to diverge, in the least, from the channel of the remarks which we have received during this morning's service and throughout all the day yesterday; for the brethren have been led on spiritual matters, and they have spoken to us, by the Spirit, and have given unto us many very important truths, suggestions and admonitions, and I would delight to continue in the tenor of those remarks for the short time that I may occupy,

but if I do not, it will be because I feel impressed that there is a duty resting upon me which I will endeavor, by the blessing of the Lord to perform.

I desire to remind the congregation that we are coming to the close of the fruitful season of the year, and while many of the people have perhaps not gathered as heavy crops as they would like to have gathered, and as they may have gathered in the years past, yet, taking our country, and valleys, as a whole, we are led to believe that the harvests have been bounteous, and that the Lord has blessed the earth this year, and has given to the husbandman excellent fruits for his labors; and it is desirable that we should reflect upon this matter for a little season. In connection with this thought, I will take the liberty to read to you a few of the written words of the Gospel on temporal matters, which I think apply to us in our present condition and at this time.

In answer to a question, "O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?" the Lord answered:

"Verily thus saith the Lord, I require all the surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church. And this shall be the beginning of the tithing of my people. And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an ensample unto all the Stakes of Zion. Even so. Amen. (Doc. and Cov., Sec. 119.)

Again it is said:

"Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice and a day for the tithing of my people, for he

that is tithed shall not be burned at His coming, for after today cometh the burning. This is speaking after the manner of the Lord; for, verily I say, tomorrow all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of hosts, and I will not spare any that remain in Babylon." (Doc. and Coven., Sec. 64, v. 23, 24.)

I do not read the following words because I think they are entirely applicable to the Latter-day Saints, nor because I suppose for a moment that there is not a large proportion of the members of the Church of Jesus Christ of Latter-day Saints who have never in their hearts even thought of robbing God. But there are those among us who, even though they may not have thought seriously that they were guilty of robbing God, they carelessly and through their negligence place themselves in a position in which the children of Israel found themselves anciently when the Prophet uttered these words against them, and I propose to read them as they are, and let them apply to whomsoever they will, and whoever are not guilty, of course, will feel clear in their consciences toward the Lord.

"Then shall the offering of Judah, and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit

before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee. Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. iii, 4-18.)

Now I want to read another little passage of Scripture. It is ancient, however, but it has an application; and if I read it, you who hear it will be able to make the application, possibly, to suit yourselves, or to suit your neighbors. Rather let us make the application to ourselves, each of us, and let each of our neighbors do the same.

"And as soon as the commandment came abroad, the children of Israel brought, in abundance, the first fruits of corn, wine and oil and honey and of all the increase of the field, and the tithe of all things brought they in abundance. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and His people Israel. Then Hezekiah questioned with the Priests and the Levites concerning the heaps; and Azariah, the chief priest of the house of Zadock, answered him and said, 'Since the people began to bring the offerings into the house of the Lord we have had enough to eat, and have left plenty, for the Lord hath blessed His people, and that which is left is this great store.' Then Hezekiah commanded to prepare chambers in the house of the Lord, and they prepared them." (2 Chronicles xxxi: 5-11.)



No doubt, a good deal more could be read from the Scriptures in relation to this principle of tithing, which God has revealed to us in this dispensation, and which He requires at our hands, that we may sanctify, by obedience to His law, this land that it may become indeed a land of Zion unto us; and the promise is, that if we will obey the laws of God, if we will put our trust in Him, if we will draw near unto Him He will draw near unto us, and He will reward us with His favor and His blessing. He will rebuke the devourer, and He will cause that the earth shall be fruitful, that it shall yield in its strength to the husbandman, the tiller of the soil, and to the herder of flocks, He will increase his kine, and will prosper him upon the right hand and upon the left, and he shall have an abundance, because he puts his trust in God; he draws near unto Him, and he is willing to prove Him, to see whether He will not open the windows of heaven and pour out blessings upon him that he shall not have room to contain them. Let every man who has received the Gospel of Jesus Christ receive this saying, and hearken to these words, for all they are worth. Some men may esteem them lightly, and those who do will, without doubt, fail to draw near, they will neglect to prove the Lord, they will not fulfill the commandments that He has given, and they will never know that God tells the truth, and that He is able to fulfill His word and promise unto His people when they are willing to obey and keep His law. While they who appreciate these promises, who obey these laws that were given anciently, and have been renewed again in the dispensation of the fullness of times, for the blessing of the people, for the building up of Zion, for the feeding of the widow and the orphan, for the spreading of the Gospel of Christ to the nations of the earth, and for the gathering of the people from the four quarters of the earth, those who hearken to these words, prize them as the truth, and apply them in their practice throughout their lives, will come to know that God is a rewarder of those who diligently serve Him, and that He is able to fulfill His promises unto them.

A short time ago I met with a brother—I need not call his name, for he is but one among thousands who can bear the same testimony that he bore, and he bears that testimony not only by the word of mouth but by the evidences of thrift, of prosperity, of progress and of improvement which surround him in the midst of the deserts, this season he has gathered in rich harvests, his farms having produced in abundance, while the farms of many of his neighbors are clogged with weeds, and their harvests have been only one-half or one-third what his has been. How do you account for it? I account for it in the fact that God has blessed him, and so does he, for he is an intelligent man, a man that not only labors wisely and prudently, but in the fear of God, and in the desire of his heart to obey His laws. Said he to me and my companion with whom we were travelling: "God has blessed me because I have striven to keep His laws, and because I have been true to my family." He went out there upon the desert seven or eight years ago, impoverished by persecution and exile, being driven from his home and from his affairs, compelled to wander in exile for years, part of the time preaching the Gospel. He returned seven or eight years ago, and settled down upon the desert. Today, out of the earth, the burning sands, he has produced beautiful homes, he has fruitful fields, which are spread out before the eyes of any man who wishes to go and look upon them. He pays his tithing, he remembers his offerings, he is obedient to the laws of God, and he is not afraid to bear testimony to his friends and neighbors that it is through his obedience that God has blessed and prospered him, and made him what he is today. He is not the only one, there are others that are prospered in like manner. And I testify it is because God has blessed him, and his soil, and his labors, and has given him the increase, securing to him the blessings for which he sought and labored. He has acted in good faith with the Lord, the Lord has known his heart, and has blessed him accordingly, and he is prosperous today in that desert, while as to many of his neighbors—go

and look for yourselves at their broad acres. They tell the story for themselves. His lands are clear from noxious weeds, because he has labored, and taken care of his lands, and that by his industry and intelligent application of labor, showing that God has inspired him, and enlightened his mind. The Lord has blessed him in his basket and in his store, in his labors and in the thoughts of his mind, he has been inspired and enabled to accomplish the work that he has done; I testify that it is because of man's faith in the promises of the Lord, and his desire to obey His laws, that he is blessed and prospered of Him.

I have been blessed. I have been prospered. I might have been more faithful, and I might have been more greatly blessed. But the Lord has blessed me insomuch that I have not lacked for anything that was needful for my welfare. I have not had luxury, nor "rolled in wealth," but God has fed and clothed me, with all of mine, and He has given us health and strength of body. And yet we might have done our duty better and been entitled to greater blessings, no doubt. I aim to pay my tithing. Now there is no use of my saying this unless it be true, because the evidences are there in the books. If I say I pay my tithing when I do not, Brother Heber J. Grant or some of the brethren who look after these things, men of figures, would go to the books, and they would say, "You said you pay your tithing, but you do not. We know just about what your income is, and here is what the books say." So I would stand condemned at once if I were to say to you that I paid my tithing when I did not pay my tithing, because not only the Lord would know I had not done it, but my brethren would know also that I had not done it, because the books show exactly what I have paid. No matter about that, the fact is this, I believe what I preach, and I do not preach that which I do not believe. I am not here for that purpose. I have not been called to that mission, or for that business. I preach that which I believe and that which I do know to be true; and I do know that if men will obey the laws of God, God will honor and bless them. I have proven it

all my life through. I saw it manifested in circumstances which occurred in my childhood, and I know that God has blessed the widow and the fatherless when they have been obedient to His laws and have kept His commandments.

I can tell you the history of a widow woman, with a large family, who was more particular, if possible, to pay to the Lord what belonged to Him than she was to pay to her neighbors to whom she might be indebted, and she never was indebted to her neighbors, thank God, for anything that she did not pay to the last cent, because the Lord blessed her with plenty, and in her latter years she did not have to borrow of her neighbors, nor did she have to call upon the Church for support either, but she paid thousands of dollars in products and money into the storehouse of the Lord, although she was a widow with a large family to support. I know this. I can testify of this, and that the Lord Almighty blessed her, not only in the products of her fields, but in her flocks and herds. They were not devoured. They were not destroyed. They did not lie down and die. They increased. They did not stray away; and thieves did not steal them. One reason for that was, she had a little boy that watched them very carefully under her direction, and prompting. Her eye was upon everything, she had supervision over everything, she directed those whom she employed, and her children; and I am a witness—and here sits another witness [Patriarch John Smith]—that God, the Eternal Father, blessed her and prospered her while she lived, and she was not only enabled to maintain herself and children that were left to her in poverty, in a day of trial, and when she was driven out into the wilderness, but she was able to feed scores of the poor, and to pay her tithes besides. Verily the Lord prospered her, and she was blessed. I remember one time when that same widow went to the tithing storehouse in this city with a load of potatoes in the spring—they had been kept over winter. And one of the tithing office clerks said to her, "Widow —, I don't see any use of your having to pay tithing; you ought not to pay

tithing. You ought to keep what you have." She said to him, "William, you don't know what you are talking about. I pay my tithing that I may be blessed." "Would you deprive me," she said, "of a blessing?" "No," he said, "I would have you keep your tithing and bless yourself with it." Said he, "There are a number of able-bodied people here that are well qualified to work and produce their living, but they are living from the tithing, and I don't see that a widow should be required to pay her tithing to feed those that are not working for it." Now these are about the words of this man, who was employed at the tithing office. But "no," said the widow, "I propose to pay my dues to the Lord; I propose to pay my tithing, and any man that would prevent me from doing this would deprive me of a blessing." Where is that man and his family today? He apostatized. He didn't last long in the Church. He turned away, and went back to the east somewhere and took his family with him. He probably long since has gone to his rest. And not one of his family is in the Church. I bear testimony of these things because I know what I am talking about. I want to tell you a little more: While this widow was paying her tithing and being blessed, there was a little boy who really thought that tithing office clerk was about right. That widow's boys had to work very hard, and they knew how those potatoes were raised. They knew how the corn and other grain was raised, they knew what it was to take care of the sheep, and the horses and the cows that were tithed, and all about it. They knew how it was done, for they had it to do. And one of the little boys of that widow thought that clerk was more than two-thirds right about it. By and by the widow died, but she left very comfortable property for her children, dug out of the desert here: the children were young, and I confess to you that they were not as faithful in paying their tithes and their offerings as their mother was; they had lost their mother, and what was the result? In a few years, everything that she left them had gone to rack and ruin. That was the result. The cattle were turned out upon the range, and that was the

last they ever saw of them. The neighbors' cattle broke into the fields and destroyed the crops, and they did not reap the harvests they had done before; and it was only a few years after the death of the widow when the children had not much to show for what was left them, and it was not until they became old enough to appreciate the truth, and to commence to obey the laws of God and keep His commandments, that the Lord began to bless them again, to build them up, to increase their substance, and to give them what was necessary for their good. And as they have obeyed the commandments of God, the Lord has blessed them. He will continue to do it while time endures, if they continue faithful; and throughout the countless ages of eternity they will reap the reward of fidelity to the cause of truth and to the laws of God; and so will all the people of Israel. I testify of this to you in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn commencing:

Come, let us anew our journey pursue.

Benediction was pronounced by Elder Edward Partridge.

The choir sang the hymn which commences:

Come, dearest Lord, descend and dwell,

By faith and love in every breast.

Opening prayer by Elder Abram Hatch.

Awake, ye Saints of God, awake!

Call on the Lord in mighty prayer,

That He will Zion's bondage break,

And bring to naught the fowler's snare,

was sung by the choir.

PREST. GEORGE Q. CANNON.

Importance of sustaining the Authority of God—  
Good effects of reading the Written Word—  
Skepticism in secular literature—Evil results of  
ignoring the Counsels of God's Servants.

In standing up this afternoon to address you, my brethren and sisters, I do so with the hope that I shall have your faith and prayers, and that the spirit that has rested upon our brethren who have spoken thus far during the Conference will be given unto me



also. To arise before a congregation of this size is almost appalling, and no man that realizes the responsibility of teaching the people, it seems to me, would dare do so unless he felt that the Lord would assist him and be with him.

We have heard a great many excellent instructions during yesterday and this morning. We have had spiritual instructions, and also instructions concerning practical duties, although there is nothing connected with our religion that is not really practical. We can apply that word to all the duties that devolve upon us as individuals and as a people.

We have heard considerable concerning the authority that God has restored. I feel that this is an important theme, and one that cannot be dwelt upon too much in our hearing. There has been noticeably, it seems to me, considerable change in the Church in relation to that authority, and its claims upon and its standing among the people. Anything that contributes to weaken that authority or to lessen its value in the minds of the people is something to be avoided and, I believe, to be dreaded. The success and the triumph of the work of God thus far can only be attributed to the fact that the Lord has placed in His Church His Priesthood, and has given it authority; for to its guidance, to its influence and activity among the people, can be ascribed the prosperity of this work of our God. To no other cause can we attribute the deliverances that have been wrought out in our behalf. Its operations have been most beneficent. We have heard considerable concerning it in the remarks that have been made. But I have noticed myself among the Latter-day Saints that where the people of God pay attention to the written word, and cherish and observe the written word, they are always better prepared to hear the oral instructions of the servants of God; they are better prepared to receive those instructions; they have greater interest in seeking to obtain instructions, than they have when they are careless about the written word of God. I have felt for some time that there is an indifference, not to call it by any

stronger name, among the Latter-day Saints in regard to the word of God. I would like to ask this congregation, how many of you read the Book of Mormon, the Bible, the Book of Doctrine and Covenants, and the discourses of the Elders as they are published? How many of you make a practice of reading the word of God as it is in these records, and as it appears in published discourses? I am afraid that if you were interrogated upon this point many would say, "I have not read the Bible for such a length of time; I have not read the Book of Mormon for such a length of time; I have not read the Book of Doctrine and Covenants for such a length of time; I do not read the discourses of the Elders that are published; I do not take the paper that contains them; I prefer other papers."

I hope I am not doing the people of God injustice in making this statement; but I believe that comparatively few of the Latter-day Saints are in the habit of reading the words of God that He has given to us in the records that have come to us. I believe there are families, from what I hear and what I notice myself, that do not open the Book of Mormon, or the Bible, or the Book of Doctrine and Covenants, from one month's end to another. These books, if they are in possession of families, too frequently lie covered with dust, untouched, and not read. Do I do any injustice in making this statement? If I do, I am glad of it—that is, I would be very glad if what I say is not correct, and that the Book of Mormon, the Bible, the Doctrine and Covenants and the discourses of the Elders are perused regularly, and sought for with avidity. If we talk about the living oracles and want to pay respect to them, how shall we do this? Shall we do it by never reading their words—by paying no attention to that which they say? That is a very poor way of doing. We ought to listen to their words. When we cannot hear their words, we should read them; for they are the words of the authorized servants of God. I feel that there is a great neglect among us in this respect. I notice it in my own family, I notice it in other families, and still in my own

family I do the best I can in these matters. But you will find that, among certain classes, scientific works are more read, magazines are more read, novels are more read, publications that do not contribute to faith are more read, and the result is that we are in danger of a wave of infidelity and unbelief sweeping through our land, to the injury of the faith of the rising generation. It is a thing that fills me with more fear than almost any thing else concerning ourselves and our children. You cannot take a magazine up—the best and most popular magazines—without finding articles in it that are—I was going to say designed—but their purport and the drift of their arguments are opposed to the truths that are contained in the Bible, Book of Mormon and Doctrine and Covenants. Talk with young men who go to universities and colleges, and you will find that many are more or less imbued with these ideas. I need only refer to a few—the age of the earth, prehistoric man, the creation of man, man's entrance upon the earth, the nature of man's descent. The truth concerning these principles, is being undermined and weakened so that at the present time, if it were not for the Bible, the Book of Mormon and the Doctrine and Covenants, we ourselves would be at sea. But those who do not receive the Book of Mormon and the Book of Doctrine and Covenants as divine are in a deplorable condition; they do not know what is true. Many of the clergy are in the same position as the rest of the world; they have adopted the new ideas concerning these scientific discoveries. Hundreds of clergymen, who call themselves ministers of the Gospel, do not believe in Adam and Eve and their creation; do not believe in the Mosaic account of creation; do not believe that man is a son of God, descended from God; but they believe that the earth has been in existence and peopled by man ages before the period given in the Mosaic account. There is no doubt that the earth is much older than many of us think it is. But they mingle truth with error, and they build up fallacies, and they are propagating them; and the Latter-day Saints, who

read this literature, and do not read the word of God, are in danger of losing their faith.

We have in these three books to which I have referred the pure word of God—at least in two of them—uncorrupted, undefiled; and we can read them with a knowledge that they are true. We have the word of God in the Bible; but it has been translated by uninspired men. And no matter how men may pile up arguments and build theories—they may build them as high as these mountains of ours, and they may appear to be true, yet we know they are not true where they come in contact with these records of ours, because we know that these records are true. God has revealed them, and the Book of Mormon has been translated by a man of God and has come to us in purity. Therefore, when we read about our father Adam and our mother Eve, read about the fall of man, the creation of the earth or the peopling of the earth, about the Son of God and His agreement to redeem us from the fall, we know that those principles are true and from God.

It is important that we as a people should understand these things, and that we should build our faith impregnably upon the rock of revelation, constant revelation; not alone the revelation given two thousand years ago, but also the revelation given today, and which comes to us in its purity.

I have been impressed very much of late with the danger to which our young people are exposed. When the parents neglect to read the word of God, when they prefer novels, magazines, or any kind of light reading, and do not set the example by reading that which God has given to us, you may expect the children to do the same. They will not take up the Bible, the Book of Mormon and the Book of Doctrine and Covenants to read, because when they read these illustrated papers, these catchy prints, these light novels, everything of a serious nature loses its interest. To people who are fed on highly seasoned food, a plain diet is not inviting; men who have been accustomed to stimulants crave stimulants. People who read the

class of literature I refer to are in the same condition mentally; they desire the sensational, and reading which does not have some of this element in it possesses but little interest. The result is, our books and our discourses,—that which God reveals—go without being perused.

I do not want to dwell on this—it is not necessary. I leave it with you to reflect upon it. I look upon it as a most serious matter that should be called to the attention of this Conference. I wish I had language to make you all realize the danger we are in from mischievous literature, and the necessity for a reformation in our reading habits. Do not wonder at your sons and daughters going astray and losing the faith, when they do not read the word of God.

Do you know what I believe about the living oracles? I believe that the bondage we are in today—I want you all to hear what I have to say, for I want to say it considerably—the bondage we are in today is due to the neglect of this people in listening to counsel; and not only in not listening to it, but in not seeking it. We are in bondage—in debt. As a community we groan under a load of debt. We have, it is said, hundreds of unemployed people. I do not know how many there are, but reports come to the effect that they are numerous. Why is it? If this people had listened to the counsel of the servants of God, or had sought it, would this be the case? Certainly not, in my opinion. God has not led us here to these mountains to starve. He has not given the spirit of gathering to these Latter-day Saints in the remote parts of the earth and brought them here to walk the streets in idleness, with their hands in their pockets. He has not given his spirit to such an extent that the authorities may have to repress it, and say to the Elders abroad, “Restrain the people; do not let them come here for the present.” Why, what an incongruity, what a strange thing, to say that God would give the spirit of gathering to the people to come where they could not get employment, and where they would go hungry and have to live on charity; or, after they had come, return to their own lands, as some have

done. To me, the very sight of this condition is an evidence that there is something wrong, or something has been wrong.

Let me refer to the railroads here. How many Latter-day Saints are employed on the railroads in this State? I wonder who can answer. Who built these railroads? How many railroads are there in this State that the Latter-day Saints did not build and own? There are but few in this State of Utah that they did not build and own or control. Hundreds of Utah men were employed on these railroads. Suppose that every man that had owned any share in them had said to himself, “I shall not part with my stock in these agencies, if I can help it; I shall maintain my holdings in these roads, so that my fellow citizens can get employment on them, and the policy not been adopted in our State of sending to remote states for people to do the work that our own citizens can do,” what would have been the result? Why, today, instead of our people walking around unemployed, as many have to do, they would find abundant employment. I do not want to risk a guess at the number that would be employed; you can guess as well as I.

Herein we are reaping the consequences of our selfishness and want of prudence. Do you wonder at it, when God has told us so plainly what we shall do? When God has placed men to guide us and to counsel us, and their counsels have been neglected and disregarded? I wonder that God has been so merciful with us as he has been in these things, and that He has not scourged us more than He has. I look upon the highest duty that I have in connection with the service of God—after personally laboring to make myself pure and to conform to all the requirements of the Gospel—my first duty after that is to build up Zion. God sent me to earth for that. He has given me His Spirit for that. He has gathered us together to build up Zion. It is the highest, the noblest, the plainest duty that God has assigned to us, as a people and as individuals. Up to this hour I have never labored for anything else. I would not go anywhere to build up anything else. I have never had the inclination to do it. I wanted every



minute of my time, every faculty of my mind and body, every power and talent that God has given me, to be devoted exclusively to the building up of Zion. I have no other aim in life, and I want no other aim. Now, if this be my motive, I should not do anything at any time to injure Zion. If I own stock in a railroad, or in any other public enterprise, and am offered a good price for it, I should first ask myself, Is the sale of this consistent with the building up of Zion? Through the invitation of President Young, I was one of the original incorporators of one of our railways. I could have sold my interest in that at several times for a considerable sum of money. But I desired the control kept here, and I said, No, I will not sell. But the control passed out of the State, and though the stock has decreased very greatly in value, I have had the satisfaction of knowing that I have not contributed in any manner to the bringing about of the condition of things which I now deplore.

Now, when I say "building up Zion," do I mean by that, building up a system that is peculiar to the Latter-day Saints, and that will exclude all but Latter-day Saints? No. There is where the misconception arises in regard to our views and aims. Whenever Zion is built up as it should be, we will have a condition of things that will be the admiration and the attraction of the whole world. There will be no heavy taxation. There will be no officers working for enormous salaries. There will be no bribery. There will be no unthrift, money being spent lavishly, improvidently, and in a way to oppress the people. Whenever Zion shall rule, the very opposite of this will be the condition of society. The widow can live on her lot, and not be taxed to deprive her of it. The workingman can have his acre and a quarter, with his improvements on it, and can hold it without being taxed out of it. That will be the condition when Zion shall prevail. There will be no oppression. There will be no sin permitted that the law can reach. There will be a condition of society that all honest, virtuous and upright men will admire. I labor with all my might, and have

done since I was old enough, to bring to pass that happy condition. I pray for it with all the faith I can. It is my constant thought, by night and by day. I labor for it as well as pray for it. For I want a reign of righteousness to be ushered in. I want to see a condition of things in this State that shall be such as I have feebly attempted to describe. And I know that the Latter-day Saints have the same desire. We may be mistaken at times; we may be misled; we may do foolish things; but underneath, underlying all our thoughts and all our acts, is the intense desire to see a better condition of things brought about, not for ourselves alone, but for all. And I want to say to you here to day that it never will be brought about until the voice of experienced men, especially inspired men, will be listened to. In any other community, where right prevails, men would not say concerning these men that are around here what they do about us. It is because we are members of a church that we are assailed; because they do not want the influence of that wisdom and that experience felt among the people. Here are men on this stand who have helped build this commonwealth. They laid the foundations of it. They carried it forward. They helped enact the laws that have governed it. And when this Territory passed out of the control of those who were influenced by the policy of these men, it was in a condition that was most admirable. It was out of debt, and lightly taxed. It was in a condition that people look back to now and admire, and regret that we cannot have such a condition exist today. Do not mistake me, and think that I mean the Latter-day Saints should have exclusive control of civil affairs; not so; no more than others should have exclusive control.

Brethren and sisters, we talk about listening to the oracles of God. Do you listen to them? Do you think them entitled to your support and your confidence? If you had offered to you a good bargain in selling out some important enterprise, would you ask yourselves, "How is this going to affect the interests of Zion?" Or would you say, "I can make money out of

this, and I will take care of myself?" I say to you that whenever Latter-day Saints come to the latter conclusion they will lose by it. The money that they get will not do them nor their children good. I only state a truism when I say this. To prove it we have only to look around us and see results.\* The men that have sought counsel and followed it have been blessed in all they have done. The money they have made has been prospered, because it has been made properly—it has been made with a view to carrying out the purposes of God.

I would like to bring these questions home to us in a practical manner. Let us look at them as practical men. We are here in the State of Utah. It is our duty to build up this State. Not for the Mormons alone—do not mistake my position—not for the Mormons, but for every man and woman that wants to live an honest and upright life and to be a good citizen. With the views and the knowledge I have, I should deplore a feeling that would prompt us to build it up for ourselves alone. We are in the world, and a part of the world. God has given us a mission in the world, and we know how to fill it. We cannot be accused of egotism if we say that we know how to build up this country. We know what policy to pursue to make this community a happy and prosperous community. The proofs are in sight. We do not talk as men who have not had experience. We understand the question. And we know that if the people would listen to the counsels that are given to them, they would be led in a path of safety, a path of peace, and a path of prosperity. But there is every effort being made, and has been for some time, to destroy this influence, and many of the Latter-day Saints, apparently, have not had discernment enough to discover the spirit that actuates those who are making these attempts.

I pray God to bless us in this Conference, to fill us with the Holy Spirit, and to give unto us the words of life and salvation and cause our hearts to rejoice. I want us to see our errors. I want to talk about these errors. I want to warn, where we need warning—and we do need warning. I know we are not as we should be. I am not

satisfied myself with my own condition. I am not satisfied with the condition of the Latter-day Saints. I do not want to say anything to lull you to sleep. I do not want to sing any siren songs in your ears. It is pleasant enough to talk about those pleasant things; but here is a condition of things before us that we cannot close our eyes to. How shall this condition be remedied? How shall this people be led and guided out of the difficulties in which they are involved? What can we say to you, to point out the dangers that you are in, and to show you the path that you should tread to escape these dangers, and to be the people that God designs we shall be. There is only one way—and we will all have to come to it—and that is to listen to the voice of God in our midst, and ask for it, and not be as some are, "Don't talk to me. I don't want any church interference. I don't care how much you know; you may have all the experience in the world; but I don't want to talk to you, you are an officer in the church, and I don't want any ecclesiastical interference with me." Why, that spirit—where will it lead us to? You can answer that question yourselves, each one of you. I believe in the principles of government. I have my views concerning them; you all have, no doubt. But shall we, who know what we do, accept party as the paramount issue among us? When I heard the proposition that the Latter-day Saints should divide on party lines, I advocated it. I have not changed my feelings in regard to it. I know that it is better for us. But we need not set up party as an idol and worship it, as though it was a new-found idol, which we should bow down to and worship. That is the other extreme. We should not go to these extremes. We should act like wise people, and do that which is the best for us in every way. I do not, in saying this, wish to say one word about politics, only to clear myself from any suspicion of saying anything in opposition to the maintenance of party lines. As I have said, I believed in the division on party lines when I heard it was being attempted. I knew it was the right thing to do. I have

been glad ever since that we did it, and I would not have it changed if it could be helped—and it can be helped. We should not interfere with each other in our party rights, our party beliefs, or party allegiance. But do not go to such extremes; do not be carried away by them.

I pray God to bless us with his Holy Spirit, that during this Conference we may have a time of rejoicing. I humbly ask it in the name of Jesus. Amen.

### THE GENERAL AUTHORITIES.

were presented to the Conference by President George Q. Cannon, as follows:

Wilford Woodruff, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Lorenzo Snow as President of the Twelve Apostles.

As members of the quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill and Anthon H. Lund.

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour K. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball and Rulon S. Wells.

William B. Preston as Presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder, with John Jaques and Charles W. Penrose as his assistants.

As the General Church Board of Education—Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith and John Nicholson.

As Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Wilford Woodruff.

John Nicholson as Clerk of the General Conference.

All of the voting to sustain the authorities was unanimous.

In presenting the names to fill the vacancies in the quorum of the Apostles and the First Council of Seventies, President George Q. Cannon said:

It is well known to the Latter-day Saints that there are two vacancies in the quorum of the Twelve Apostles, one through death, and another through the severance of a person from the quorum. We now propose to fill those vacancies, and present to the Conference the name of Matthias F. Cowley to be one of the Twelve Apostles.

It may be well to state to this Conference that Brother Matthias F. Cowley is at present the second counselor to the President of the Oneida Stake of Zion. He is a man that has labored in the ministry very zealously, and is known, to all acquainted with him, as a man of worth.

(His name was then put to the Conference, and he was sustained by unanimous vote.)

It is now proposed that Abraham Owen Woodruff be ordained one of the Twelve Apostles.

He has been a missionary to Germany, has acquired the language there, has labored very zealously in that mission, and since his return has been very zealous and indefatigable in his labors here among us. He is a youthful, but a promising man.

(His name was then presented, and the vote to sustain him was also unanimous.)

I may say, before sitting down, that the mind of the Lord was diligently sought for in relation to these appointments, and we can say to you that the mind of the Lord was obtained, and we know that the men who have been chosen are the men whom the Lord has designated to us to fill these positions.

There is a vacancy in the Seven Presidents of the Seventies. It is now proposed that Joseph W. McMurrin



be ordained to fill the vacancy occasioned by the death of Elder Edward Stevenson.

(His name was presented, and he likewise was sustained by unanimous vote of the Conference.)

I wish to add in relation to this appointment, the mind of the Lord was also sought, and this is as it came to us. Elder McMurrin is now on a mission in Great Britain, and is one of the Presidency of the European mission.

We wish to say to the Saints who are assembled here that neither of these brethren has known of this till now; so you must not be surprised if they are embarrassed. When we decided upon it, it was understood that we should keep this to ourselves until they should be presented here. We did not want anyone to know about it or to talk about it, and they are as much surprised, I suppose, as any of you can be.

#### PREST. WILFORD WOODRUFF.

said: I want to say to these two young men whom we have called to fill these places, they are occupying a very important position, a position of great responsibility, and we hope and trust that, although young men, they may have the spirit and power of their calling and Priesthood and Apostleship, and be enabled to magnify it and fulfill the duties required at their hands. We will give our brethren time to express themselves now with regard to their views of the kingdom of God and the Priesthood unto which they have been called, and their purposes in magnifying and fulfilling this duty that is now resting upon them by the vote of the house of Israel.

#### ELDER MATTHIAS F. COWLEY.

My brethren and sisters, I feel very weak on this occasion, and I do not know how to express myself. But I accept of the call with the same feeling that I have always accepted of the calls made of me by the authorities of this Church. I am in full sympathy with the organization of the Holy Priesthood, and every sentiment which has been expressed at this Conference finds a cheerful and a complete response in my heart. I am grateful

to the Lord for the testimony which He has given unto me in my youth concerning the divine mission of the Prophet Joseph Smith and the work which he was instrumental in the hands of God in establishing upon the earth. I know that it is true. I am grateful for this witness, and I trust that I shall be able, by the help of the Lord and by your faith and prayers, my brethren and sisters—for I ask them, and I need them, to be able to show my appreciation of the truth and the work in which we are engaged, by my course in life. I recognize the fact that there is no amount of profession or pretension which satisfies the injunctions of the Gospel and that which goes to constitute the characteristics of a true Latter-day Saint. It requires that we shall square our lives by the precepts of the Gospel and the commandments which have been delivered unto us by the authority of God in this dispensation.

I do not know that I need to occupy more of your time, my brethren and sisters. I feel weak and humble; indeed, I feel unworthy; for I know myself better than my friends know me, and I cannot express my feelings on this occasion. But I will endeavor to do my duty, by the help of the Lord. I will endeavor to keep the counsel of the servants of God, and to obey the requirements that are made of me from time to time, by the servants of God that are appointed to preside in the Church of Christ in this dispensation. I know that these men are Prophets of the living God. And I know this day that a prophecy has been fulfilled which was uttered by Apostle John W. Taylor many years ago.

May God bless you, my brethren and sisters, and all Israel, and enable us to accept, not only in sentiment and theory, but in actual practice, all the counsel that is given unto us bearing upon the duties which the Gospel enjoins upon the Latter-day Saints; and if we do this I know that God will bless us and sustain us as his people, and no power will prevail against this work. May God bless you, and may I have your faith and prayers in my calling. I humbly ask it, in the name of Jesus Christ. Amen.

## ELDER ABRAHAM OWEN WOODRUFF.

My brethren and sisters, I feel very weak in attempting to express myself on this occasion, and I pray that the blessings of God may rest upon me, that I may enjoy your sympathy, while I seek to do so. Though I have not placed myself in this position, I have no doubt as to the inspiration of those men who have called me; and in occupying it I realize that I am not called to a position above the people, but to be one of them and a servant of the people of God. I feel that this is my mission. As Brother Cowley says that this day a prophecy was fulfilled which was uttered some years ago by one of the Apostles present today, I can indeed say the same as being fulfilled in my case. My father intimated as much to me something over three years ago, while I was upon a mission to Switzerland, Germany and Austria, although I have never mentioned this matter to a living soul. He told me that that was the mind and will of God concerning me at that time. I have sought to overcome my weaknesses; and in standing before you I realize that I stand before my God, stripped of everything which will hide any of the deeds of my life, and realize that I appear in His eyes in a different light to what I appear in your eyes. I realize that I have had weaknesses, but God knows that I have sought with all my heart to overcome them and to fit and prepare myself for any call which He might make of me. It will be the pleasure of my life, and my greatest object and desire, to be your servant, and to assist in building up Zion. I believe that Jesus is the Christ, and that there is a living God. I have been placed in circumstances in my short life where I have had to prove this to be the case or to prove that belief in God was a deception. I also believe that Joseph Smith was a true, inspired servant or the living God, and that the principles which were revealed through him, of faith in God, of repentance, of baptism, of the laying on of hands for the reception of the Holy Ghost, and the other principles connected with this Gospel, are of God and are necessary to salvation. I believe that the organ-

ization that existed in the primitive church exists in this Church today; that we have the living oracles of God, and that these men who have been called to these positions are inspired servants of God. My Father in Heaven is a witness that I have never sought or desired any prominence in this world, but have rather desired to lead a quiet life, thinking myself not worthy to be anything but the least in the kingdom of God. And I know not why I should have been called to this position, were it not that I am the least, or have cause to be the most humble among you all.

May God help me, and give me strength to do what is right and to discharge my duties, and be true to the confidence which my brethren have placed in me, and which you place in me upon this occasion. This is my greatest desire, and that I may be true and faithful, and useful in doing good, proclaiming the word of God, sustaining the authorities of the Church, and in looking out for your general welfare. May God give me this power; and if so, I will covenant—if He will give me strength, to overcome my weaknesses and to resist the evil of this world. I do covenant with you, as I have done with my God and do now with my God, that I will seek with all the power which He will give me and which He has given me, to be a faithful servant unto you, and to dedicate my life and all the energies which God has given me to the building up of His kingdom and to the proclaiming of His word. May God help me to this end, and help us all to fulfill our duties, is my humble prayer, in the name of Jesus. Amen.

## PREST. WILFORD WOODRUFF.

Some experiences connected with the Ministry—His call to the Apostleship—The Saints to be Afflicted if they do not Labor for Zion—Redemption of the Dead

I feel thankful to God my Heavenly Father that I have lived to see the day when I have one of my own posterity called to this office—a privilege which all my predecessors, presidents and counselors, who are in the spirit world, have had. Their sons are sitting before me here. I need not mention them; you know them yourselves.

I have had this desire in my heart, and the Lord has granted it unto me, and I am very thankful for it. I am satisfied that these two young men we have called will magnify their calling. I am satisfied that it is in their hearts to do it.

I want to remark here the difference—I was thinking of it while the brethren were talking—between the position of my son and our brother here and my position when I was called to the Apostleship. While in the worst apostasy we ever had in this Church, when Apostles and leading men were fighting the Prophet of God, the Lord told me to rise up, choose a companion, and go to Fox Islands. A great deal that I have done, and in my missions, I have been led by inspiration of Almighty God to do. I knew no more what was on Fox Islands than I knew what was on Kolob. I chose Brother Jonathan H. Hale as a partner. We went through Canada, and there met John E. Page, who was laboring there. We administered to one woman that was possessed of the devil, which was cast out. We healed the sick, and the blessings of God were with us. We crossed on Lake Ontario, and from there down to Albany, and Farmington, my native place. I there met my father and my mother. It was the first time I had seen them since I had been a Latter-day Saint. I held a meeting among them. I baptized my father, my step-mother, my sister, several uncles and aunts, and organized a small branch of the Church, composed of all my relatives except one—a Methodist preacher, who was boarding at my father's house. Old father Smith told me, when he blessed me, that I should bring all my father's house into the Church. I certainly baptized everybody that was in the house at the time I was there. I then went on my way to Fox Islands. When I got there I found two congregations—a Baptist minister, a meeting house, a Baptist congregation, on the north island; a Methodist minister, a Methodist congregation, without any meeting house, on the south island. I commenced preaching there, and very soon saw why the Lord had sent me there. There was a people there wishing for

the ancient order of things. I baptized most of those congregations. Without dwelling upon it, I will say I baptized over 100 while there.

While in the ministry there I received a letter from Joseph Smith, the Prophet of God, in which he told me that the Lord had given him a revelation, and named to me the persons that were called to fill the places of those who had fallen. My name was among them. He said that he wanted me to gather up the Saints I had baptized and bring them to Zion. What were the circumstances? I was on an island of the sea. There was not a horse or an ox on the island. There was not a man or a woman that knew how to harness a horse. I told one of the brethren, who had some money, that we must furnish a train of horses, wagons, harness, etc., and he proposed to advance the money for that purpose. He went with me and we bought about fifty horses; and then I had to match these horses, and get harness to fit them. I went to a wagon-maker and engaged twenty or twenty-five wagons. I did this in order to prepare the people to go with me, according to the words of the Prophet. I arranged everything, agreed with this brother to furnish the money, and left in advance with the understanding that they were to leave the first day of September. The letter to me was dated the first of August. I went to Maine, as my wife was there with her first child. I waited for this company to come to me, but they did not come till the first of October. We had then to travel from Maine to Missouri through snow, rain, and mud. However, we passed through it all, and got up there, according to the commandment of the Lord to me.

That was the way I was called to the Apostleship, and what I had to go through. I have felt from that day to this that it has been good to serve the Lord, good to honor God and to obey His commandments. No matter what we may be called to do, or what office we may be called to fill, if we trust in God and do our duty, we will be carried through. Of course, I am here among you now. But I have been on the sick list a good while. Still the Lord has blessed me, and I have got



back to my former state, in a measure, of health and strength. How long the Lord will permit me to live I do not know anything about; but I have to acknowledge the hand of the Lord in all these affairs with myself. I have been edified at the teachings that have been given us at this Conference. What President Smith has said, what President Cannon has said, is true. They have spoken upon principles that we should lay to heart.

I tell you, brethren and sisters, the God of heaven has set His hand to build up Zion, in fulfillment of all the revelations of God to man from the days of Father Adam down to this day. The counsels that have been given here today are just and true, and we ought to observe them. I cannot sin, you cannot sin, we cannot turn from the commandments of God in anywise, but we are the losers by it. Again, I will say to this congregation, God Almighty will afflict these Latter-day Saints if they do not pursue the course they are called upon to pursue. The Lord will build up Zion and carry out His purposes; but we will be chastised unless we listen to the counsels of the servants of God. If these Latter-day Saints turn to the right or the left, on political questions or on other principles, to separate themselves one from another and from the commandments of God, the Lord Almighty will hold them responsible, and they will be chastised for doing it. I know this as well as I know I am alive. I am anxious for the salvation of the Latter-day Saints. I do not know anything about what you are on politics, but we should be united together and labor together to build up Zion. We have been called from the nations of the earth to do that; and if we do not do it, the judgments of Almighty God will rest upon us. I feel myself that the time has come when we ought to look around and about ourselves, and see what we are doing and what we should do. My prayer to God is that we may open our eyes to see, our ears to hear, our hearts to understand the word of the Lord and the responsibilities we are under. We stand here, a little handful of men and women in the eyes of the world, but we are called to build up Zion.

Here we have four Temples, thank the Lord our God! Into those Temples we enter and redeem our dead. We have blessings which have never been given to any other generation since the days of Jesus Christ and the Apostles. The Lord has raised up a people for this purpose. You hold the keys of the destiny of your fathers, your mothers, your progenitors, from generation to generation; you hold the keys of their salvation. God has put that power into your hands. But if we do not do what is required of us in this thing, we are under condemnation. If we do attend to this, then when we come to meet our friends in the celestial kingdom, they will say, "You have been our saviors, because you had power to do it. You have attended to these ordinances that God has required."

I will say to this congregation that the very men whom God raised up to lay the foundation of the American government—those noble men, from Washington down—have been to men in these Temples and required the ordinances of the House of God at their hands in their behalf. They have told them the position they occupied in the spirit world, and those men have gone forth and fulfilled these requests, and those noble men have received the ordinances of the House of God. A great many things have been required of us as a people, and as far as we have fulfilled them, so far we are justified. But do not let us lose the hold we have got. Do not let us turn our backs upon the commandments of God, and do those things that will place us in difficulties in days to come.

The eyes of the heavens are over us; the eyes of God himself, the eyes of every Prophet and Apostle in the spirit world, are watching you, watching this Priesthood, to see what they are doing and what they are going to do. It is of far more importance than we realize and comprehend. Let us awake to the ordinances of the House of God and do our duty, that we may be justified, for Christ's sake. Amen.

The choir and congregation sang:

"We thank Thee, O God, for a Prophet."

Benediction by Elder Seymour B. Young.

## THIRD DAY.

The choir and congregation sang the hymn:

"Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam,  
Good tidings are sounding to us and each nation,  
And shortly the hour of redemption will come."

Prayer by Elder James H. Hart.

"We're not ashamed to own our Lord,  
And worship Him on earth,"

was sung by the choir.

## ELDER C. D. FJELSTED.

The Lord has led His people—Christ's promise has been fulfilled.

I do not know if I shall be able to speak loud enough for such a large congregation. My voice is not very strong, but I feel thankful to our Heavenly Father that we have this great opportunity of meeting together in a Conference, to have the privilege to sit and listen to inspired men that are full of wisdom and good counsel to us. We can certainly say we have had quite a feast during this Conference, and I for my part feel to thank God, the Eternal Father, that we have a living Priesthood amongst us, to direct and to guide us and to bless us; and there are no people that I know of on the whole earth that ought to be as grateful to our Heavenly Father for His blessings as we ought to be. The doctrines that we have listened to are of an excellent character, and we know they are from God, and I wish that we all carried them out that it might please the Lord to bless us still more. His hand has been over this people. He has led us unto this day, and we have confidence that He will continue to lead this people and that we will be able to help to build up the work of God. We can say surely the testimony that was promised to us and to everybody by the Savior when He was here has been realized. He said anyone and everyone that will do the will of my Father shall know if this is the work of God or not. We

can testify by receiving this Gospel that we have received that testimony, that this is the work of God and not of man, and therefore I say we ought to be the best people on the whole earth; that we are called upon to be Saints; and that the Lord has given us the testimony that this is His work; and I say, Lord bless all Thy servants, Lord bless all who take an active part in building up the work of God, that they may be prospered in the land, and that the plans of the Wicked One to overthrow this work may fall to the ground, and that the kingdom of God may be built up and that His blessings may follow the people. This is my prayer and desire in the name of Jesus. Amen.

## ELDER BRIGHAM H. ROBERTS.

Endorsement of the Conference proceedings—  
Testimony of the Truth.

My brethren and sisters, I have been exceedingly happy during this Conference, and, with you, have enjoyed the blessings thereof, and my heart is filled with gratitude for this great privilege of being numbered with the Church of Christ, with having a name and a standing in the Church. I have rejoiced exceedingly in the outpourings of the Spirit of the Lord upon His servants, and their words and utterances and their actions have had a response in my heart, and the Spirit of the Lord has testified to my spirit that all that hath been done is of the Lord, and with my whole soul I accept the counsels and instructions that have been imparted to us.

I desire to bear my testimony not only to those truths that we have received during this Conference, but to the truth of the work of the Lord. I rejoice that through His grace the truth of this work hath been made known unto me. I have said to some of my intimate friends that I think it is a good thing that the Lord has made it known to me, for if He had not made it known beyond all doubt, it is very questionable with me if I could believe it. But I have received that testimony

and am pleased with the opportunity of saying so once more to you, and I desire to live in harmony with it, and be saved in the kingdom of God. I know of no greater reward to strive for than this, and with all my soul, I desire to overcome the weaknesses and imperfections of humanity and at the last be received into the kingdom of our God. I hope that I may have strength to do so, and that the same strength may be given to the Saints of God and that the kingdom of God may come on the earth and His will be done here as it is done in heaven; all of which I pray for in the name of Jesus. Amen.

### ELDER GEORGE REYNOLDS.

The wonders wrought by the Saints through the power of God—Completeness of the keys and authority of the Priesthood.

It affords me great pleasure this morning, my brethren and sisters, to be present with you in this vast congregation, to worship the Lord our God, to learn of His ways that we may walk in His paths; and it gives me still greater consolation to know that His people are still led by the Spirit of divine revelation, that notwithstanding our weaknesses, our shortcomings, our lack of faith, God is still with us. He is still guiding His people, and with me there is not the slightest shadow of a doubt but what all His holy purposes will be accomplished. I know that this is the work of God, I know that He is guiding His people. Of this I am more satisfied than of any other fact with which I am acquainted. I have no fears on this point, for the Holy Spirit has witnessed from the beginning, that God is with us, that this is not the work of man. Had it not been so, it would have failed long ago. It would never have brought to pass the wonderful, the miraculous results, I might say, that we see have been accomplished by the revelation of God to Joseph Smith and to His people. No earthly power could have accomplished what has been done by the people who belong to the Church of Jesus Christ. The results are marvelous, not only in the building up of this commonwealth in these valleys of the mountains, not only in the preaching of the Gospel to so many of the nations of the earth, but also in the

indirect results that have followed the ministry of the servants of God, the results that have followed materially, spiritually, intellectually, and in every way that I can think of.

Our influence in the history of the world in this century is marked, and will be still more marked as the centuries roll round; and from a distance men will be able to perceive what has been really accomplished by those who for so long were despised, of whom so little was thought, and to whose message such a deaf ear was turned by the greater portion of the peoples of the world. And I can say, while I feel my littleness, while I acknowledge my insufficiency, yet I do greatly rejoice that God has accounted me worthy to be one of His people, to be one of the workers with Him in the great work of the regeneration of the world, in the fulfillment of His purposes, and in the bringing about of that reign of righteousness upon the earth, when all shall know Him, and when every man in every place shall meet a brother and a friend; for I desire to see righteousness brought about, I desire to see peace established upon the earth, I desire to see love abound amongst all the sons and daughters of Adam. I have no pleasure in iniquity, no pleasure in turmoil, in rioting; no pleasure in contention; but I desire to live to see the name of God glorified, to see the principles of eternal truth vindicated, to see Israel become God's first born upon the earth, and occupy the position God has intended for His people; and I desire to see this earth prepared for the coming and reign of the Prince of Peace, of Jesus, our Redeemer, the Son of God.

And these things I know will be brought about, will be accomplished by the labors and ministry of the servants of God, under the direction of those who hold the keys of power in the midst of His people, to whom He reveals His mind and will. And I am doubly thankful to know that there is not one key of the Holy Priesthood, not one power belonging to God's kingdom, not one key of authority, not one principle pertaining to the building up of righteousness upon the earth, that God has withheld from His people, in these the latter days. I



realize that all these things have been given unto us. There is nothing lacking, but all that is necessary, if we will obey, to give us power to return into the presence of God, and to enjoy the blessings of the celestial kingdom throughout the eternities to come, are ours, are with this Church, have been revealed of God. We have been made partakers of all these things. There is nothing wanting. Not one link is left out. They are all ours if we will be faithful to God and to His cause; and this is my testimony, my brethren and sisters. I know it is true, and I bear it in the name of the Lord Jesus, our Redeemer. Amen.

### ELDER JONATHAN G. KIMBALL

*Labors in the South—The Mutual Improvement cause—Necessity of study and reflection—The great sin of unchastity.*

I feel very humble, my brethren and sisters. I have discovered in my short career that I don't amount to very much; that all that I have tried to do within myself I have failed in. The only blessing of real comfort that I have received is in laboring in the ministry. Some men are more easily tired than others, and as far as I am concerned, I desire to be free in what I say, and I hope that I may be moved upon by the Holy Ghost, for I can testify to the children of men that I know what the Holy Ghost is, that is, I know what its influence is. I know that I have felt that joy, that peace, that satisfaction, that burning within me that comes from the influence of the Spirit of the Lord.

I have labored for the past six weeks in company with Apostle Lyman through the southern part of the State, largely in the interests of the Young Men's Mutual Improvement Association, and I discover in associating among the people that there is a great missionary work to be performed here at home. There are something over twenty-five thousand young men, from fourteen up to my age, and only a very small percentage of that number are laboring earnestly and ardently to gain information and knowledge pertaining to this great work. Talk about your missionary fields of

labor, talk about the nations of the earth; I comprehend that the angel came with its message that the Gospel might be preached to every nation, to every kindred, to every tongue and people; but I want to testify to you, my brethren and sisters, that the rising generation at home are being neglected. They are not being reached by the Priesthood of God; and if there is any place on the great earth where there needs an awakening and an uplifting, it is right here in Zion, and, I want to say to you, the fathers and the mothers are helpless, and they know not what to do. I know the cause, too, and the sin will rest upon the parents. They have not followed this counsel, to instruct their children when they are young. President George Q. Cannon said we were in bondage, to a certain extent, because we had not followed counsel, and I want to testify that it is true, and I want to say that there is a great sin resting upon some of the fathers and mothers, because they have not taught their children faith, repentance, baptism, and the reception of the Holy Ghost when they were eight years old, and they are now reaping the sorrow of their neglect. We need missionaries. I take the position that we need one hundred to start out with, to commence this mission here at home; and I don't know, before they get through with it, but they will have to preach on the street corners like the Elders do in the states and in Europe.

A part of our labors in the southern part of the State were in the interest of a new magazine; for the general board of the Young Men's Associations have discovered that it is absolutely impossible to reach the four hundred and ninety-one associations in the Church without a magazine. But in that number of associations, we have 16,580 young men that are enrolled, with an attendance, perhaps, of eight thousand. There is something like ten thousand that are not enrolled, and this missionary work must be begun.

In our associating among the people, we discovered, and I want to testify to what one of the brethren spoke in reference to that matter, that our people are not a reading peo-

ple, they do not diligently read the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. I want to say to you that I was so surprised that I have not language to express it, when we discovered how few of our people, with the numerous hosts of children, there are that are taking the Juvenile Instructor. Why, we found places where a few years ago they took thirty or forty Juveniles, in some instances they are only taking three or four now. If that is not proof enough that they are not reading, why, I don't know what other proof you want. We have, however been sustained by the people of the south, and in the Stakes of St. George, and Kanab, and Panguitch, and Parowan we have met with a very kindly reception; and I believe there has been a re-awakening.

But I want to say to the people, if you will permit me, something I have on my mind here. I would like to read to you a little from the Doctrine and Covenants, to show you the condition that we are in, some of us. It is a revelation given to Oliver Cowdery. It seems that he had the gift of translation, and he was somewhat impatient; and the Lord spoke to him in this manner—and I want to apply this to the rising generation, I want to apply it to the Latter-day Saints, from the age of fourteen to ninety—we expect all of them to join the Young Men's Association between those ages, and as Apostle Lyman said, there is not anybody permitted to join the association who is older than President Woodruff. We believe that men who are aged should study just as much as young men. I want to ask the Latter-day Saints if that is a true doctrine, that when a man gets old he should quit learning and stop studying, and cease to progress. I want to read you what the Lord has said in this line, speaking to Oliver Cowdery: "Behold, you have not understood. You have supposed that I would give it unto you when you took no thought save it was to ask." Have you misunderstood, my brethren and sisters? Have you fancied that all you have to do is to ask and you shall receive, knock and it shall be opened unto you, and if you lack wisdom, ask of God who giveth

to all men liberally and upbraideth not, and that you can sit down and make no other effort? As one of the brethren expressed it: "I fancy that the minds of some of us are chloroformed," and we have imagined that we would be saved in our ignorance, when the Lord has said, "Whatever intelligence you attain unto in this life will rise with you in the resurrection." Now He taught this lesson to Oliver Cowdery: "But, behold I say unto you, that you must study it out in your mind. Then you must ask me if it be right; and if it is right, I will cause that your bosom shall burn within you; therefore you shall feel that it is right." Now these are the last days: spoken of by the prophets; these are the "perilous times." And I want to say to you that mountains of obstructions will be placed before this people, and if you have not been tried, you will be; if you have not been tested, you will be, before you gain eternal life. And before we pass our opinion unwisely, as we do, it is well for us to "study it out in our minds."

I am fearful that some of the Latter-day Saints simply come to the leaders and listen to the servants of God, and they never study it out in their minds; they never go to the written word, and compare it with the servants of God in their doctrines and teachings, and consequently they are unable to judge righteously, and they are losing confidence. Their confidence is being shaken, and they are unable to judge, because they have not first studied it out in their minds, because, as a people, we are mentally lazy. I will say that, because I do not expect to preach here again for a long time. If any of us have got a bad taste in our mouth for anything that has transpired, why, let us repent, let us study it out in our minds, and then go to our Father, in humility, and ask Him if it is right, and if it is right He will cause a burning within our bosoms, and we shall know that it is right; but if it be not right, we shall have no such feelings, but we shall have a stupor of thought. And how greatly blessed are we in that direction! We are all blessed, more or less, with a stupor of thought.

But I pray the Lord to bless this people. Why, you are a wonderful people.

ple. The Lord has blessed you as He has blessed no other people. He has given you the Holy Ghost. Remember how particular He was with His Apostles, with His servants that He sent out to preach the Gospel. He promised them the Holy Ghost, "whom the world cannot receive," and we are in a different situation to what the world is. As Paul says: "What! know ye not that ye are the temples of the Holy Ghost, and that ye are not your own; and if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Now I want to say to you people, in soberness, and with consideration—I don't want to be an alarmist, I don't want to be a revivalist; but I want to say to you, the great sin that is creeping in among this people, together with other worldly sins, is the sin of adultery. This is creeping in amongst us, and in some instances our daughters are running the streets as common harlots, and we, seemingly, cannot help ourselves. But I want to say to you, there needs be an awakening. I want to tell you there needs to be a fear planted in the hearts of the young people. Take the Book of Mormon. Go to the 316th page, and read what Alma said to his son Corianton, who had left the ministry, and had followed after the harlot Isabel. He told him what a terrible crime adultery was, that it was next to the shedding of innocent blood. O, I am fearful that our young people do not comprehend that great sin that is creeping in amongst us; and, as the Prophet Joseph said, a man that commits adultery cannot enter into the celestial kingdom of God. If he enters any kingdom, it will not be the celestial kingdom of God. I pray that our people may be moved upon to be a virtuous, to be an honest, to be a faithful people; this is the prayer of my heart, in the name of Jesus. Amen.

#### MATTHIAS F. COWLEY.

Beneficial character of Mutual Improvement associations—Operation of the Holy Spirit—Reception of blessings predicated upon Obedience—Secular education does not prevent crime.

My brethren and sisters, in standing before you a short time, I humbly solicit your faith and prayers, that some-

thing appropriate may be suggested to our minds. I have rejoiced, and do rejoice, in the instructions of this Conference; and our joy may be said to consist, through the Holy Spirit, in the propriety and the practical value of the teachings imparted unto us through the servants of the Lord.

I have been highly edified in the remarks directed to the youth. I feel especially interested in the cause of Mutual Improvement, because I recognize in it an institution established by the wisdom of the Lord through His servant, President Young, affording the young men and young women of Zion an opportunity to exercise the talents with which the Lord has endowed them. And it is a work of great magnitude. It is necessary, as stated by President Cannon and Brother Kimball, that we should study the Scriptures and become conversant with the principles of the Gospel, with the predictions of the Prophets, and the purposes of the Almighty concerning us and mankind at large, and, not only in the direction of these particulars which are designated as strictly religious, but to become acquainted with all good principles. I think it is in section 84 of the Doctrine and Covenants where the injunction is placed upon us by the Lord through the Prophet Joseph, and it is always binding, that we should seek for wisdom by study, out of the best books, by prayer and also by faith; that we should become acquainted with the laws of the kingdoms and nations of the earth, and with the law of the kingdom of God; should become acquainted with things which are above the earth and which are in the earth; we might say, become informed regarding all things as the Lord, through various agencies, gives us opportunities for acquiring knowledge.

What a broad field of study for the youth of Zion! Would any man with intelligence and honesty dare to attribute narrow-mindedness to the Latter-day Saints? I think not. The Latter-day Saints are not afraid to come in contact with the world in every form. They are not so narrow but what they are willing to receive truth wherever it can be found. We recognize the fact that there are fragments of truth scattered abroad in the earth,



that they have been handed down among the children of men on the pages of history and by tradition from generation to generation. Many of the oriental religionists that are designated by the more enlightened as heathen have ideas which are not at variance with some of the principles of the Gospel. In reading the history of Mexico, we find statements there regarding traditions of the ancient inhabitants of that land in reference to the Deity and in regard to the coming of a God to this earth; and we can see that it has reference to the mission of the Son of God among the children of men. And so in regard to the people of Asia and other countries of the globe. The youth of Zion should be conversant with these things.

There is one grand and glorious principle, that should be understood by the young people to guide them in their studies and investigation in regard to all things, and that is, the possession of the Holy Spirit. No man, says the Apostle Paul—and it has been repeated in every Gospel dispensation—"can understand the things of God but by the Spirit of God." He may understand the things of man by the spirit of man; but the Spirit of God has a mission, as stated by the Savior in the 16th chapter of St. John, where he says, "Howbeit, when the spirit of truth is come, he shall guide you into all truth, for," he says, "he shall not speak of himself"—here is another lesson in that passage: even the Holy Spirit does not assume authority to speak—"for he shall not speak of himself, but that which he heareth, that shall he also speak. He shall take of the things of the Father and shall show them unto you," showing that the Spirit of the Lord associates with the Father and the Son, and communicates the mind and will of the Lord to the people, who are so happy and so blessed as to enjoy that great gift. If we can understand the things of man by the spirit of man, we can also understand the things of man by the Spirit of God, for it "searcheth all things." How essential it is that the young men and the young women of Zion should enjoy the companionship of the Holy Spirit, the importance of which cannot be spoken, it cannot be fully realized. And to

enjoy that spirit, we should understand another principle, and that is that to possess it we must harmonize our lives, our daily walk and conversation with certain requirements that the Lord has made of us. It is one thing to receive the Holy Spirit; it is another thing to keep it constantly with us. We received it on condition of faith in God and in His Son Jesus Christ, and the condition of repentance from all sin—a genuine repentance, a laying aside of the things which are obnoxious to God. We received it on condition of accepting the simple ordinance of baptism in water for the remission of sin. We received it on condition of the imposition of hands by men authorized of the Almighty to perform that sacred ordinance for the gift of the Holy Ghost. We never can isolate the principles of the Gospel, and expect by the mere outward acceptance of that principle, to enjoy the blessing which is attached to it. No man has received a remission of sins by baptism alone. No man has received the Holy Ghost by the imposition of hands alone. There must be associated with it the fulfillment of the conditions that belong to these fundamental steps which introduce us into the Church of Christ. Simon the sorcerer was baptized by Philip. He went through the ordinance in form, but the Apostles Peter and John came down from Jerusalem and laid their hands upon and baptized the Samaritans; and those that were penitent only, who had pure faith in God, pure conviction that Jesus was the Christ, received the Holy Ghost and enjoyed some of the gifts thereof; and when Simon the sorcerer saw that they enjoyed this gift, he offered the apostles money, and he said unto them, "Give unto me also this gift that on whosoever I lay my hands they may receive it also." And the Apostle Peter, by the authority and power of God which rested upon him, said unto him: "Thy money perish with thee, seeing thou hast thought to buy the gift of God with money. I perceive that thy soul is in the gall of bitterness and sin."

So it may be said of all the Latter-day Saints. Men have embraced the Gospel, that is, in form. Some have been introduced into the Church formally, but they have

dropped by the wayside. We found hundreds of backsliders in the states of Missouri and Illinois, who had embraced the Gospel, many of them in the days of Joseph Smith. Some had received a testimony and sinned against it and became embittered, while others had not received it in sincerity of heart, and they were easily led aside. I want to impress upon the youth that to enjoy this Spirit, we must not only receive it by the ordinances of the Gospel, but we must take a course in life that we can keep it constantly with us. The Spirit of the Lord will not associate with evil in any form. As quoted by Brother Kimball, the Spirit of the Lord will not dwell in unclean temples; and the Apostle Paul felt so impressed with this that on one occasion he said to the Corinthian Saints: "Evil communications corrupt good manners," and he cautioned them to avoid evil association, to avoid coming in contact with the influences that were of the world. The Savior gave this caution to his disciples, when He said unto them, "Beware of the leaven of the Gentiles." The young people should understand that the foundation, the stepping stone to Mutual Improvement is the reformation of life. If there is a young man that is guilty of any habit that is contrary to the injunctions of the Gospel, the first step necessary is to lay that aside. Lay aside the habit of smoking cigarettes, lay aside the habit of chewing tobacco, lay aside the habit of swearing and profanity, and Sabbath breaking, and seek unto God in humble prayer for the enjoyment and the impressions of the Holy Spirit.

If we will do that, the Lord will preserve us from scepticism and infidelity. One of the brethren in his remarks spoke about neglecting to read the Scriptures and thereby becoming an easier prey to infidelity. I thought of my own testimony regarding this work, that no matter what might be the skill of the sceptic or the infidel in his efforts to tear down and destroy the standards of Christianity that every young man might feel as I felt myself, that no matter what may be their theory, however plausible may appear

their reasoning, I know that this is the work of God, regardless of these things. I know that there is a spirit and a power associated with what they denominate Mormonism that is beyond and above the power and the natural intelligence of man. I have received this testimony. But, in addition to that, my young brethren, we should become so conversant with the principles of truth, and also with the theories, if necessary, that are advanced by the world against the true doctrines of Christ, that we may be able, when under the influence of the Spirit of God, to refute them and show their inconsistency by the light of truth.

I have often been impressed with a few statistics that were published by President John Morgan, several years before his decease. He wrote, I think to the wardens of the penitentiaries at Detroit, and Joliet, Ill., and Sing Sing, New York, and he asked the question of the keepers of those government houses of correction to give him a clear and truthful statement as to what percentage of the convicts in their respective prisons could read and write; he also wanted to know what percentage of them had an understanding of grammar and rhetoric. When the answers came back, if I remember correctly, they showed that there were fully ninety per cent of all the criminals in those houses of correction that could read and write; and there were some — I think seventy-five per cent of them — that were quite grammatical in their conversation; a still smaller per cent that had a very good understanding of arithmetic and other branches, and some of them were highly educated. I remember the statement by President Morgan that there was a greater percentage of well educated people in the penitentiary, compared with the whole of the inmates, than there was outside of the prisons as compared with the entire population of the United States. To me this was a great lesson. It was a lesson that impressed me that the mere education of the intellect is not sufficient. Men may understand astronomy, they may understand mathematics, they may be efficient in the beautiful art of music, they may be conversant with law and the

science of civil government as it obtains in the nations of the earth, and at the same time they may be corrupt, they may be dishonest men, their motives may be impure in the sight of God.

No man, no matter what may be his natural attainments, if he does not enjoy the Spirit of the living God, if his life is not circumspect, squared by the principles and doctrines of the Son of God, is a well educated Latter-day Saint, he does not enjoy the true light, he is not a safe man to follow. Another striking thing in the history of this work is that when men—no matter how prominent they have become—have ceased to follow in the counsels of the Prophets of God, or have violated their covenants in any respect, especially if it has been in a serious manner, they have ceased to enjoy the light that comes from the Father. There is one man spoken of in the Book of Mormon in connection with the Prophet Joseph Smith. You know that Nephi prophesied that of the seed of Joseph that was sold into Egypt in the last days, the Lord would raise up a Prophet whose name should be Joseph, and his father's name should be Joseph; and he said that this Prophet Joseph in the last days should not be mighty in speaking, but he should be mighty in writing the words of the Lord, like unto Moses. And he says, "God will raise up unto him a mouth-piece like unto Aaron." Now by reading the Doctrine and Covenants, we know who that mouth-piece was. We know the name of that man that enjoyed so much of the Spirit, during his faithfulness, that his tongue was eloquent and powerful; but when he ceased to follow the line of his duty, when he despised the day of small things, when he became lifted up in the pride of his heart, became jealous of his associate, the Prophet, and began step by step to turn aside from the course of rectitude which the Gospel enjoined upon him, that man lost his power, lost his influence; he lost his tongue of eloquence, and went down into oblivion. I heard, many years ago, President George Q. Cannon say that when he was a boy he was present in Nauvoo when that man stood up before a congregation and sought to lay

his claims before the people to be the guardian of this Church, and I remember distinctly that President Cannon said, he spoke as he had never heard him speak before, that is, his remarks were characterized by weakness, a lack of power and a loss of what he had previously enjoyed.

These are lessons that ought to be stamped upon the hearts of the young men. Such way-marks are scattered along the path of the history of the Church from the days of the Prophet Joseph until the present time.

It is a testimony of the divine authenticity of this work, that no man has a monopoly on the mercy of God. He may be ever so great in the eyes of the people, he may be ever so prominent in his position in the Holy Priesthood, but he must comply with the conditions, as every man and woman in this Church must do, in order to retain the blessing and the favor of God. No man has a monopoly on the work of God. No man can sin with impunity. No man can turn aside from the path of rectitude, without meeting the consequences which are specified in the Gospel of our Lord and Savior. So, my young brethren, remember this, that while men may become educated in the world, they may become powerful physically, they may become powerful mentally, but until they are educated spiritually and the moral properties of their natures are reached and touched and cultivated, the soul is not educated, for "the spirit and the body is the soul of man." It is not complete without, and God has provided that in this Church, and in the glorious plan of salvation, the entire soul shall be educated in the ways of truth, and in the knowledge of things that are good and elevating in the sight of God. Remember, therefore, that we should cultivate the Spirit of the Lord in our hearts, and keep it ever as our constant guide. Lay aside everything that would grieve that Spirit, listen to the counsel of the servants of God, heed the warning voice which they have given unto us; and then I testify unto you, that the doctrines of this Church as stated by the Lord to Joseph, the Prophet, will be distilled upon your minds as the dews from heaven, and you will be



proof against scepticism and infidelity; and the day will come when the sons and daughters of Zion shall grow up without sin unto salvation. God bless you. Amen.

#### ABRAHAM OWEN WOODRUFF.

The young who have experience should take an interest in wilful backsliders—Force of example—Potency of prayer—Truth in God.

My brethren and sisters and friends, I have been highly edified this morning and interested in the remarks of the brethren, and I trust that the words which I may be led to utter will not detract any from the interest, from the good feeling and the good things which we have already received.

I believe that there are not a great many young men who have sought for a testimony of Jesus Christ who would not, if called upon, leave all which they have and dedicate their time to the preaching of the Gospel of the Lord Jesus Christ abroad; but how many of us, after returning home from our missions, still take that active interest in the spreading of the truth and the preaching of the Gospel that we did in the missionary field? How many of us will pass by companions and young brethren who, perhaps, have drifted from the way of truth and will never heed them, never seek to bring them back to the path upon which they should walk, and show them an example. We are negligent, I think, my brethren and sisters, in this regard. We will travel hundreds of thousands of miles, perhaps, to preach the Gospel in foreign lands, but, as Brother Kimball has already intimated, we neglect this duty at home. We do not seek as we should do to set examples to our young brethren and sisters and get them to take an active interest in the Gospel of the Lord Jesus Christ. There is no doubt as to the undesirable condition existing among some of the young people with whom we are associated in this Church. Still, at the same time, we are more prone to censure them for the evils which are done than we are to show them a way whereby they may escape them.

In preaching the Gospel here at home, I have met with circumstances which taught me that there are parents in this Church who teach

their children to keep the Word of Wisdom, and they will go right ahead drinking their tea and coffee; or the father will go on chewing tobacco, or smoking his pipe. At the same time they will, perhaps, tell their children that they should be exemplary, setting a good example to others. We can preach the Gospel—especially fathers and mothers—more through example than by precept. If we teach our children while they are young to pray, and if all through their lives they are called upon morning and evening to surround the family altar, they will not depart from that custom of prayer, and they will not lose that faith in God which was instilled into their minds at their mother's knee and around the family altar, although they may, perhaps, for a time forget these things. They may, perhaps, be mixed with the different elements that are foreign to the Spirit of God, and become neglectful of their duties. Still, sometime in their lives, the better part of man will crop out, and the teachings they have received by the fireside will come to them as a blessing and a support. We are all here to gain experience, as I understand this life. At the same time, how much evil, and how much suffering could be prevented if greater care were taken in preaching the principles of the Gospel at the fireside, and not depending on mere Sunday religion as much as we do. We should, I believe, make the Gospel of Christ a part of our every day life. How many times I have seen the example where children had been taught to pray, that they would grow up and be men and women of prayer, they would have faith in God. Once, while upon my mission, I had a little experience which pleased me very much, in receiving a letter from a sister of mine who resides in this city. She said that during the time that she was writing the letter, her son, then a little over two years old, came to her knee and asked where his uncle was. She replied, "upon a mission." He said, "a mission is a long time, isn't it?" She replied, "It will be two or three years." He says, "well, write uncle in the letter that I pray for him." This knowledge that I had of the prayer of this little child, and of

the prayers of my relatives and dear friends at home, in my behalf, was a greater support to me than almost anything, any knowledge that I had except the knowledge that Jesus was the Christ. I knew that the prayers of those innocent children would be heard. And so it is, the prayers of our relatives and our loved ones, sustain us in any position. But when we return from abroad, perhaps we become negligent, and perhaps those who have been praying for us while abroad forget about us, and think it is not as important to pray for us at home as when we were away. But it is just as important. There are many temptations here in Zion with which we have to battle as well as when we are in the world, because evil will come unto us, but we do not need to give it a resting place in our lives.

I think if the Word of Wisdom were more strictly taught among our people, there would be a good deal less sin; but how can we teach the Word of Wisdom among the people without first teaching them faith in God. You may teach a young man not to smoke tobacco or use stimulants in any way, but if he has not faith in God, you might as well talk to a post as to that young man. He must first have faith in God, and have a hope of a blessing and a reward through obedience to His laws. These are principles which I think at least the young Latter-day Saints should lay to heart. I think we should seek to keep those commandments which have been given to us. We should seek to keep the Word of Wisdom, because it has been revealed of God, and if we do we are made great promises. We are promised that we shall run and not be weary, and that we shall have health and strength given unto us. I believe if this commandment, the Word of Wisdom, were more strictly observed among the people, there would be less use for the physician or surgeon, that there would be less need for calling in a doctor for every trivial affair than there is today. We are willing to trust to God for the minor matters, but when something confronts us, which appears to be impossible with us, then we will call in human aid, and thereby we show

our lack of faith. It is true that all the assistance and all the skill that we can produce is necessary, perhaps, at times to remove the obstacles which lie in the way of nature, and I believe that it is the will of God that we should do all we can for ourselves, and then He will add His blessing. But many times we want to do it all ourselves, and do not want God to do anything at all. In other words, we trust in man more than we do in God. We have seen the example, many times, of people who have put their trust in certain men. We find that if those men fall, that if those men get into darkness, that their followers go with them. But God will never Fall. God is as eternal as the heavens. All who put their trust in God will never fall, if they continue. And we should trust this power, in great things as well as in minor affairs. So I think we should practice more the exercise of faith. I recollect reading in the closing part of the "Voice of Warning" comparisons which Apostle Parley P. Pratt has made between the doctrine taught by the Church of Christ and those held and practiced by the so-called Christian world. I think today that he could line up a great many of those passages on one side, instead of putting them opposite each other. I think we fail in many ways in following the things of God; and things which we have been in the habit of laying to the Christian world, so-called, I think we are practicing them ourselves; and we all know that there is need to perform in our own lives these things in which we believe. We cannot attempt to reform a body of people, or to promote their welfare, without taking an interest in them, and applying the principles to the individual. We can assist each other in doing right. Two men who pledge themselves to their God and seek unitedly to do right are stronger, I believe, in carrying out such a resolve, and they have less difficulty in overcoming wrong. I have often thought that this, perhaps, was the reason why our Lord and Savior commanded His Apostles and Seventies to go out two by two. We find in the case of the Elders in traveling that way, that where at least one of them has implicit

faith in God, he is enabled to do a good missionary work in the interest of his companion, at least.

May the blessings of God attend us. May we be zealous in defending that which we know to be good, and in defending the Zion of God. I testify to you, in the name of Jesus, that I have a testimony that what is called Mormonism is the power of God unto salvation unto all who believe and obey. May God bless you, for Christ's sake. Amen.

#### ELDER J. D. T. McALLISTER.

I have heard with pleasure the remarks of our brethren who have ministered unto us in this Conference. I have been mellowed in my feelings, and the Spirit of the Lord has been made manifest. I have been especially interested and edified this morning in hearing our young brethren who have been called to the Apostleship. Their words to me were like living fire, to the young and rising generation, and they are true before the Lord, and should be listened to, not only by our young people but by those also who are further advanced in life. We are here to do the Father's will. We are here to promote His cause. We are here to help mankind, and get them above the groveling ways that they have fallen into, and cause their minds and all that is within them to soar aloft and to receive more of that life that reaches into immortality, eternal life, and to enjoy the full blessings of the Gospel of Jesus Christ and the ordinances of the house of God, for therein we have blessings for this life and the life to come. Therein we learn of His ways, we learn to walk in His paths. We receive that power and blessing, and the keys that are necessary to enable us to understand and comprehend His will, His mind, and His word. To do this, we listen to the sweet whisperings of His Spirit, to the counsels of His servants who are ministering in the authority of the holy Priesthood. I honor these men, because they honor God, and He honors them, because of their faithfulness and their diligence, untiring in their work and labor, ministering day and night for the good of this people. I feel to cherish them and hold them up before God,

our Eternal Father, that His choice blessings may be upon them continually. It warms and cheers my heart to see our venerable President here with us, and so well; and I have seen him so sick, and almost near to death, raised up by the power of God and the good acts of his brethren. I am getting along a little bit in years. I have seen the travails of these men and their sacrifices for the good of this people, and I feel to bless them. I feel that within me which says, God bless these men, and if you so desire, say amen. (General response by the audience of Amen). That is the way I feel about it. Peace be unto you and to all Israel, to all who love the truth, in the name of Jesus. Amen.

#### CHURCH SCHOOLS AND RELIGION CLASSES.

President George Q. Cannon made the following presentation in relation to the Church schools and religion classes:

During the school year 1896-7, there were open

Colleges....	3
High schools....	3
Academies....	6
Seminaries..	1

Total... 13

Of these there were located

In Utah..	8
In Idaho....	4
In Mexico..	1

13

The teachers therein numbered 105, teaching 2,938 pupils in 702 classes.

Of these pupils 117 were not members of the Church, while 84 had not yet been baptized. Of those in the Church 168 held the Melchizedek and 1,012 the Aaronic Priesthood.

#### RELIGION CLASS REPORT.

Reports have been received from classes in 86 wards in 11 different Stakes. These reports show:

Classes..	208
Instructors....	399
Pupils....	8,447

Brother Maeser has visited 23 Stakes in the interest of the religion classes.

The choir sang the anthem, From afar, gracious Lord, Thou hast gathered Thy flock.

Benediction by Elder Brigham Young.



Singing by the choir and congregation of the hymn which commences:

Come, come, ye Saints, no toil nor labor fear,

But with joy wend your way;  
Though hard to you this journey may appear,

Grace will be as your day.

Prayer by Elder Elias H. Blackburn.

The choir sang:

O, my Father, Thou that dwellest  
In the high and glorious place!  
When shall I regain Thy presence  
And again behold Thy face?

### ELDER SEYMOUR B. YOUNG.

A visit to the Irrigation Congress—Old landmarks—The Missionary field.

My brethren and sisters, I was informed this afternoon when I first came into the building, that the brethren with whom I associate in the Council of the Seventies had had the honor and privilege of speaking this forenoon; so I thought that they had done my part as well as theirs. Nevertheless, I acknowledge that I am honored to stand before you in this vast assembly, and if I do not have the Spirit of the Lord to impress me with something to say, my standing here will have been in vain; for without that influence that comes from the Holy Spirit, as was truly said here yesterday, no man can edify this vast congregation.

I had the pleasure of visiting the Irrigation congress in the town of Lincoln, Nebraska. That is the town where the state prison is located, where my fellow laborer, Brother George Reynolds, was kept in durance vile for a short time for the Gospel's sake. I did not know the exact cell that he occupied, or I should have visited it. But I rejoice, for more than one reason, for the privilege of visiting the city of Lincoln. It lies about fifty miles from the main line of the Union Pacific, which is located on the old Pioneer road on which Brigham Young and his Pioneer band traveled on their way to Salt Lake valley fifty years ago. As I journeyed over the plains, I could locate many old camping places that we used to stop at during our transit across these arid regions by mule and ox teams, years before the railroad was established.

During our session of the Irrigation congress, no person from Idaho, or from Arizona, said anything about irrigation, and that was the avowed theme that we all expected to talk about, read about and write about during the congress. There seems to be an idea that irrigation started somewhere in the state of Ohio. I am not really informed as to whether they associate that fact (which is not a fact, however,) with the original home of the Mormons in that state. Then they drift along the lines into Nebraska; and one of their foremost publications, after the coming congress had been located at the city of the plains, known as Cheyenne, published an item on the following morning to the effect that it was a great mistake to hold the Irrigation congress at Cheyenne; it ought to have been located at Chicago, the central place of the irrigation district, Cheyenne being on the extreme western limit of that district. The western portion of the congress unitedly favored Cheyenne for the coming season, where the congress will no doubt be held, as it was so decided by the congress; and I believe that some idea of the irrigation system and the plan by which the pioneers and their followers were so successful in wringing bread and other necessities of life from the desert region upon which they located, will no doubt be more fully understood or at least discussed in that congress. We had a very pleasant time, however, and were greeted with great kindness and shown great respect, not only by the members of that congress, but by the citizens of Lincoln. The governor gave us a reception and ball the evening after my arrival, in which we were greeted and feted to our heart's content. Nebraska's people are something like our own people: they evinced by their language and by their hearty welcome accorded to us the true western hospitality.

While there I hunted up the missionary headquarters of the Nebraska conference, and visited with the sister who keeps the house and four of the Elders who are located in that district. I enjoyed myself very much in this association. I was invited very cordially to remain over a few days and attend their conference; but I had

a kind of longing to be present at this greater gathering, and on that account, and some others of minor importance, I hurried home.

I rejoice because I have a testimony to bear of the truth of the Gospel and of the organization of the Holy Priesthood upon the earth, and seeing so many of my brethren and sisters together this afternoon who, like myself, have the testimony and the witness for God in their hearts and shining through their countenances. By the spirit which is in the house, I judge that you have come together for the purpose of being fed and strengthened and built up in your most holy faith. I rejoice that we have had a great celebration during the Twenty-fourth of July and the days previous. A great deal of information concerning this people has been scattered abroad throughout this continent, especially the western and the eastern states, through representatives which they had here—newspaper reporters and publishers, and prominent men—during that celebration; and the fame of the Latter-day Saints will continue to spread over the land.

A gentleman asked me, during a recess of the congress, how many Elders we had in the missionary field. I told him that we had something more than twelve hundred at this present time. He said it would almost seem incredible that the Mormon people, so small in numbers as they were and so isolated as they had been for many years from their neighbors upon the East, could possibly have so many Elders in the field preaching the tenets of their faith. But I assured him it was a fact. He asked me how they were traveling, and how they were supported from day to day. I informed him that many of them traveled as did the ancient disciples and Apostles of the Lord Jesus, without purse and without scrip, trusting in the kindness of the people and in the spirit that prompted them, to win the hearts of those among whom they traveled, that they might be ministered unto, and be fed and clothed. The gentleman said that this was another feature of the disciples who associated with our Lord and Savior in His ministry, and one that was worthy of commendation in any religious denomination, and one which

he thought was calculated to try the faith of those who traveled in this condition. I said that it did not require the wealth of great religious denominations, or the wealth of individuals, to spread the Gospel of the Lord Jesus Christ; that one living witness, with a testimony of the truth in his heart, could go forth and win his way among the people, and preach the Gospel to thousands; and the few that would embrace these principles, in their turn became witnesses for God; and the Gospel was continuously spread in this manner. Granting that to be true, said he, how much greater is your chance for spreading the Gospel with twelve hundred missionaries constantly in the field.

I bear witness that Joseph Smith was a prophet of God; that the organization of the Holy Priesthood is correct and true today, and after the ancient pattern; and that if we are faithful to the truth and to the trust committed to us, we shall not fail of salvation; for the Lord has promised it to us, and He never fails. God bless you, my brethren and sisters, and increase your faith and your power to do good, is my prayer in the name of Jesus. Amen.

#### ELDER C. W. PENROSE.

God is with His people—The Purpose for which he has Gathered them—A Mission for All—No Work done for the Dead will be in Vain—The Earth and its Inhabitants to be Redeemed.

I have greatly enjoyed this Conference. It has seemed to me that the Spirit of the Lord has been poured out in great abundance upon the speakers and upon the hearers. At every meeting which we have held we have received valuable instruction, and the testimonies that have been borne to us concerning the work of God have been prompted and inspired by the Holy Spirit, and all the proceedings of this Conference have been joyful to me. I thank the Lord, in the midst of the congregation, that I have been permitted to be present and to enjoy the good spirit which has been poured out upon us.

I also have a testimony to bear concerning this great work, and feel willing now, as I always have felt ever since I joined the Church in my boyhood, to bear that testimony, in public

or in private, when called upon so to do. I know that this work is the work of the Lord. I know that God has been with His people from the organization of the Church to the present day. I know that His Spirit was not only with His servant Joseph, whom He called to lay the foundation of this work, but that it has been with those who have succeeded him. They have been prophets, seers and revelators, and the Lord has been with them. This work has not been built up by the power of man, by the learning of this world, by the riches and influence that come from the world, but it has been by the power of God. And I rejoice to know that that power is still with His servants and with His people, and that, notwithstanding our many failings and weaknesses and shortcomings—some of which have been pointed out during this Conference—we are the people of the Lord; that He has gathered us from afar—from the east and the west, and the north and the south, and has brought us up here into these chambers of the mountains, that we may build up Zion, that we may help to establish righteousness in the earth, that we may be witnesses for God and for the truth in the midst of an unbelieving generation. I feel very thankful in my soul for the testimony of Jesus which has been planted in my heart through obedience to the Gospel. God gave me this witness when I was a boy, when I came out from my friends and my associates and joined the Church of Jesus Christ of Latter-day Saints. He put His Spirit into my heart, and I thank God that it has never departed from me. The Lord has been with me, as with the rest of His servants, in traveling in the ministry; and I have seen His power made manifest in various ways. While I have been in this Conference, my mind has reverted to many things that occurred in my history in connection with the Church in the past, and in all these things I have had cause to rejoice, and to thank and praise the Lord.

God has brought us here, my brethren and sisters, to these mountains not merely to gather around us the things of this world, to make us happy and comfortable temporally; but He

has called us here with a mission to build up Zion, to publish the Gospel of peace to all nations, to gather His people, to establish His kingdom, to prepare the way for the coming of our Lord Jesus Christ to reign as King of Kings and Lord of Lords, and all the promises which God has made to us will be fulfilled. Every word that has been spoken under the influence of His Spirit by His servants will come to pass. The blessings pronounced upon our heads when we were confirmed into the Church; the blessings promised to us by the Patriarchs when they laid their hands upon our heads and blessed us; the blessings promised to us in the House of the Lord—every word will be fulfilled; not one thing will fall to the ground. We may fail, and fall by the way, through our own follies and our own transgressions, and our own weaknesses and shortcomings; but the work of God and the word of God will abide forever, and the kingdom and the greatness of the kingdom under the whole heavens will, as the prophet predicted, be given to the people of the Saints of the Most High—a people whom Christ will have prepared for His coming.

We should take to heart the counsels which we have received while we have been gathered in this glorious Conference, and carry them home with us, and, if our families have not been present, teach them to our households. The brethren who have come from distant points, who bear the Holy Priesthood, should carry home with them the spirit of this Conference and the teachings that have been given, and disseminate these things among the people, that the fire which has been kindled upon this altar may be taken to every part of the land of Zion, and the hearts of the righteous be made to rejoice. I know that it is a good thing for us to be in perfect harmony with those who preside over us in the Holy Priesthood—the officers in our wards, and in our Stakes, and with the Presidency and Apostles of the Church. The mind and will of the Lord is with them, and when we are in harmony with them we shall be in harmony with the powers that are on high. This is what God desires to ac-



comply on the earth—to bring a people to Him who shall be in harmony with Him, in whom His Spirit can have free course and be glorified; a people who shall be sensitive to the whisperings and operations of His divine Spirit flowing down from His presence. For He designs to regenerate and redeem the earth upon which we stand; and we, His people, whom He has gathered from afar, are to be the instruments in His hands of bringing about this great work. The earth is to be redeemed, and all the inhabitants thereof; and our mission on earth is to labor with the Lord for the accomplishment of this purpose. And this should be first and foremost with us. All other things should be put aside as subordinate. Not that we need to cease from our exertions to make ourselves happy and comfortable with the things that come from the earth—not by any means; but that these should be consecrated to the Lord; that all our efforts, all our exertions, should be with a view to building up Zion and establishing His glorious purposes in the earth; that we may help to save the sons and daughters of Adam—those that are living on the earth and those that have passed away and gone behind the veil.

This is our work. To this God has called us. This is what we are here for. This is why we have been sent from the courts on high—our first birthplace—down on the earth. We are the children of God, and the Lord has called us to dwell on the earth in the later days, that we might work for Him and bring about this glorious purpose—the redemption of the earth and the inhabitants thereof. We are to preach the Gospel; we are to gather Israel; we are to go into the houses that have been prepared, to minister in behalf of our dead, that they may be redeemed. And we need not think that anything we do, there will fail, or be done for naught. It will all count. I have heard people say, "How do we know that the persons we are baptized for in the House of the Lord will ever have any benefit from our administrations? We do not know whether they will receive the Gospel. We do not know whether they will repent. Are we not working in the dark?" Not at

all. The Lord has promised that the time shall come when "every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of God the Father." So, then, our works performed vicariously in the House of God—our work for our dead—at some time will count. It will not be thrown away, if our friends who have gone before us into the spirit world do not immediately obey the Gospel. The time will come when they will be glad to receive it, and then the ordinances performed for them will stand to their good. As the Prophet Joseph declared, when he wrote on this subject, that which is recorded on the earth is recorded in the heavens, and though the books on the earth might be burned we shall find that a record is kept on high, and that in the heavenly archives the names of those who have been baptized for, and those who are baptized for them, will be written and will stand to the credit of those for whom these services have been performed. So that our work for our dead will abide and will stand, and the time will come when every one who is administered for will rejoice and be thankful that some good friend or relative has been in the House of the Lord on earth and ministered in his or her behalf.

This is a great work we are engaged in, and no tongue can tell its magnitude. When our minds begin to open concerning it, we feel as though we could talk for a year about it, and then we could not tell all about it. It comprehends the salvation of all that can be saved on earth, the living and the dead; and then the redemption of the earth itself, its purification, its sanctification, that it may be brought up among the ransomed and redeemed worlds, and shine in its own glory, being graced with the presence of its eternal Creator, where the ransomed of the Lord shall walk in white, where perfect harmony shall abound, and where every soul living shall praise the Lord, in the earth, around the earth, and under it, and in the sea, and all things that pertain to it will be filled with praise, with joy, and with glorious life. This is the work we are engaged in. We are called to this, my brethren.

Now then, let us lay this to heart.

Let us be stirred up in our souls in regard to this great work that God has called us to. Not only has He called the Prophets and Apostles and leaders of the Church, but every man and every woman and every child born in Zion. We are all called with a holy calling. We are the Lord's people, and He has put this work upon us, and it is for us to do it. If we do, great shall be our joy, and eternal shall be our reward. You need not think that any good you do escapes the notice of Him on high, who shall be our Judge. Our acts are recorded. God understands us. He knows the motives that move us in our souls. He knows the intents of our hearts. And though we may sometimes misjudge each other, we shall not be misjudged by the Almighty. He understands us, and He knows our failings, our weaknesses and our shortcomings. Now, let us see to it that we keep in view continually that we are God's people, that we must be different from the world, that God has called us out of the world, that we may be His people, and His servants, to build up Zion, to establish righteousness, to bring about all things pre- that are past. For, these are the times that are past. For these are the times of the restitution of all things; this is the time for the coming of our Lord Jesus Christ, our Elder Brother; this is the work preparatory to His coming.

Now, let us unite in spirit. Let us put away from ourselves all things that offend, everything contrary to the genius and spirit of the Gospel and to the counsel and direction of the Lord; and let us look for light and intelligence to the sources that God Almighty has put in His Church for that purpose. I have been very much startled, quite recently, to know of people who are opposing certain movements simply because they understand that the leading authorities of the Church want them. Just think of that now for a moment! The idea of men, holding the Priesthood too, opposing a thing because they believe that the authorities of the Church want it! What condition of mind must they be in?

Brethren and sisters, let us take to heart the counsels that we have received in this Conference, and carry

home the spirit with us. Let us remember that God Almighty has established an order in His Church—the order of the Holy Priesthood—for the guidance of His people, that they may be one. They cannot be one unless they unite on this principle; and His Spirit will not be in their hearts to harmonize and unite them except they listen to the guides that God has placed to lead them in the path of life. These are important things. I know the time was in the Church when every man desired with his whole heart to find out what was wanted of the Lord through His servants, and then he desired to accomplish it. That should be the spirit dwelling in our hearts today. Do we not need guidance now as much as we ever did? Do we not need the hand of the Lord to lead us along and take us out of our difficulties—our financial troubles, our labor troubles, these social difficulties that are around us as well as around the world? I say we do. We need the light of the Lord, the voice of the Lord; and God has placed in His Church, just as much today as He did anciently, "Apostles and Prophets, Evangelists, Pastors and Teachers, for the work of the ministry, for the perfecting of the Saints, for the edifying of the body of Christ." If God has anything to reveal to this people as a Church, He will reveal it through the head, through the man that He has placed to hold the keys; and He will bless all His servants who are Prophets, Seers and Revelators with the spirit of their calling, if we uphold and sustain them, not only by our faith and our prayers, but by our works.

I desire with all my heart to be faithful and true to the Gospel, to endure to the end of my earthly career; and then I know I shall be safe when I get on the other side. I desire to do all I can while I breathe the breath of life to build up this glorious work. I know of nothing that a man could be engaged in that is worth as much. My whole soul was in the Church when I came into it; I feel glad that I am the same today; that my heart is set to help to build up the kingdom of God in any way that

my services can be available. I thank God for the testimony of the truth. I thank God for the spirit that has been present at this Conference. I thank God that He has given me this witness, and I desire to serve Him and keep His commandments, and to aid others in doing so to the extent of my ability. May God bless this people, and may Zion grow and increase and spread abroad, and become the joy of the whole earth. I know that God will redeem His people. I know that Eden will bloom again. I know that Paradise will be restored. I know that Satan will be bound, with all his hosts, and that this earth, and the children of men that belong to it, will come forth from darkness and death, each in his place and time and season; and God will save His children, and He will glorify those who labor for righteousness, and crown them with eternal life and everlasting joy. God help us to be faithful, for Christ's sake. Amen.

#### PRESIDENT GEORGE Q. CANNON

*Mission of the Saints—How Satan will be bound—Approaching Judgments—Wickedness of the world—Cleansing process in progress—Who are the children of God?—The Spirit of Revelation with the Church—Return of the Ten Tribes.*

The hopes and anticipations of the Latter-day Saints are probably different from those of any other people in Christendom, if not in the world. We are looking forward, as Elder Penrose has said, to the time when primitive conditions will be restored; when we shall have paradise on earth, when Eden, will be restored to the earth, when Satan will be bound, when a reign of righteousness will be ushered in, when sin will be banished from the face of the earth, when what has been termed Millennial glory will be ushered in. We anticipate that this will be brought about not entirely by the Lord's intervention, but by man, directed by the Lord, laboring to accomplish these results. I do not know any other people on the face of the earth who indulge in these anticipations, or who expect these results to be brought about in the manner in which we do. It is generally thought that this will be done by the manifestation of God's power, independent

almost of human agency and effort; but we have been taught that we are the children of God, and that He works out His results by aiding His children, teaching them, and having them exercise their agency in the direction that He points out. This being the case, we should take to heart the instructions we have received, and realize that the Lord has given unto us a mission, and that we are called upon to exert our utmost abilities to accomplish the ends that have been predicted. I think if all of us would do this, and feel that the accomplishment of these results depends upon us, individually as well as collectively, it would have the effect to stimulate us and to stir us up to great diligence. I believe that those of us who will not labor to accomplish these ends will be removed from the midst of the Latter-day Saints. I do not believe that people can stay in this Church, as the end approaches, and remain inactive, indolent, indifferent, and sinful. God has called us to do this work; and when He calls men, as we have seen, to go on missions to accomplish certain results in the preaching of the Gospel, if they do not labor in that mission as they should do, He takes His Spirit from them. So also, having this great mission assigned to us, and it being made incumbent upon us, and having received charge concerning it, if we do not seek to accomplish that mission, the Lord will withdraw His Holy Spirit from us. He will not permit us to go on and live lives of indifference and sinfulness in regard to His work. It is individual salvation that is to be accomplished. If I am saved, and if Satan is bound as far as I am concerned, it must be by my doing that which God requires at my hands. God will not take away from me my agency. If I am determined to listen to Satan and to be influenced by his spirit, He will suffer me, in the exercise of my agency, to do that. But I must take the consequences of thus doing. We see that illustrated in the history of Abel and Cain. Cain loved Satan more than God and he listened to him; he became the servant of Satan, to the extent of doing that which he required of him. Now, he could have done otherwise; he could



have done as Abel did; but he chose to do differently, and he had to endure the consequences of his conduct.

We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him, not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be governed by him. That is contrary to the plan of salvation. To deprive men of their agency is contrary to the purposes of our God. There was a time on this continent, of which we have an account, when the people were so righteous that Satan did not have power among them. Nearly four generations passed away in righteousness. They lived in purity, and died without sin. That was through their refusal to yield to Satan. It is not recorded that Satan had no power in other parts of the earth during that period. According to all history that we have in our possession, Satan had the same power over men who were willing to listen to him. But in this land he did not have power, and he was literally bound. I believe that this will be the case in the millennium; and I reason upon it as I do upon that happy condition that is described in the record of which I speak. I expect that before Satan is fully bound the wicked will be destroyed. You are familiar with the history which the Book of Mormon gives of that period. There was a great destruction among the people. The Lord visited them in a most terrible manner. Dreadful calamities fell upon them, and the wicked were literally wiped out, just as much as the antediluvian world was wiped out by the flood. That wicked generation was completely extirpated, and those only were left who were righteous. I look forward to the same kind of destructions preceding the glorious events that will take place in the near future. The earth will be visited by fire. President Smith yesterday told us that "he that is tithed shall not be burned (at His coming.)" I believe that there will be literal fire come upon the earth, and calamities and destructions of so universal a character that

the earth will be burned, so to speak, so that there will be but few men left. If the covering could be taken off our city, and of the cities of the world—I would not compare our city to many; but even if it were taken off our city, we who are here today would be appalled at the sight. The abominations and secret wickedness that are practiced among the nations are intruding themselves among us. Unspeakable practices are creeping in. They are varied in character. If we spoke of them at all, we would have to disguise their abominable character. In our own nation, and in the nations of the earth, there is a condition of things that, if we knew of it, would appall us. Let me allude to one instance.

In England a short time ago a man who had posed in society as a man of culture and of taste, and who lectured upon esthetics, was found to be guilty of a most abominable crime—a crime for which under the old law the penalty was death; a crime which was practiced by the nations of old, and caused God to command their destruction and extirpation. This crime was proved against this man, and some of his associates were what are called noblemen. He was sent to prison. His term of imprisonment having expired, he comes from prison, and is now engaged, it is so published, in writing a book, and, we suppose is received into society, though guilty of this nameless crime. And is this common? If we may believe that which is told to us, without going into researches ourselves, it and other kindred wickedness, is far too common. The same sin that caused the utter destruction of Sodom and Gomorrah! This and other abominable crimes are being practiced. How will these be stopped? Only by the destruction of those who practice them. Why, if a little nest of them were left that were guilty of these things, they would soon corrupt others, as some are being corrupted among us. In coming to these mountains we hoped to find a place where we could live secluded from the abominations of Babylon. But here in this secluded place wickedness intrudes itself, and is practiced in this land which we have dedicated to the

Lord as a land of Zion! How can this be stopped? Not while those who have knowledge of these filthy crimes exist. The only way, according to all that I can understand as the word of God, is for the Lord to wipe them out, that there will be none left to perpetuate the knowledge of these dreadful practices among the children of men. And God will do it, as sure as He has spoken by the mouths of His prophets. He will destroy the wicked, and those who will be left will be like the Nephites after the wicked were all killed off; they were righteous men and women who lived for over two hundred years according to the law of heaven.

The duty that devolves upon us is to live pure ourselves, and to have our children live lives of purity. There is too much looseness among us. Much as we are taught concerning virtue, we occasionally hear of acts that cause us the greatest pain— young people indulging in unvirtuous actions; children born two, three, and four months earlier than they should be. It is an extraordinary condition that the first children of some marriages are born sometimes five months and even less after marriage. This is an evidence of something very wrong. And this is not all. We cannot tell what is done in secret. This is made public, because the evidence of sin comes to light and cannot be concealed without the commission of more hideous crime. And this among a people such as we are! It is a disgrace to us. Yet much of it is due to our neglect. Fathers and mothers do not pay that attention to their children, to their habits and their associations, that they should do. If they watched them with care, and enquired of them where they went and with whom they associated, and threw safeguards around them, such things would not happen. There are conditions of society, even among other nations, where such things are very uncommon, because of the habits of the people. Fathers and mothers guard their daughters with the greatest circumspection and vigilance. France is one of those nations. Although France is said to be a corrupt nation, the daugh-

ters of the people are watched and their association with the other sex is guarded so that nothing of this kind scarcely ever happens. But with us there is too much familiarity between the sexes. It is wrong; it leads to bad results. The commission of sin makes lives of unhappiness. No woman can forget the trespass of her husband, and no man can ever forget his own sin. It is painful through life for them to think about. We should, as a people, guard against these things. All sorts of evils are introducing themselves. We have men here with whom a woman can no more be trusted than she could be in the den of a wolf—and men of respectable appearance, and who act as though they might be gentlemen. Parents would be as safe in trusting a daughter to a wild beast as to one of them. This class of men prey upon the other sex, and have brought themselves to think that it is neither sinful nor wrong. They destroy virtue wherever they can, and take pride in it. They do not believe there need be any virtue among men, and all women whom they can induce to comply with their wishes they view as their lawful prey. And these people come among us, and consort with us! Our young men, too, consort with them, and some of them take lessons from them. We have heard lately of an occurrence of this character that has stirred our souls to the very center.

When will these things end? When God visits the wicked with His judgments, as He will do. Then these practices and the wicked and the knowledge of their wickedness, will be destroyed. Then, I hope, the filthy details and the exact forms and methods of these abominations will be kept secret, as the Prophet Alma counseled his son Helaman concerning the secret oaths and covenants of the Jaredites, that had come down from the days of Master Mahan, of whom we read in the new translation, and who was the head of that secret organization that banded themselves together to commit murders and works of darkness. Alma said to Helaman:

"Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness, and their murders, and their abominations, shall ye make known unto them; and ye shall teach them to abhor such wickedness, and abominations, and murders; and ye shall also teach them, that these people were destroyed on account of their wickedness, and abominations, and their murders."

So, I trust, it will be with us. The knowledge of the wicked and their destruction will be preserved in our midst; but the abomination and the wickedness itself will be concealed from human knowledge, so that wickedness may be abolished in the earth, and the reign of righteousness be ushered in.

My brethren and sisters, in talking in this strain I am not indulging in any theory. I do not wish to deal in the least exaggeration concerning conditions that exist. My duties have called me to mingle with the world considerably; but I have avoided knowledge of things that were open to me if I had chosen to look at them or to enquire about them. Notwithstanding this, it has been impossible for me to avoid knowing considerable about many wicked practices, and how little of sin is attached to them by the people of the world. It is this that is the fearful feature in society. Men may seduce; men may be guilty of vileness; men may get disreputable names for their association with the other sex; and yet society will receive them and condone their offenses; in fact, it has seemed to me sometimes as though men of this character, with a certain class of women, were more attractive than pure, modest, diffident men. They seem to think more of them because of the fame they have achieved in their conquests of virtue. But a poor girl that falls in such a way, she is trampled in the dust and becomes a lost soul! And her own sex, while admiring the seducer and receiving him into their society, will frequently be the most fierce and vehement in their denunciations of their poor sister who has fallen by the wiles and seductive influences of the man. Now, all this is wrong. Yet this feeling is among us to some extent, also. Men ought to be held, and I believe

the Lord does hold them in such cases, to a far stricter accountability than he does women. The woman has her own passions to contend against; but when she has the man's importunities added to these, shall not the woman be viewed with mercy, and be looked upon differently to that vile creature who, possessed of strength and power, adds his importunities to her weakness and overcomes her, and makes her the victim of his unholy lust? I say, Yes, Yes! Such men will be damned; and if there is any deeper damnation than another, they will be consigned to it.

Now, if we want our generations to live in the earth, and to have them go down through the thousand years; if we want to have representatives among the children of men during that happy period, we have to lay the foundation for that now. As we have been told during this Conference, the day of the Lord cometh: it is near at hand; and if we and our children live, it will be because we try to be pure. No generation from this time forth can live for any length of time unless they are pure; for God has said it, and His word does not return unfulfilled. Even now you can see how this Church is being cleansed as we go along. Look at the families that we have known in the Church, and see how they are being thinned out, just as though we were passing through a sifting machine. And when we see how few of those whom we have known have clung to the iron rod and maintained their faith, we are led to ask, who then can be saved? Then how many families there are who, after the death of the father and mother, are not numbered among the Saints of God! This is a cleansing process which is going on, and it will continue to go on more and more, because we are advancing. The Lord will hold us to a stricter accountability than He ever has done, because we have more light, and because of the near approach of the end. The end does approach, and the Lord Jesus will come in the clouds of heaven, as has been predicted, and He will reign on the earth, and over a pure people. His people will be cleansed and made pure by the destruction of the wicked and



the preservation of the righteous. That is the reason every wise man and woman observes the Word of Wisdom. They want to live and be preserved when these calamities and judgments shall sweep through the earth. We ought not to have to preach it for a minute among a people such as we are. Every man and woman should be determined to keep that Word, that they may have the blessing, that they and their children may live and not be killed with pestilence and sickness. Such persons will desire every child of theirs to avoid violating the counsel of God in these things. They will also say, besides observing the Word of Wisdom: "I want to pay my tithing. I expect there will be a burning some day, and I want to be preserved when the day of burning comes. I want to keep the law that will bring the fulfillment of the promises of God." Should not we here in this year 1897, live in this way?

Many have supposed that by this time the Lord would have come in His glory. He has not yet come in that manner. But He is coming, and His coming is near at hand. Therefore, we should each endeavor to live so that we shall be prepared for His coming; we should prepare the way by keeping His commandments and living so that Satan will be bound, so far as we and our families are concerned. It is incumbent upon us that we should live this way; for the Lord will not, I can assure you (I speak having knowledge upon this point), always bear with us. Elders cannot wear themselves out as they have done in the past, and as they are still doing, in preaching the word of God to this people, and the Lord not hold the people accountable for their disobedience, if they reject that word. The Lord will have a pure people. He will have a people whose hearts are changed.

Some religious societies, you know, believe altogether in faith as the only essential to salvation. On the other hand, I have heard some of our Elders go to the other extreme and almost look upon work as being all that is necessary, because of the saying of James. But the word of God which we have teaches us that we must be born again, and our hearts must be

changed, and every evil desire crushed out. Our whole natures should be changed by the operations of the Spirit of God and the principles of the Gospel. I think it was Brother Cowley who spoke concerning some apostates whom they found while laboring in the mission field in Missouri. When they belonged to the Church they had not received and enjoyed the Spirit of God. There are some probably here today who have never had their hearts changed, never had new desires, never been converted from their old desires, and the "old man" is with them still. There have been people whom, probably, we have all known, who would cheat, and lie, and get drunk, and do other evil things, just as much as if they never had been brought into the Church of Christ. Are these the children of God? No; God does not own such people. When men and women join the Church in sincerity, they repent of their sins, and they have new desires. The desire to do evil is taken from them. The Spirit of God will not dwell in a man that has evil desires and does not try to quench them. We as a people should seek to be converted in this respect, if we have not been. If we are as wicked and have as wicked inclinations since our baptism and our association with the Church as we had before, then we need to be converted and be born again.

We hear a good deal of talk about re-baptism, and the First Presidency and the Twelve have felt that so much re-baptism ought to be stopped. Men, when they commit sin, think if they can only get the Bishop to re-baptize them, they are all right and their sins are condoned. It is a fallacy; it will lead to destruction. There is no such thing in the Gospel of the Lord Jesus Christ. It is repentance from sin that will save you, not re-baptism. If you have been baptized, then, if you commit sin, repent of the sin, confess it, and make the confession as broad as the knowledge of the sin; confess it to your brethren and sisters, and ask their forgiveness; and do not imagine that when you commit sin you can slip into the waters of baptism and you are all

right again. Do not delude yourselves, brethren and sisters. Sinners, be not deceived by such a fallacy. Something more than this is necessary. We need to repent of our sins, and to confess them to God. We need to come before the Lord with broken hearts and contrite spirits, and before the Church with the spirit of confession. We should not be afraid to confess our sins; for there is no man among us that is not a sinner. Of course, there are different degrees of sin, and there is a difference in the degrees; but no man or woman, in listening to the confession of another, need pride himself or herself and say, "I am not a sinner. Here is this poor creature, a sinner; oh, how I pity him!" If we come to God in humility, He will show unto us our sins, and our imperfections, and our faults; and we will feel merciful to our brethren and sisters who, like ourselves, are weak and erring. We will be full of pity for them, and we will forgive them. This is the feeling that should exist in every bosom when men and women who commit sin come and confess their sins and are humble and contrite. When Latter-day Saints hear such things, there is a feeling of pity wells up in their hearts, and their souls overflow with sympathy, and they say, "Yes, yes, we'll forgive you, and we'll try and forget all about it. Go on, dear brother, (or sister) repent, and do better from this time forward, and we will give you our faith and prayers." That is the way Saints should feel when their brethren and sisters commit sin and repent of it.

The Lord, also, is moved with compassion; the angels are moved with mercy and sympathy; and the Lord Jesus, who stands as a Mediator between our Father and ourselves, is filled with compassion for His brethren and sisters when they commit sin and repent of it. Oh! all heaven is moved by the repentance of a sinner, and stirred up with a desire to help the poor creature who confesses his sins and repents truly and sincerely.

Brethren and sisters, now that this Conference is drawing to a close, let us endeavor to profit by the teachings we have heard. I have been gladdened

during this Conference over one thing. I believe the nomination of the two brethren who are appointed to fill the vacancies in the quorum of the Apostles came as a surprise to the community, if not to the Saints. I have not seen what the papers have said at different times; but I understand they have been picking and choosing and mentioning the name of every man that is at all conspicuous in the Church, as likely to be chosen. It is evident that the Lord did not tell them anything. Since these names were presented yesterday I have had several come to me and tell me that the Lord had revealed to them that these men would be chosen. One man said to me that last April, when they were presenting the names of the authorities in the Stake to which he belongs, it was made manifest to him that Matthias F. Cowley would be one of the Twelve Apostles. He said so to his companions, and told them to write it down, as it would be fulfilled. Several instances of this kind have come to my knowledge. I have not mingled much with the people, because we have been so busy; but I have been gratified beyond expression to learn from these instances that the Lord is a God of revelation, not to the First Presidency and the Twelve alone, but that the Latter-day Saints as a people have the spirit of revelation. It is a blessed thing to live in an age when God reveals His mind and will to those who seek for it. It is not always that we have everything told to us; but when we want to get light upon any subject, the Lord has provided the way. He is a God that hears and answers prayers. He does not conceal Himself. I am thankful that we are not as Israel was in the days of Elijah. The prophets of Baal cried aloud, jumped upon their altar, cut themselves with knives, and indulged in all sorts of extravagances to reach the ear of their god, while Elijah taunted them and said, perhaps he was asleep or had gone on a journey. That is the condition of the world to a great extent. I speak this without intending any disrespect, because there are just as good people in the world as we are; but I say it because

there is no revelation among them, nor any idea that it can be obtained, and therefore, men call in vain when they do call; though there are honest souls who believe the Lord will hear their prayers, and whom He does hear. When the Prophet Elijah called our God heard and answered him. So it is with this Church. It is the Church of Jesus Christ, and when its members call upon God they get revelation from God, according to their faith and diligence and the responsibility that rests upon them. As I said last night at the Priesthood meeting, there has never been one minute since this Church was organized that it has been destitute of the knowledge of God and the voice of God. The will of God could be obtained; it has been obtained. And the Church will never be left without it. The authority is in the Church to lead it, as Brother Reynolds said. The angels and heads of dispensations that have been upon the earth have come and restored the keys they held and bestowed them upon the Prophet Joseph Smith; and he sealed them upon the Apostles. The same authority, the same keys, the same power that had been conferred upon him, he transmitted in their fullness to the Twelve Apostles. In this way the keys and that authority have been preserved pure and in the fullness of their power on the earth, and are here in the midst of this people. In this respect we stand at the head.

It is written that the ten tribes will come forth from the north country, and they will come here to those who hold the keys in this dispensation, to receive the blessings they do not have themselves. Here is Ephraim, and Ephraim holds the keys. The ten tribes are there, but the authority to hold the keys is here. God is doing a mighty work among the nations of the earth, unknown to us to a great extent. Powerful agencies are operating under His direction in all the nations, to bring to pass the fulfillment of His designs. While this is all going on, and we may seem only like a little handful in the midst of the millions of the earth, here in the midst of this people the authority is held which God recognizes, and here are the keys by which the purposes of God will be ful-

filled.\* All that has been spoken by the mouths of the holy Prophets will be accomplished. There will be a high-way cast up; the ten tribes will return, and they will come to the children of Ephraim to receive their blessings.

There is everything, therefore, to encourage us. Let us live so that we shall be heirs and recipients of these great blessings. Let us endeavor to have our families live so that we shall be prepared for the coming of the Lord; that we will not listen to Satan, that our children will turn a deaf ear to his persuasions, and that we ourselves will set them the example; that we will teach them to remember, above all things, to never commit any sin that will cause them to lose their standing in the Church of Christ.

God bless you all, bless everyone who has attended this Conference, and fill us with the Holy Ghost, and help us to do right. God bless our beloved President Wilford Woodruff. God be praised! He has heard the prayers of His servants and people in His behalf, that his life might be preserved, and he is with us today, filled with a vigor—considering his age and his sickness—that is really astonishing. God bless him, and bless all that pertains to him, and preserve him. We would like to have him live forever, if we could. God bless you all, in the name of Jesus. Amen.

#### PREST. WILFORD WOODRUFF.

##### CLOSING REMARKS.

It is time to close this conference; but before closing I want to say a few words to the Latter-day Saints. I have attended conferences under the presidency of Joseph Smith during his life time, from 1833; I have attended conferences under President Brigham Young nearly forty years, from the time of the death of Joseph Smith until his own death; I have attended conferences under the presidency of John Taylor, and I have attended conferences as President of the Church myself since that period. That responsibility has rested upon me, and rests upon me today. Sixty-four years of my life have passed away as a member of this Church. I do not know that I shall ever address you



again; I cannot tell anything about this; but I feel strongly impressed to say a few words to you upon principle, although it is late.

I want these Latter-day Saints to lay to heart what has been said to you by the Apostles and Elders who have spoken at this Conference. I want to say another thing. I prophesy, in the name of Israel's God, the day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph F. Smith, and these Twelve Apostles, should not be closed because of the opinions of the children of men. There have been feelings that these men holding high positions—the Twelve Apostles and Presidency—should say nothing about politics. I want to say to you here, the day has come when God Almighty requires at your hands to unite together in your temporal business, and in your politics, so far as it is wisdom. I do not care whether a man is a Republican or a Democrat, in that he is free; but it is your duty to unite in electing good men to govern and control your cities, your local affairs, and I will state that when you do not do this you are losers of the blessings of Almighty God. I want to tell you this upon this occasion. My mouth shall not be closed upon these principles. I know it is the duty of the Latter-day Saints to unite together in your local affairs, the election of your city councils, the election of men to act for you in the affairs of state. Lay aside your extremes in democracy and republicanism, as far as is wise in that matter, and in other than local matters as Latter-day Saints

unite together within your party lines and appoint good men. When you do that, God will bless you. You won't all be taxed to death and lose your property, if you will appoint good men and pursue this course.

I take the liberty, as President of the Church of Jesus Christ of Latter-day Saints, of making these remarks. No matter what the feelings of men may be towards me; I shall not stay in this country very long. But I realize very well that this people are groaning under poverty, under affliction, under taxation, and in positions that they ought not to be if they would only unite together and do their duty. And this idea of a person being afraid of somebody because he is a Democrat or a Republican, it is all wrong. I feel like saying to you, as the President of this Church, and do state, that it is your duty to unite together and appoint good men to act in every capacity for the public welfare. Therefore let us do our duty, walk uprightly before the Lord our God, and leave the consequences with Him. "Do what is right, let the consequences follow;" which may God grant, for Christ's sake. Amen.

The choir sang the anthem, The nations bow to Satan's thrall.

Benediction by Patriarch John Smith.

Conference adjourned for six months.

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The stenographic work in taking the account of the proceedings was done by Arthur Winter and F. E. Barker.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION.

## Its Semi-Annual General Conference.

The semi-annual meeting of the Deseret Sunday School Union convened in the Tabernacle, Salt Lake City, Sunday, October 3, 1897, at 7 p. m. In addition to the general superintendency, there were present nearly all the members of the Union board, many leading Church authorities and a large representation of earnest Sunday school workers. The meeting was called to order by Assistant General Superintendent George Goddard.

The Tabernacle choir sang: "Hark! Listen to the Trumpeters."

Elder George Teasdale offered the opening prayer and the choir sang, "Glory and Love to Men of Old."

Elder John M. Whitaker, the general secretary, called the roll of Stakes, and presented the general Sunday school authorities, who were unanimously sustained as follows: George Q. Cannon, general superintendent; George Goddard, first assistant superintendent; Karl G. Maeser, second assistant superintendent; George Reynolds, general treasurer; as members of the Deseret Sunday School Union Board, George Q. Cannon, George Goddard, Karl G. Maeser, George Reynolds, Thos. C. Griggs, Jos. W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Jos. M. Tanner, George Teasdale, Hugh J. Cannon and Andrew Kimball.

General Superintendent George Q. Cannon stated that it was due to Elder John C. Cutler that an explanation be made as to the reason why his name was not presented as a member of the Union Board. Elder Cutler has a great many duties to perform, and has recently been called to the Bishopric of one of the wards; and this, with many other labors, prevents his attending to the duties of a member of the board and it was therefore, at his request, partially, and with great reluctance on the part of the Union Board, that he was allowed to withdraw. But it is expected that he will remain an honorary member, and

when opportunities present themselves, attend the Sunday school conferences. Brother Andrew Kimball has been selected to fill the vacancy caused by Brother Cutler's resignation. Elder John M. Whitaker then read the following circular letter:

"Salt Lake City, Utah,  
April 1, 1897.

To Presidents of Stakes, Bishops, and Stake Superintendents of Sunday Schools:

Dear Brethren.—Members of the Deseret Sunday School Union Board have had the pleasure, during the past two years, of attending annual Sunday school conferences in the thirty-seven Stakes of Zion. During these visits they have had much satisfaction in meeting with several thousand officers and teachers, who are faithful fellow-laborers in the great Sunday school cause. The great majority of them, we are pleased to learn, are observers of the Word of Wisdom. God bless them.

We indulge the hope that the time is not far distant when it can be truthfully said, that all the teachers of our hundred thousand children are not only keeping and teaching the Word of Wisdom, but other principles of the Gospel, such as honoring the Sabbath day, sustaining the Priesthood, and observing the law of tithing, etc.

To aid you in attaining so desirable a consummation, we suggest that when vacancies occur in any of our Sunday school organizations, these vacancies be filled, as far as practicable, by those who practice and teach the above mentioned principles.

By observing this simple and considerate method, glorious results will soon follow, without the least disturbance of any of our present co-laborers. What a delightful beginning of the millennial reign of our Savior on the earth it will be for the scores of thousands of our Sunday school teachers and children to become practical observers of the above named principles! Let us earnestly strive to fortify our children to resist the many temptations and allurements of the enemy.

Your Brethren,  
GEORGE Q. CANNON,  
GEORGE GODDARD,  
KARL G. MAESER.

General Superintendency of Sunday Schools."

Assistant Supt. George Goddard said he remembered forty-eight years ago when all the Sunday school children belonging to the Latter-day Saints could be accommodated in a room 10x15; now it would require eight such tabernacles as the one in which the meeting was being held to accommodate all who were earnest, faithful Sunday school workers. He considered this a wonderful change, but looked forward with bright anticipation for a greater increase in the same length of time in the future. He spoke of the pleasure members of the board had in attending the thirty-six annual Sunday school Stake conferences since April last, and noted with pleasure the rapid growth and interest in this work. To further help the officers and teachers he referred to the following list of questions, regarding the conducting of Sunday schools, that have been sent to each school for their guidance, and trusted that close attention would be paid to them by all, in attaining the object so much desired. Elder Goddard called attention to the importance of using the little Sunday school hymn book, and of all taking part in all the songs of the school. He stated that Elder John M. Whitaker, who had been a faithful secretary now for about nine years, had been called to take a mission to the Eastern States, and all communications for the Union board should for the present be sent to General Secretary Deseret Sunday School Union Board.

#### LIST OF QUESTIONS.

"Superintendents will please report on the following questions at the annual Sunday school conference of their Stake in the year 1898:

Do your school exercises begin at 10 a. m.?

Have most of the children Sunday school hymn books?

Do all the children rise and sing in concert?

Is the Sacrament properly administered?

Have all the children over eight years old been baptized?

Is your school properly graded?

Do each of your teachers own a treatise and study it?

How often do you hold teachers' meetings?

Do all the officers pay tithing, and is it taught in the Sunday school?

Do all abstain from tea, coffee, tobacco and strong drink?

How many of the school officers take the Juvenile Instructor, and are there any for the use of the school?

Do you strictly honor Nickel Day?

Do you observe the Monthly Fast, and is it taught?

Does your school use the Leaflets?

Do you try to get all the children in your ward enrolled, and look after absentees?

Do you sustain the general and local Church authorities by your votes and acts?

How many are there in your ward who should, but do not, attend Sunday school?

How many names have you enrolled on your record?

What is your average attendance of teachers and pupils?"

Elder George Reynolds called attention to the distribution of Nickel Envelopes to be used on the 31st of October this year in collecting the "Nickel Fund." If enough had not been sent to the schools, by application to the secretary, they could have the number required. It was desirable, he said, that this fund be sent immediately after its collection, in the most convenient form to him, as general treasurer, but not in the envelopes as some had done in the past. In regard to the leaflets, Elder Reynolds stated that thirty-two numbers had already been sent to the schools, and the other eight, making the forty promised for 1897, would soon be sent. These were on Bible subjects. He regretted that in some schools no use was made of these important lessons; in others they were used perhaps once and laid around, wasted, or destroyed. He urged that they be taken great care of, used as they are intended, and much good would follow.

It had been deemed wise, should the authorities of any of the Stakes prefer to have their annual Sunday school conference between now and April, 1898, to so hold them. The Stakes desiring this should at once notify the board, and if on the dates set, members of the board can



attend, the Stake authorities will be promptly notified. He also called attention to the importance of every school at least, and as many officers and teachers as possible, taking the official organ of the Sunday school, the Juvenile Instructor; for, on many occasions, questions had been asked and information sought by letter, that had been fully answered in that paper.

Elder T. C. Griggs called attention to the following items:

First—The Stake Sunday school Visiting Book, in which visits to various Sunday schools of their respective Stakes are to be fully recorded, should be brought to the annual Sunday school conferences to be inspected by the members of the board; and at the close of the present year, should be fully made up and sent to the General Secretary to be examined by the board.

Second—The necessity of Stake superintendents carefully looking after the organization of branch Sunday schools in remote parts of their Stakes and fostering the same, thus enabling all the Sunday school children to attend without going too far from their homes. These branch schools might be organized and maintained for a time as a part of the ward school; and one of the school superintendency of that school could attend each Sunday and aid in the conduct of the branch school until it is able to take care of itself.

Third—The questions and answers on General Church Authorities should be carefully studied and made a special feature of the 1898 annual Sunday school Stake conferences.

Elder John Robinson sang the solo, "Grant us, Oh Lord, Thy Peace."

Elder Jos. W. Summerhays alluded to the importance to each Sunday school obtaining one of the New Bible charts, attention to which had already been called by a circular to each school. Regarding the Book of Mormon Chart No. 2, he stated that it was now being printed, and would shortly be ready for distribution. One copy will be sent free to each school.

Assistant General Superintendent Karl G. Maeser stated that in visiting the various annual Sunday school

conferences during the present year, the members of the Union board found a lack of comprehension in class exercises rendered on such occasions. It was intended that at these gatherings the very best class work in the Stake should take part so that others teaching the same department could profit by the exercise; and he suggested to Stake superintendents, as they visit the various schools, to note the best class work done in the various departments, best leaflet exercises, singing, etc., and when preparing a program for the coming annual Sunday school conferences make it up from these. For example, a primary exercise from one school, a first intermediate department exercise from another, etc., having the best in every case, that others teaching the same departments may be benefited.

Elder Maeser recommended that not more than eight or ten at most from these representative classes be selected to render the exercise at the conferences, and those selected should be drilled to speak clearly and distinctly so that all might hear. He suggested further that arrangements might be made by the ward superintendents, with the Bishops, to convey those thus selected to the conference, and believed if this plan were followed, the annual Sunday school conferences would accomplish one of the special objects of their establishment, viz.: bringing together the best class work in the Stake for the benefit of all interested.

#### PREST. GEORGE Q CANNON

There has been a small book published by the Deseret Sunday School Union called "The S. S. Treatise." I find on page seventy-four (74) in that little work suggestions concerning the lessons to be taught to the Theological class, which I now read:

"In treating of the call of Abraham, show how the people had fallen into idolatry, and the design God had in calling him from his father's house." The next sentence says: "Take up the founders of the Chaldean and Egyptian empires. Follow the growth and decay of these and succeeding nations as you proceed."

Our attention has been called to the fact that in some of the Sunday schools, there is considerable atten-

tion devoted to questions like these I have read—"Take up the founders of the Chaldean and Egyptian empires. Follow the growth and decay of these and succeeding nations as you proceed."

I have been told that in some of our schools this has been followed to a very great extent and far beyond that which was designed in the getting up of this Treatise. I might read from page 80—I have just happened to turn to that. I see here is a subject: "The wars between, and persecutions of the Catholics and Protestants by each other." And then a little afterwards, "Give a sketch of the United States government, etc."

Some of our teachers are pleased to dwell considerably upon the history of these different nations, and the result is that some of the lessons are so devoted to what may be called profane history, that is, ancient history, that there is very little said about the Gospel, and very little said about the Lord.

#### OBJECT OF SUNDAY SCHOOLS.

I think this is an error, and such lessons as these should not be carried too far. Our Sunday schools are for the purpose of teaching our children the principles of the Gospel. We must not make our Sunday schools too much like district schools. That is not the purpose. The Sunday schools are to be entirely devoted to the teaching of the principles of the Gospel. We want to make Latter-day Saints of our children. If I send a child to Sunday school I want that child taught the Gospel. He can read and learn history, and a great many other things outside of the Sunday school, that ought not to be taught in the Sunday school. In the Sunday schools we should confine our labors to the object for which they have been established.

I was speaking today in our meeting of the Sunday School Union Board that I am averse to the multiplication of rules, or of anything that will fetter the Sunday school teachers. We want to teach the children the simple principles of the Gospel. Care should be taken by the superintendency to see that this is done, and that the time of the Sunday school is not occupied in teaching subjects,

the knowledge of which can be obtained outside of the Sunday school. I wish this could be impressed upon the minds of our superintendents and teachers. The Sunday school is a school, as I have said, and as you all ought and do understand, for the purpose of giving our children instructions in the principles of the Gospel to indoctrinate them in its principles, and if, in the schools, we give them any history at all, it should be the history of our Church, and the dealings of God with His people; that is, from a sacred standpoint, a religious standpoint.

Of course, information concerning the history of peoples can be given, or brought to bear occasionally, illustrating God's dealings with mankind to prepare the way for the carrying out of His work. This is proper, but it is not proper to go into extended lessons upon secular history.

#### INTERRUPTIONS IN SUNDAY SCHOOLS.

Some time ago I was visiting one of our quarterly Stake conferences, and I found a good many of the Latter-day Saints had come from afar, driven long distances, to be present at the meetings, and the forenoon, according to instructions, was devoted to the Sunday school. The meeting house was not large enough to admit of the gathering together of the children and Saints who had come from a distance. It seemed too bad that those who come such distances should have to wait until the afternoon meeting in order to get instructions, and I suggested that we should meet at nine o'clock with the Sunday schools, and hold the meeting say until half past ten, and dismiss and allow the Saints to come into the meeting house and for the conference to then be opened. The object in doing this was not to interfere with the Sunday school, but to prevent too much interference with the conference of the Stake. I thought both purposes could be answered by such an arrangement.

In consequence of this it was suggested that the Sunday schools in the Stakes should meet at nine a. m. instead of ten, where the Stake quarterly conference was to be held, and

where the building was not large enough to accommodate the adults as well as the children. This, I believe, has been carried out to some extent. But lately we have heard that other conferences have been held, and the Sunday schools have been notified that they could meet at 9 a. m. instead of 10 a. m.

Now it is a rule that has prevailed, and it has been given out by the First Presidency, that the Sunday morning should be devoted to the Sunday schools, and we do not want this arrangement, made for the Stake quarterly conferences, to be made permanent with anything else. In other words, we do not want the Sunday schools to be changed from time to time to suit the convenience of other organizations. Therefore, we would like it to be understood by all superintendents of Sunday schools, that 10 o'clock is the hour for the meeting of the Sunday schools, excepting in instances of the Stake quarterly conferences as I have mentioned.

It is found by depriving our children from attending the Sunday school, that it retards the progress of the school, and there have been remonstrances to the Union board in relation to this matter, requesting that the Sunday schools be not interfered with by funerals, or other different meetings held on Sunday morning. Sunday morning has been assigned to the Sunday schools, and should not be interfered with.

Another point in connection with the Sunday school organization. There is a good deal of zeal being manifested at the time, very praiseworthy zeal, in the organization of the M. I. A. throughout the Stakes of Zion. It has come to us that in some instances the local officers have taken Sunday school workers out of the Sunday schools and appointed them to labor in the M. I. A. We do not wish in the least—I do not—to curtail the influence, efficiency and good work being done by organizations so potent for good as are the M. I. A.; but we do not wish, and it is not proper, that one organization should interfere with another. The Sunday school workers should be permitted to work in their respective schools and ought

not to be taken from their work. And on the other hand the Sunday school officers should not in any manner impair the efficiency or good work being done by the M. I. A. Both organizations can run parallel and perform their labors and not interfere in the least with one another. Upon this point I think we should all agree, and ought to be very careful in our movements so as to preserve good feeling and to repress anything that would cause a spirit that is not of the Lord to arise. We are all laboring for the same purpose, speaking in general terms—and we should rejoice in the prosperity and success of every one of these organizations—the Primary, Sunday School, Relief Society and everything of this character. I do not know another people upon the face of the earth so much organized as we are. We have organized gatherings covering the life of the people from infancy to old age, and we should do all in our power to maintain their efficiency, and to promote them and aid them in doing the good work designed for them.

#### INFLUENCE OF SUNDAY SCHOOLS.

I am greatly pleased with the interest manifested this evening by so large a congregation attending this meeting. We have cause to be very thankful to the Lord for that which He is doing in the training of our children. I have said before it was a most timely organization—that of the Sunday school in our midst—the organization of a system by which they can be carried on systematically and thoroughly. There was perhaps at one time some doubt and disinclination on the part of different persons in the Stakes and wards regarding Sunday schools. Some officers did not care to attend the Sunday schools, and thought it was interfering with other matters, and other organizations. But that feeling has gone. I do not think there is a Bishop anywhere now or any other officer who is brought in contact with the people who does not feel pleased and thankful that there is such an organization as the Sunday school. It must be a help to the Bishops and to the teachers and to all the quorums and different officers—the High Priests, Seventies, Elders,



Priests, Teachers and Deacons throughout all the Stakes of Zion. Consider the condition we would be in if these schools were not organized! We would have our country filled with denominational Sunday schools—schools taught by those who do not believe in our doctrines, whose aim it would be to propagate their doctrines and destroy the faith of our children in the Gospel as we understand it. But with this thorough organization, as Brother Griggs has told you this evening, in discussing how we may become more thoroughly organized by the establishment of branch Sunday schools, we can throw safeguards around our children and prevent them from imbibing unbelief.

#### WHAT SHOULD BE TAUGHT.

I want to say here that there is a wave of unbelief sweeping over the land, and we can feel the effects of it among us. The leading magazines or the popular magazines, are filled with ideas tending to unbelief, scientific hypotheses that are designed to destroy faith in the Bible, faith in the creation of the world, faith in the creation of man, faith in the origin of man, and in the existence of God. Now these doctrines are being spread very insidiously. They are being taught in all the universities and colleges, speaking generally, of the land, with but few exceptions. There is a generation growing up who do not believe in the cardinal principles of the Bible taught by our fathers, before the Gospel in its fulness was revealed. These doctrines are being undermined and it becomes the duty of the Latter-day Saints—it is the mission of the Latter-day Saints—to uphold these old truths and doctrines that have come down to us from God through the ages, to strengthen the faith of our children in them, and, so far as we can, to neutralize the effect of these false doctrines that are being taught. And our Sunday schools are among the greatest agencies to be used for this purpose—the teaching of our children the principles of the Gospel, and counteracting this dreadful unbelief and darkness that is spreading over the land. I feel that this is of great importance to us. I do not know of an organization today among any other people who are in the position

we are, that are so well prepared to counteract these things, because we have the books and records that God has given. We have the Bible, but not that alone. They may indulge in their “higher criticism,” and tell us that those whose names are attached to the various books of the Bible were not the authors of them; but we have something more sure than all their criticism. The Book of Mormon is of divine origin, divinely translated by the gift and power of God, and this has come to us by the power of God, and we know it is pure. It was not translated by man’s ability, hence we have a more sure word of prophecy, something to base our faith upon. We can call upon these testimonies because we know they are impregnable and cannot be destroyed. In addition to this we have the word of God—the Book of Covenants, that has come from the Lord to us. It is the word of God to us who live now. Therefore we have three witnesses. They may assail the Bible, as they do, and endeavor to prove that the writings attributed to different men were not written by them. We leave that to them. They can do as they please with their learning; we will cling to the Bible because we know that whatever errors there are, are the errors of uninspired men who have done the translating. But they must not, and they can not, tread upon other ground that we have. They have assailed the Book of Mormon from an outside standpoint, and claim that it was translated, or as they say, written by some one else than Joseph Smith. But we have disproved that, and the Book of Mormon comes to us pure, having been translated by divine power, and it contains incontrovertible internal evidence to those who read it and know anything about the power and spirit of God—it comes to them with internal evidences of its divinity, and they know it is true. Therefore we have this, besides which we have the Doctrine and Covenants, and these three witnesses enable us to occupy a different position from any other religious denomination upon the face of the earth.

We should consider and teach our children all these things and fortify them against the pernicious doctrines

being circulated and being taught in the institutions of learning in the land, and fortify them so that they will not imbibe the errors which will pass away, for they are not true. Of course in the theories set forth by scientific men — some scientific men — there is some principle of truth. Evolution has some truth connected with it. But very many of these theories are misleading.

I felt that I desired to say so much upon this subject to impress the Sun-

day school teachers and superintendents with the importance of confining our Sunday school work to the mission of the Sunday school, that is, teaching our children the principles of our religion. God bless you all. Amen.

Choir sang "God of Israel, Hear Our Prayer," after which the choir and congregation sang "Praise God from Whom all Blessings Flow." Benediction by Apostle Anthon H. Lund.

JOHN M. WHITAKER,  
General Secretary Deseret S. S. Union.







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SIXTY-EIGHTH

# Annual Conference

OF

THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, April 6th, 7th, 8th and  
10th, 1892; with a Full Report of the Discourses.

HAD AN AGENCY OF THE GENERAL CONFERENCE OF  
THE DESERET SUNDAY SCHOOL UNION.

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1892





# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### FIRST DAY.

The Sixty-eighth annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Wednesday, April 6th, 1898, President Wilford Woodruff presiding.

Of the general authorities present on the stand there were of the First Presidency—Wilford Woodruff, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Matthias F. Cowley and Abraham Owen Woodruff; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjelstead, B. H. Roberts, George Reynolds and Jonathan G. Kimball; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang the hymn which begins:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word.

Opening prayer by Elder John Nicholson.

All hail the glorious day,  
By Prophets long foretold,  
When with harmonious lay,  
The sheep of Israel's fold  
On Zion's hill his praise proclaim,  
And shout Hosanna to His name,  
was sung by the choir.

### PRESIDENT WILFORD WOODRUFF.

#### OPENING REMARKS.

I feel very thankful to have the privilege of meeting with so many of the Latter-day Saints in this, our Sixty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. I had my fears that I would not be able to attend this Conference at all, as I have been quite unwell the last month; but the last day or two I have been blessed with better health. It is a great satisfaction to me to have this privilege. I am satisfied myself that there are many thousands in the spirit world, including the Prophet Joseph Smith and other leaders of this Church, who are quite as deeply interested in this Conference and our work today as we possibly can be ourselves. I hope, while we are together, that we may enjoy the Spirit of God; that our minds may be opened, and our teachings and instructions be led in that channel which shall be unto the edification of the Saints and beneficial to us.

The signs of the times show that the Lord has not forgotten His promises, made through the inspiration of Prophets and Apostles in generations that are past and gone. There has been a great change in the world with regard to "Mormonism" the last year of our lives, as shown in the increase of the work and of the labors of the Elders of Israel among all the nations where they have been called to travel. I hope and pray that we may be in a

condition to comprehend our duties to-day and what is lying before us, that the purposes of God concerning us as Latter-day Saints may be carried out. I trust that the Spirit of God may be with not only those who speak and teach during this Conference, but with those also who sit and hear. My prayer to God is that His blessing may be over us, that our minds may be open to comprehend our duties, our blessings, and those things which are required at our hands; that we may be true and faithful in our labors while we dwell in the flesh, so that when we get through we may be satisfied with our labors here, and be justified when we are called to give an account of the deeds done in the body. I say, God bless you. I pray for His Holy Spirit to rest upon us as the Saints of God, and upon those who may address us; which is my desire in the name of Jesus. Amen.

#### PRESIDENT GEORGE Q. CANNON.

Dawning of a brighter day—Predictions in relation to the work of God—Guided by the Spirit of prophecy—Trials and deliverances, past, present and prospective—the missionary department—Advisability of using women as missionaries.

It is gratifying this morning to see so large an assemblage in this building, at the commencement of our Conference, and it is to be hoped that the interest that is manifested today by those who are present will be maintained during the Conference, that through that interest we may obtain a goodly decree of the Spirit of God, and may all feel, when this Conference closes, that it has been the best Conference we ever attended. This is the usual feeling which those who attend the Conferences experience. At each Conference the blessings of God that are received appear to be greater than ever before, and of course this feeling is produced by the interest that each one has in attending the meetings and in listening to the instructions and drinking into the spirit of the Conference. It is most gratifying to all of us to see President Woodruff and to hear his voice. As he has said, he scarcely expected a few days ago to be able to attend this Conference, suffering as he did from a very

severe attack of cold. But he is here with us, and it is a cause of great satisfaction and pleasure to all to see him and to hear his voice, even if it is only for a brief period.

As President Woodruff has said, the progress of the work is very gratifying. It is an important period in which we are living. A great change has taken place in relation to this work and its bearing upon the nations. No doubt the greater portion of this congregation will remember the promises that were made by the servant of God during the dedication of the Salt Lake Temple five years ago. Predictions were made then that seemed unlikely to be fulfilled, looking at affairs as men naturally look at them. But not a word was said concerning the progress of this work and the favor that it would find from that time forward that has not been literally fulfilled.

As I have said, a great change has taken place in relation to the work of the Lord. It occupies a different position, in many respects, to that which it has ever occupied before. It was a cause of consolation to the Saints, in the dark hours that we witnessed some ten or twelve years ago, to hear the Elders predict that a better day was about to dawn upon the people, and that we should emerge from the trials and difficulties and sorrows of those days with greater influence and more power, more respected as a people than we ever had been. It seemed highly improbable that those predictions would be fulfilled, because the bitterness entertained toward the Latter-day Saints and their religion was so widespread and deep-seated. But those predictions have been fulfilled.

We have often been surrounded by very difficult circumstances, and there have been many times in our history when it seemed as though this work of God would be overthrown and all his purposes brought to naught. Those who have fought against this work have indulged in those anticipations. The measures which they undertook, and which they endeavored to carry out, had for their object the destruction of this organization and the breaking up of this people. They supposed these measures sufficient to accomplish the ends they had in view. If they had not felt sure of this, they would, with-

out doubt, have tried other plans.

That which has sustained the Latter-day Saints during their times of trial has been the spirit of prophecy. The Lord has given to His Elders the spirit of prophecy. In the midst of the most terrible trials, when the people were broken up, driven out from their homes and possessions, in a state of utter destitution, without food, without proper clothing, without shelter, homeless wanderers, scattered by the ruthless hand of violence—in those dark hours the Lord gave unto His servants the spirit of prophecy. It rested upon them in power, and they predicted to the people that a better day would dawn upon them, and they would emerge from their trials stronger and better, more firmly rooted in the faith which the Lord had revealed to them, than they were before, more than once in the history of the Latter-day Saints have mobs driven them from their homes—the places the Lord had designated as places of gathering; and they were a scattered people, broken up, and without an abiding place. But under the inspiration of the Almighty, through the spirit of prophecy that He gave to His servants, and to the people themselves, they were drawn together and held by bonds that were invisible to human eyes. And though at times they were widely separated, they were drawn together to the new gathering place, which under the inspiration of the Almighty through His servants, and in which they themselves also shared, they knew to be the place for them once more to assemble. How numerous soever the temptations all around them to induce them to desert the cause of God, to leave a people who were so persecuted and who had to endure such trials, these invisible bonds of which I speak drew them together and prompted them to again attempt to build up cities and temples, where they could worship the Almighty according to the commandments which He had given unto them.

It is truly marvelous to look back upon the history of the Latter-day Saints; to see the power that had been manifested in holding them together as they have been. As I have said, those who framed plans against them, supposed they could not fail in destroying the organization of the Church

and separating the people in such a way that they would never again be united. But the people did gather together again. It was the power of God that did this. It was the spirit of prophecy that rested upon the servants of God, which encouraged the people, which told them that the Lord had revealed and established His Church on the earth, and that there was neither power on earth nor in hell that could destroy it, or that could thwart His purposes, as predicted by the mouths of His holy prophets. As in the past, so it has been of late years. That same spirit has rested upon the people. And there is this grand peculiarity connected with this work; it has not been those men alone who have been chosen by the Lord to lead who have had this spirit. They have not prophesied without a witness on the part of the faithful people themselves that that which they said was the truth and from the Almighty. For in the hearts of all the Latter-day Saints there has been a responsive echo to the words of hope, cheer and comfort and prophesy that have been given by those upon whom the spirit of prophecy has rested. The people have felt the spirit, they have been cheered and sustained by it. We have seen this so often that we know that that which the Lord has spoken concerning His work will be fulfilled.

It is astonishing, when we reflect upon it, what has been done in this respect. We have seen people driven out from their homes in utter destitution, crossing the plains, with improvised wagons, made in the rudest manner, out of the greenest material, with cows, or oxen, or ponies, or anything that could be hitched up to draw them; a few personal effects thrown into the wagon, with a small amount of food, many of the men, and the women, too, almost barefooted, and the children in the same condition—all inspired by one spirit, and that the Spirit of God. There was nothing in their circumstances, that could be seen by the natural eye to cheer or to sustain them. But they were full of hope, buoyant in their feelings, traveling with as much confidence and certainly as though they knew every step they had to take and that there was a good place ahead of them, which they would reach and in the



pleasures of which they could partake. We have seen this, I say, and it has been an astonishing illustration of what God can do for a people; of how He can sustain them, and inspire them to do the work that He requires at their hands.

When the Saints were in Iowa (then a territory), traveling through, and afterwards at Winter Quarters, the women, in many instances, took their feather beds, and sent them down to Missouri to sell, in order to get a little provision. All sorts of expedients were resorted to in order to get a little food. There was Missouri on the left, inviting the people—a good land, food in plenty, a land where they could live with comparative ease. But did the Saints swerve? Did they, during the dreadful days of Winter Quarters, think they must desert that place where so many died through exposure and the want of suitable food, and go where they could get some of the comforts and conveniences of life? Were such thoughts in the hearts of the people? No; no such feeling was manifested. If any deserted then, they were so few as not to be remembered. The people had a mission. Each man, woman and child (that was old enough) felt that God had entrusted to him and to her a mission; and with unswerving integrity, with unfaltering courage, they maintained their foothold there until the time when they could start further west.

It was that same spirit and intensity of devotion that inspired them in coming to this land. And what was it that kept the people here? What influence was there operating upon them? Was there anything inviting in this land? To look at it now, and to imagine that this was its condition, when the brethren and sisters came here in the first place, you would say, "this is an inviting country, a delightful place to stop." But no such sight as we now witness was beheld by them. Everything was forbidding. It looked as though the people might starve to death; and after the crickets came it certainly looked for a while as though they would starve to death. Did the Latter-day Saints falter then? No, they did not. What was it that sustained them? It was this same spirit of prophecy that I have alluded to—the Spirit of God, which

is the Spirit of prophecy. the Elders testified that this was the place which God had chosen, and which He had appointed as a place of gathering for His Saints; and they themselves had the same testimony, the same spirit. A peculiar love sprung up in the hearts of the people for this land, even in those days. There was something most attractive about its mountains and valleys and these clear streams of water that flowed from the mountains. One thing that added to its charm was, it was a land of liberty, a land of freedom, a land where mobs could not come and attack us, as they had done in the past; a place where the families of the Saints, and the leading men among them, could go to bed in peace and quietness, undisturbed by the fear that they would be attacked during the night. This brought a strange and delightful feeling of relief. If they only had bread to eat, or sufficient to sustain life; if they had only water to drink, I believe that the great bulk of the people—with scarcely an exception, I may say—would have been content to remain here even under those circumstances. The idea of having fruit such as we now have, and in such abundance, was scarcely anticipated. If anticipated at all, it was by but very few, because the seeds that were sown and the little trees that grew up were frozen down the first two or three years. But there was a contented and a happy people here. They went to bed with their doors unlocked. There was no fear among them. They had been relieved from a terrible fear. Those who came under those circumstances could recall the nights and the hours they had spent watching and fearing for a mob to come upon them to drive them out of their homes, to burn their houses, perhaps to inflict upon them personal violence. They remembered, too, that not one of their leading men could go to sleep in his house without having a guard to watch him. The relief from that condition of affairs was such as to bring happiness in and of itself. But I say again, it was the spirit of prophecy that rested upon the Elders and upon the people that sustained them. God revealed by His Holy Spirit the future that awaited the people. The people knew, as they

knew that they lived, that this work was bound to triumph, that it was bound to be successful, that those who clung to it would be successful with it, and that there was a great and glorious triumph awaiting them, not only in this life, but in the realms of bliss in the life to come.

It has been that same spirit that has rested down of late years upon the people. They have been comforted and sustained by the Spirit of God and the predictions of the servants of God. It is a wonderful blessing, my brethren and sisters. It is well for us to think of it today as the members of the Church of Jesus Christ of Latter-day Saints; think that we are in this happy condition; that the heavens are in communication with us, because it is from heaven that we receive these blessings that are so delightful and that have such an effect upon us and upon our movements. It is a blessed thing to think that the heavens are with us in this; that we are guided by the revelations of the Lord Jesus; that the gift of prophecy has been restored in our day, and has been received and enjoyed by men. Not a prediction has been uttered concerning this work, so far as the work itself is concerned, that has not been fulfilled. Not a hope has been inspired, not an encouragement has been given to the Latter-day Saints by the prophets of God, that has not up to the present hour been abundantly fulfilled, as far as we have gone. Much yet remains to be fulfilled. It would be impossible for the human mind to conceive of that which remains; but we see the fulfillment of the predictions as we progress day by day. They are fulfilled in our sight, when our eyes are open to perceive them. Therefore, our hearts ought to be filled with gladness and exceeding thanksgiving to the Lord our God that we are in this condition; that the Lord has not forgotten us; that He has not closed His ears against us, nor His mouth, so that He cannot speak to us; that He has not turned His face away from us; but that He smiles upon us, that He gives unto us the comforting, cheering and enlightening influences of His Holy Spirit to be with us.

Now we are passing through other trials. We have emerged from those that environed us a few years ago. A

great change, as I have said, has taken place in public feeling concerning us. Our Elders are treated generally with a great deal of kindness. Of the thousand Elders that are now laboring in the United States, the report comes from most of them that they are treated with kindness. Traveling without purse and scrip, they are entertained, friends are raised up to them, doors are opened to them, and they are treated kindly, and not persecuted to anything like the extent they were a few years ago. The same report comes from the five hundred Elders who are now engaged in the ministry in Europe. Their testimony agrees with the testimony of the servants of God in the United States. This is particularly the case in the German empire. There was a time when it was almost at the cost of personal liberty that men preached the Gospel there. They had to do so in secrecy, in places where the police could not punish them because of the nature of their gatherings. But now this is changed. Religious freedom has dawned in many of these countries, and the Elders now can preach without being put in jeopardy as they were a few years ago.

On the islands of the Pacific there are some two hundred Elders laboring, and their labors are also attended with good results. They speak of the manifestation of the power and blessings of God in their behalf, and of the kindly feeling that is manifested towards them by those with whom they are brought in contact.

Thus these seventeen hundred Elders are laboring now with an efficiency and with a success that is unparalleled in the history of our Church. At no time has this Church held an annual Conference where there was greater cause for gratulation and thanksgiving than there is today in this Sixty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. Never before were there so many Elders in the field. Never before did they meet with such success. Never before were there so many baptized in a single year apparently as there have been during this year. These causes of thanksgiving ought to be remembered by us, and we ought to thank our God from the bottom of our hearts for that which He is doing for

us, for the fulfillment of the words of the servant of God in the Temple when it was dedicated; for he then prophesied what would be the result of that dedication and the glorious effects that would follow that work.

In our own country here we also have cause for thanksgiving. It is interesting to the Saints, no doubt, to know, as many probably do know, that Brothers Lyman and Cowley have visited the conferences and the Elders in the Southern, Eastern and Northern States, and their ministrations among those whom they have visited have been attended with good effects, in regulating affairs, giving instructions, correcting anything that was improper or that was likely to become improper. We have been greatly gratified at hearing the reports which they have given to us of the results of their labors. The Presidents and Elders in the Southern, Eastern, Northern and Southwestern States missions are doing excellent work.

As you know probably, Brother Anthon H. Lund has left here since our last Conference for Palestine, accompanied by Brother Hintze (who formerly labored in the Turkish mission and who has a knowledge of the language) and an Armenian brother, who wished to return to his own country. The object of their going is to endeavor to secure a place of gathering for the Saints of the Orient, so that they may not be subjected to the restrictions that are imposed upon immigrants to this land from those countries. We do not know how successful they may be in their labors; but the word we have received is hopeful and encouraging. The Elders have been greatly blessed so far in their journey, and have been successful at their first meeting in baptizing quite a large number of people who were prepared to receive the Gospel, and also confirming a number who had been baptized, but who had not been confirmed because of the absence of a bearer of the Melchisedek Priesthood. The brethren write very encouragingly on these matters, and we hope they will be successful in finding a spot, if it be the Lord's will, where the Saints of the Orient can commence to gather in that land, so that the principle of gathering, which the Lord

is impressing strongly upon the minds of the converts to His Gospel, may be carried out there.

The Twelve Apostles at home, as you all know, have been untiring in their labors in visiting the various conferences and laboring with the Saints to the extent of their ability. Brothers John Henry Smith and John W. Taylor, during a few weeks' absence, held 100 meetings with the Saints in the various Stakes where they visited, and the reports that come to us show that these labors have been attended with excellent effects.

The Seven Presidents of Seventies, also, either accompany the Twelve or go themselves. They are a traveling ministry, laboring very assiduously in their calling among the various Stakes—those of them who are home. As you know, two of their number are now in Europe, presiding over the European Mission—Brothers Rulon S. Wells and Joseph W. McMurrin.

A new step has been taken, that is, to preach to the surrounding peoples. Our attention has been drawn to the states surrounding us. Brother John W. Taylor has been laboring in Colorado with a number of Elders, and with great success. In Denver, Pueblo and other places they have been the means of bringing many to the knowledge of the truth. In Idaho and Montana, also, the Elders have been laboring and have done and are doing a good work in different places there, and they report excellent results. The people are listening to them, and furnishing them with places where they can meet and preach to the people. In our own State we have heard of the brethren taking hold and visiting their neighbors who are not of our faith.

There is a class of people in Utah who think what they do not know about the Mormons and their doctrines is not worth knowing, and they are filled with conceit respecting their knowledge of our principles, while they are densely ignorant concerning us. That which they do know is of so shallow a character that it deceives them. They sometimes go away and talk to newspaper people, and tell what they know, and how long they have resided here, and yet they really do not know anything about us. But besides this class there is another, composed



of honest people who are not of our faith—honest, I mean, in regard to morality and in their conception of the truth. A man may be a very honest man financially, and yet not be honest enough to receive the truth of heaven. It is, therefore, no impugment of a man's financial honesty to talk about his not being honest enough to receive the truth. Some of the brethren thought they could do a good work in the different wards by visiting those who are not of our faith. Where this has been done, the reports are that it has been attended with excellent results. Many of the people in the State have read our works with pleasure, and have expressed their confidence in their truth.

This is a good thing. It is a labor that should be encouraged among us. Some of these people have complained of our exclusiveness. Of course, we can understand why we are exclusive. We have had such a training as to make us to a great extent exclusive. They have had cause doubtless for thinking that we in our treatment of them, were exclusive; but where they have been brought in contact with our people, especially with our sisters, the effects, as reported to us, have invariably been good. We have felt to encourage the Presidents of Stakes and the Bishops of wards in this labor, because we believe it will be attended with most excellent effects, and many may thus be brought to the knowledge of the truth.

In California the work has been progressing also in a very satisfactory manner. The President of the California Mission wrote a letter to the First Presidency a short time since, and said there were three Elders there that would like to have their wives sent to them, as they thought they could do a good work. About the same time we received a letter from the European Mission, the Presidency of which suggested that where the Elders could take their wives with them, and they were prudent women, they might do a great deal of good. Just about those days a letter came from a president of a Stake, saying there was a young couple in his Stake who were about to be married; but the young man had been called on a mission, and they delayed their mar-

riage till they could ask some counsel. The young man and the young woman were both morally and physically capable of going on a mission, and they had sufficient means also. The question was asked, Would it be right for them to get married, and for the young lady to accompany her husband? The First Presidency wrote back, "Yes, if she is such a young woman as you describe; let her be set apart as a missionary and go with her husband and preach the Gospel as well as she can." We said the same to the president of the California mission; we said, "Yes, if these wives are prudent women." We do not want unwise women sent any more than unwise men, because they could do more injury than they could do good. But if they can get a recommend from their Bishops as wise, suitable women, we will set them apart and send them to their husbands, if their husbands can bear the expense of their transportation. Since then two other ladies were going to Europe, and the application came up from the President of the Stake and his counselors to know whether they could not go in the capacity of missionaries. They were capable young ladies; they had kindred in Europe, one a brother and the other an affianced, and the question was, what should be done about them. We sent word back, "Yes, if they are the kind you describe, set them apart and let them go as missionaries to preach the Gospel, as far as they can, to their own sex and to others who will listen to them." It seems as though the Lord is preparing the way for the women of this Church to do some good in this direction. To some lands and under some circumstances suitable women might go with their husbands as missionaries and be able to do a great deal of good.

The Presidency of the European mission wrote to us of several sisters who had been there with their husbands, and they described the good they had done and the good influence they had carried. It was illustrated by a conversation that was had a short time ago at one of our social gatherings. Brother George D. Pyper and his wife had been East, and in the branch where they had visited there had been frequent expressions among

those who had not joined the Church to this effect: "Well, we have seen the Mormon Elders, but we have not seen the Mormon women; we would like to see some Mormon women, and see what kind of people they are." There was one woman of some prominence that had not joined the Church, though her husband had; but she had expressed herself several times in this manner. Sister Pyper visited there, and became acquainted with this lady, and the lady was so pleased at meeting one of our sisters—an intelligent woman, and a woman that did not look as though she was a poor, down-trodden slave—that she entered the Church. No doubt, it was due to the fact that she had found that the women were as intelligent, as presentable and as ladylike in their sphere as the gentlemen were in their sphere. This is encouraging, and it no doubt will enlarge our field of operations to a very great extent. There will be an opportunity, doubtless, for women who are capable and who desire to do good, to go out, under proper conditions; not to go unattended and alone—that would not be prudent—but where they have husbands who are going, and they are suitable in other respects, it would seem as though there would be no impropriety in their going and bearing their testimony. Of course, they cannot administer the ordinances. It is not their province to officiate in the ordinances of the Gospel. But they can bear testimony; they can teach; they can distribute tracts, and they can do a great many things that would assist in the propagation of the Gospel of the Lord Jesus Christ.

Now, brethren and sisters, looking at all the work in its entirety, have we not cause to glorify God this day, at this Sixty-eighth Annual Conference? Sixty-eight years the Church has been organized. We look back to our sorrows, our tribulations and that which the Saints have endured, but for those who have been faithful to the truth there is no sorrow mingled with our contemplation of those scenes. There is no cause to regret being steadfast and maintaining our integrity until today. And how does the future look? Radiant with promise,

bright with hope, everything to encourage us.

We have our trials today of a financial character. Our people, many of them, are unemployed. In consequence of this, the counsel has been given to not send the Saints here from abroad, but rather to keep them in the branches until they get grounded in the faith. After a while, when they are established in the truth and are better able to endure the trials they will have to meet with in Zion, they can gather. But now it is not the voice of the Spirit that the Saints should gather from the nations of the earth as they have been doing, coming here full of inexperience, and then unable to endure the trials that they have to contend with, and apostatize. Let them stay in their branches, and if they wish to apostatize let them apostatize there, without being at the trouble and expense of coming to Zion. In this way we may raise up strong branches, that will assist the Elders in the various fields of labor, and sustain and comfort them. This is the counsel that has been given to the Elders, and we think it correct counsel. In the meantime those at home can be strengthening themselves as best they can. As I say, we are passing through trials of this character. There never has been a time since we have been in these mountains that we have had such things to contend with. In the early days there was scarcity of comforts and of money; but there was no debt. Now the great bulk of the people—that is, of the leading people—are in debt. The most prudent men among us have got entangled. This is the condition of the people. Shall we remain in this condition? President Woodruff says he hopes not. Now it is a good chance to prophesy; but I do not want to assume that role today. I feel assured, however, that we shall emerge from these financial troubles just as we have from other trials. I do not have the shadow of a doubt in my mind about it. But I do not wish to say what I feel, for I do not want to say too much about these things. But I think we have great cause for hope and encouragement. Looking at the past, and remembering the blessings that God has given

to us, the promises He has made to us, and the deliverances He has wrought our for us, I think we have cause to rejoice today and to put our trust in Him. He will bring us through if we will only serve Him. He will teach us where we are ignorant; He will give us knowledge, and knowledge is power. Because there is knowledge among the people is what makes this Church a powerful organization. The Lord has given unto us knowledge concerning many things.

At the present time all Europe is preparing for war. They do not know what may arise out of these Chinese complications. America is disturbed by the prospects of war with Spain. Capitalists are endeavoring to keep their money in a position where they can handle and control it. A general feeling of unrest prevails throughout the nation. Now, as far as we are concerned, while we share to a certain extent in all these feelings (for we are part of this nation, and nothing can happen to the nation that will not affect us), there is among us an absence of fear, a feeling of rest, an absence of trepidation concerning the movements of the nation, and a sense of security that I believe no other people on the earth have. The reason of it is that we know that God doeth nothing, except He revealeth it unto His servants the Prophets. We know the spirit of prophecy is in our midst, and that if there is any danger threatening us we shall be prepared for it. The Lord will inspire His servants and His people so that they will not be found unprepared.

God bless you, my brethren and sisters. God bless us all during this Conference; bless every man that shall speak, and inspire him with the Spirit and power of God; bless every one that shall listen that all may rejoice together and be mutually edified; which I humbly ask in the name of Jesus. Amen.

#### PRESIDENT JOSEPH F. SMITH.

Righteousness brings temporal as well as spiritual blessings—Some professing to be Saints not consistent.

As a few minutes remain, I have been requested to bear my testimony. I think I can safely declare that the

testimony which we have heard this morning from President George Q. Cannon is, from first to last, true; and I do not hesitate to believe that all this congregation of Latter-day Saints can bear testimony to the truth of the remarks which we have heard. I certainly bear my testimony to these things; for I not only know by experience of their truth, but the Spirit of the Lord bears record of it to my heart, as I know it must do to all the Latter-day Saints. The Lord has sustained His people. He has guided His servants. He has opened up our way, and from time to time has lifted the clouds of persecution and of darkness that have lowered over our heads, and caused the sunlight of joy and truth to shine down upon the Latter-day Saints. The Lord has blessed us in these valleys of the mountains, and has given us of His abundance; for He has made the earth fruitful for our sake. He has blessed us abundantly with the products of the earth and with rich return for our labors, wherein we have labored wisely and with prudence have used the blessings that the Lord has bestowed upon us. Many of us may have been unwise in the management of our affairs, and because of this unwisdom we today suffer the results of our own short-sightedness and folly. Where this has been the case, I hope and pray that we may profit by this experience for all time to come, and that in the future we will live nearer unto the Lord, that we may have more abundantly the light of His Spirit to guide us, not only in our spiritual affairs, but also in all temporal affairs. The work that we are engaged in is not designed to be limited by the spiritual necessities of the people alone. It is the purpose of God in restoring the Gospel and the holy Priesthood, not only to benefit mankind spiritually, but also to benefit them temporally. The Lord has expressed this many times, in the word that He gave to His servant Joseph Smith the Prophet; He designed that His people should become the richest of all people. And this not only means the richest of all people in heavenly gifts—in spiritual blessings and riches, but it also means that the people of God shall be the richest of all people



with regard to temporal matters. If faithful we have a right to claim the blessings of the Lord upon the labor of our hands, our temporal labors. The farmer has a right to ask the Lord for blessings upon his farm, upon the labor that he bestows upon it. He has a right to claim the blessings of the Lord upon the animals that are necessary to the cultivation of his farm. He has a right to ask God to bless the grain that he sows and the seeds of the fruit that he plants in the soil. It is his privilege, not only to ask and claim these blessings at the hand of the Lord, but it is his right and privilege to receive blessings from God upon his labor, upon his farm, and upon all that he puts his hand unto in righteousness. It is our privilege to ask God to remove the curse from the earth, and to make it fruitful. If we will live that we shall be entitled to His favor, and that we may justly and righteously claim the blessings and gifts that He has promised unto His Saints, then that which we ask will be given, and we shall receive and enjoy them more abundantly. It is our privilege to ask God to bless the elements that surround us and to temper them for our good, and we know He will hear and answer the prayers of His people, according to their faith. Read the Scriptures, if we believe them, and the testimonies that are there borne of the dealings of God with ancient Israel, and see how God blessed the people when they were faithful in keeping His commandments. The earth was made fruitful for them. Their vines did not cast their fruit before their time. They were free from mildew, and from rust, and from the devouring insects, and from drouth, and from every casualty and destructive evil. They were prospered in their outgoings and in their incomings, and they had abundance, when they served the Lord. This is according to the history that has been written of the dealings of God with His ancient people. They were blessed with the early and the latter rains, and the earth was made fruitful for them. When from necessity they went out to battle against their enemies, their enemies fled before them seven ways, as the Scriptures tell us. In every way did God

bless and prosper them, and made them notable among the nations of the earth. But when they forgot their tithes and their offerings; when they forgot their prayers, and became rebellious and disobedient to the laws and requirements of God, then were the rains withheld, and the earth became dust beneath their feet, their vines cast their fruit before their time; they were cursed with the blight, and with the mildew, and with the rust, and with the grasshopper, and with the devouring insects, until they were brought down low in poverty and in distress. The Lord felt after the people in ancient times in this way. (See Deut. 28.)

Now, what was true respecting God's dealings with the people of Israel in ancient days is true and applicable today.

This is my testimony and I believe this would be the testimony of every faithful Latter-day Saint. Every man and woman who has labored in faith and humility, putting their trust in the Lord, have this testimony in their hearts. But those who have labored without faith, without hope, without charity; those who have not put their trust in the Lord, who have become worldly; who have allowed the spirit of skepticism to enter into their hearts; who have labored as the infidel labors, without regard to the duties that men owe to God—such as these may indeed be barren of this knowledge and testimony, and may be without the consolation, assurance and strength this testimony gives.

I am not unaware of the fact that there is more or less infidelity and skepticism in the hearts of the people. I am aware of the fact that some are indifferent to the duties that devolve upon us as Latter-day Saints. We have exhibitions of this spirit of infidelity, of ridicule and of recklessness day after day as we walk along the streets and as we observe the conduct of men. We see it upon the Sabbath day, when men professing to be members of the Church should be but are not honoring the Sabbath and keeping it holy. We see it when we take into consideration the requirements the Lord has made of His people with regard to the Word of Wisdom and contrast the same with their

doings. As we pass up and down the streets, and as we go from place to place we see how little regard is paid by a certain class to this instruction that has been given to the people to make them Saints. We only need to go to the mercantile houses in the country and enquire there as to the amount of useless and hurtful things which are imported into the country and sold day by day and year by year to the people. Some of our pretended pious people, a few years ago, were shocked and horrified by seeing the symbol of the All-Seeing Eye and the words "Holiness to the Lord" in gilt letters over the front of Zion's Co-operative Mercantile Institution. Especially was this the case with some of our brethren when they found these letters over the drug department of Z. C. M. I. Why was it? Why some of these pious(?) Mormons found that Z. C. M. I., under the symbol of the All-seeing Eye and the sacred words, "Holiness to the Lord," sold tea and coffee, and tobacco, and other things possibly that Latter-day Saints ought not to use; and at the drug store, Z. C. M. I. kept liquors of various kinds for medicinal purposes. It was terribly shocking to some of the Latter-day Saints that under these holy words liquor should be kept for sale. Has it ever injured me, in any sense of the word, because Z. C. M. I. drug store kept liquor for sale? Has it made me a drunkard? Have I been under the necessity of guzzling liquid poison? Have I made myself a sot because liquor was kept for sale by Z. C. M. I.? I am not the worse for it, thank the Lord. And who else is? No one, except those pious Mormons! who in open day or under the cover of night would go into the drug store and buy liquor to drink. They are the ones, of all others, who of course would be horrified at the fact that liquor was sold in a place of merchandise. Those who were the most horrified at seeing the All-Seeing Eye and "Holiness to the Lord" over the front door of Z. C. M. I., I will guarantee are the ones that have bought the most tea and coffee, tobacco and whisky there. Anybody will apostatize with that sort of a spirit, if they do not repent of it, because it is a sordid, bigoted,

short-sighted and hypocritical spirit. Latter-day Saints cannot afford to indulge in such actions or conduct as this, nor to harbor this spirit in their hearts. It does not matter to me how much tea and coffee Z. C. M. I. sells, so long as I do not buy it. If I do not drink it am I not all right? And if the poor creature that wants it can get it there, that ought to satisfy him. If he could not get it there, he would not patronize Z. C. M. I. at all, but would go somewhere else to deal.

But the object I had in view in referring to this matter was to bring to your minds how reckless some of the people are with regard to keeping the commandments of God, and how many of us will strain at a gnat and swallow a camel; how many of us will criticise and find fault with that which exists only in our own imagination, while we ourselves are guilty of a great deal worse things than that which we criticise and condemn.

May the Lord bless the people, and although many of us are not living up to our privileges and are not worthy to claim the fullness of the blessings of the Gospel upon our heads, I pray God that He will forgive our sins, that He will bear patiently with us, that He will extend to us long suffering and forgiveness and the assistance of His Holy Spirit, that whereas to-day we are beset with weaknesses and imperfections and we come far short, we may in time improve, repent of our sins, and become regenerated, that we may enjoy the fullness of the blessings of the Gospel, which I ask in the name of Jesus. Amen.

The choir sang the anthem,

Jesus, I my cross have taken.

Benediction by Patriarch John Smith.

2 p. m.

Opening hymn sung by the choir:

"High on the mountain top  
A banner is unfurled,  
Ye nations now look up,  
It waves to all the world."

Prayer by Elder Anthony Ivins.  
Singing by the choir:

"Awake, ye Saints of God, awake!  
Call on the Lord in mighty prayer,  
That He will Zion's bondage break,  
And bring to naught the fowler's  
snare."

## PRESIDENT LORENZO SNOW.

Necessity for Divine assistance—Leading object of our present life—The Saints should be progressive—The United Order.

I take pleasure in occupying this position a short time, and with the aid of your prayers and the exercise of your faith, I would like to say something that will prove of mutual benefit. It is the privilege of Latter-day Saints who have entered into covenants with the Lord, who has revealed Himself in these latter times, to constantly improve, and especially under circumstances of the present where we assemble together and can exercise our faith in the interest of those who address us. And no Latter-day Saints should withdraw from an assemblage of this character without having received something that will be of importance in the future scenes of their lives. In and of ourselves we cannot possibly comply with all the commandments that God has given unto us. Jesus himself could not without divine aid from His Father accomplish His work. He said on one occasion, "I can of mine own self do nothing, as I hear I judge and my judgment is just because I seek not my own will but the will of the Father who sent me." And we, if it was necessary for Him, our Lord, to have divine assistance, will find it all the more important to receive His assistance. And in every circumstance and condition surrounding the Latter-day Saints, while in the performance of their duties, they are entitled to supernatural aid from the Holy Spirit, to help in the various conditions surrounding them, and in the duties that they are required to perform.

It is a mighty and glorious work in which we are engaged, and its benefits, so far as we accomplish the labors assigned us, are attended with the highest advantages to ourselves. I cannot imagine anything that is so vastly important as to work for and obtain one's own individual exaltation and glory. That undoubtedly is one great purpose for which we came into the world. When we lived in the other life we had no doubt some understanding with reference to our duties in this life when we were permitted to come to this our second estate.

And very likely we put ourselves under certain obligations that we would discharge certain duties devolving upon us when we came here into our second estate. And we had rendered ourselves worthy to come upon this earth for the purpose of securing those blessings that could only be obtained by observing the laws pertaining to our present estate. There are many important things required at our hands, and many things which we can do, when assisted by the Spirit of the Lord, which may at times seem almost impossible to accomplish, and no man or woman should be discouraged when they feel that they cannot complete what they would like to perform, but we all should do what we can toward carrying out the grand work for which we are here. Paul said, he pressed forward toward the mark in the high calling of God in Christ Jesus. Now this is a very good principle for us to keep constantly before us day by day, month by month and year by year. We should labor for perfection so far as possible, and seek to go onward. There is no man or woman who can stand still any great length of time. In this path over which we are moving we are very likely to go backward if we undertake to stand still or act indifferently. We must push forward, because as the Church moves on, it is very evident that things of a more difficult character are occurring constantly, and we will find it far from easy to overcome them. Unless we improve as we move along we will find it very difficult to magnify our callings and to perform the work required at our hands. Latter-day Saints should not permit themselves to stand still. It is a privilege we have to serve the Lord and enjoy His spirit in our labors, but many of the people lose that portion of happiness that they might enjoy because of not reflecting seriously upon their duties and acting wisely and prudently.

We are told that the Lord will reveal unto our minds things past, things present, and things to come. There is a certain amount of qualification that could be had by becoming possessed of a knowledge of things that are past; that is to say, in reference to ourselves, to the things



we have done in the past—those duties imposed upon us. There is a satisfaction and an enjoyment in such reflections. And then when we reflect upon the future, and the exaltation that the Lord proposes to bestow upon us there is joy in that. There is great enjoyment to be had in having done right in the past and meditating upon the fact, and feeling that we are doing right now, because it is the privilege of every Latter-day Saint to know when he is doing that which pertains to the things of the Lord. If our past conduct has been such, and our present conduct is such that we will be entitled to receive glory and exaltation, and have our bodies free from disease and death, and be crowned with immortal glory in the midst of our wives, children and friends, worlds without end, these are contemplations which cause us to enjoy ourselves. This is the way Latter-day Saints should live. At present a great deal of trouble, anxieties and vexations are experienced by the Latter-day Saints, but we want to overcome these things and be qualified for the important duties required at our hands. The man who is sick is disqualified to act in things required of a healthy man. There is this privilege that every Latter-day Saint should seek to enjoy, to know positively that his work is accepted of God. I am afraid Latter-day Saints are not much better and perhaps they are worse than other people if they do not have this knowledge and seek to do right.

Paul was caught up to the third heaven, and he heard and saw things that were of the highest advantage to him, and, although he was not permitted to say what he saw and heard there, on account of the hardness of the hearts of the people, we can see the effects of it in his teachings and writings in that day. Paul said: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Well, that was an extraordinary expression for Paul to make at that time, but there was something in it. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we

shall see Him as He is, and every man that hath this hope in him purifies himself, even as He is pure."

Every man having this hope in him purifies himself. There then naturally arises a determination to work for that high and noble position, to work for those wonderful promises made. There is an inducement to pursue a course of righteousness.

In this system of religion that you and I have received there is something grand and glorious, and something new to learn every day, that is of great value. And it is not only our privilege but it is necessary that we receive these things and gather these new ideas. This Church, in its travels from the beginning, has passed through, as was told by President Cannon this morning, the most severe trials which tried the heart and soul of every man and woman in it. Now if we had not been pretty fair Latter-day Saints in the past we could not have done as well as we have, and we could not have looked back with so much pleasure on what we have accomplished. When we get into the other life and look back upon our past ~~as~~, which we will undoubtedly understand, some of our actions will be of the highest pleasure to reflect upon, and will add to our enjoyment in the future life. For instance, Abraham, when he reflects upon what he accomplished in this life, when in obedience to the command of God he took his only son, through whom he had been promised glorious blessings, up on the high mountain and was about to sacrifice him. The Lord praised him for doing this. Now if Abraham had not been faithful for some time before this happened he would not have been able to accomplish this thing. We ought to improve ourselves and move faster toward the point of perfection. It is said that we cannot be perfect. Jesus has commanded us to be perfect even as God, the Father, is perfect. It is our duty to try to be perfect, and it is our duty to improve each day, and look upon our course last week and do things better this week; do things better today than we did them yesterday, and go on and on from one degree of righteousness to another. Jesus will come by and by, and appear in our midst, as He appeared in

the day when upon the earth among the Jews, and He will eat and drink with us and talk to us, and explain the mysteries of the Kingdom, and tell us things that are not lawful to talk about now.

We are going back to Jackson county, Missouri, one of these days. Now if it was proper to wish it I would not care if it was tomorrow, if word should come for us to go back to Jackson county and build up a great city there. The day will come when Latter-day Saints will be selected—all may not be called at once, but those who are worthy will be called. There will be no poverty in that day. There will be plenty of food, clothing and other necessities of life; and the father who has a family, if called suddenly to depart this life, will know that his wife and children will be taken care of, that provision will be made for their sustenance and comfort. But this is the United Order that we sometimes hear mentioned, but the time perhaps has not yet come to establish it. But the Latter-day Saints will never be satisfied with any other arrangement that might be proposed. The nations of the earth have for a long time been trying to establish some principle by which they can be financially sustained, united and live in peace, but have not succeeded. But the Lord has revealed a principle clearly and definitely so that there will be no mistake about it. The system will bring financial union to the Latter-day Saints, and we will be satisfied with it as we are now with the principles of the Gospel. It will suit us. It is something that is natural. And then you and I will have no trouble about our children's temporal welfare. This will take place and whoever goes to Jackson county will meet with that sympathy and friendship that were not met with in early days, and because of the absence of which the people were allowed to be driven out.

These are things for the Latter-day Saints and for every man and woman to think about, and we should commence to prepare and fit ourselves for the United Order. As far as spiritual things are concerned we are pretty well united, but when it comes to temporalities we often differ. But you

will see the day, if you live properly, observe the Word of Wisdom and do that which is required, you will go back to Jackson county, many of you whom I am addressing this afternoon. I am sure of this.

God bless you brethren and sisters, and also President Woodruff, the most remarkable man that dwells on the face of the earth, and whom the Lord has most wonderfully blessed during all the scenes of life. It is grand and glorious to think what the Lord has accomplished with Brother Woodruff, and with the Saints generally. God bless you, is my prayer continually, Amen.

#### ELDER HEBER J. GRANT.

The need of inspiration—The true path of duty.

It is a source of pleasure to me to once more meet with the Latter-day Saints in General Conference, and I hope that what shall be spoken here this afternoon may be for our mutual benefit. It has ever been my desire in addressing the Latter-day Saints, that my mind might be lighted up with the inspiration of the Holy Spirit. I realize that, in teaching the people, unless the speaker is inspired of our Father in Heaven it is impossible to say anything that will be of benefit or worth to the Saints. I have nothing particular upon my mind that I desire to talk upon in addressing you this afternoon. I have enjoyed the remarks of the brethren who have spoken thus far during this Conference, and I hope that during its continuance we will be blessed with the light and inspiration of the Spirit from on high. I rejoice in the many testimonies of the truthfulness of the Gospel that I have received. I rejoice in the evidence that comes to me from time to time, in my labors, of the goodness of God to me and also to you—to one and all. I find, in mingling with the Latter-day Saints, that all who are striving to keep the commandments of the Lord are abundantly blessed, and they realize that our Heavenly Father is with them, and rejoice in their hearts because of His goodness toward them.

When we stop to contemplate the great hardships that our fathers and mothers have had to pass through in establishing the work of God in the earth, it should cause us to be thank-

ful because of our comparatively pleasant surroundings. I sometimes feel that we know but little of their sorrows, and of what they have had to endure. When we realize how easy it is for us to live we cannot begin to imagine what hardships they have had to pass through. I am truly grateful that I have not been called to endure such trials. I never had a desire, myself, to have experiences of this kind. We sometimes meet people who say they would like to have witnessed the trials of the early Saints and taken a part in them, but I have no wish to nominate myself for a martyr. I tell you what I do desire; it is to be tested and tried only so far as is necessary to qualify me for the duties which have been imposed upon me, and to gain an exaltation in the presence of my Heavenly Father.

I regret exceedingly that from my earliest recollections I have had to listen to the servants of the Lord pleading, with very little success, with the people to live their religion. My own counsel and advice to the Latter-day Saints have been to do their duties towards God and to keep the commandments that He has given them. Notwithstanding the brethren have labored hard to teach the Saints their duties, and have frequently repeated the commandments of the Lord unto this people, many of them have not yet learned the necessity of performing their duties. I believe if I were to call for those people here today who have been taught and believe all the revelations contained in the book of Doctrine and Covenants to be the inspired words of God, and that Joseph Smith was a Prophet of God, nearly all who are in this congregation would raise their hands and say they knew these things to be true. But if I were to call for all those who had been absolutely honest with God in keeping His commandments, I am afraid a majority of the congregation would not raise their hands. If I were to ask for those who observed the Word of Wisdom, and who did not spend a portion of their means for tobacco and liquor, and who paid an honest tithing to the Lord, one-half of those here today would, I am afraid, fail to lift their hands. A great majority would answer that they had received their endowments in the tem-

ple of God, that they had entered into covenants with the Lord. They know the covenants that they have made with our Heavenly Father, and how many are there who carry out these covenants that they have entered into? I have heard a great many people, in my time, pray unto the Lord for blessings. And they would dedicate their time and strength and all that they possessed for the onward advancement of the Kingdom of God, but when they are called upon to help the Church in a financial way they are very careful to keep their means hid from the Lord—they keep it for their own advancement. We are not ready and willing to keep the commandments of God, but we are ready and willing to carry out our own wishes. We do not ask what it is desired that we should do, but generally suit ourselves as to what we would like to do. Is this right? No, it is not. I feel that there is plenty of room for improvement, and we should improve.

We heard this morning about some of the trials and tribulations our fathers had to pass through, and President Cannon said he expected to see the day when our financial troubles would vanish, as our other troubles have disappeared. I have faith that all those who have been honest with God in the past will soon be delivered from the bondage of debt. I expect that a great many of the Latter-day Saints, before the day of that deliverance, will be made to remember the covenants which they have made with the Lord. They have not been honest with the Lord. As one of the inspired men of old said, the people had robbed the Lord in their tithes and offerings. I say when the Latter-day Saints will pay an honest tithing unto the Lord there will be no need of talking about debts and of being in the bondage of debt. But the trouble is we do not do it. Scores of men compromise with the Lord on the basis of 10 cents on the dollar, and they rob Him of the other 90 cents. They discount their debts to the Lord 25 per cent. Why, a man would be ashamed of himself to go into Z. C. M. I. and ask it to knock off 25 per cent from his bill, but with God they discount their bills 10 cents, 25 cents and 50 cents on the dollar, and then call themselves honest. I wish the Lord would inspire us with



a determination to be honest, and that the brethren could inspire this feeling among the Latter-day Saints, so that we would all try to be upright with the Lord. A man will say, "I owe my neighbor and must pay him before I can settle my tithing." Well, I know I owe lots of my neighbors, and they try to collect from me. But I owe God an honest tithing; He has given me a testimony of Jesus and a hope of eternal life, and I intend to pay Him first and my neighbors afterwards. It is our duty to settle with the Lord first, and I intend to do it, with the help of my Heavenly Father. And I want to say to you, if you will be honest with the Lord, paying your tithing and keeping His commandments, He will not only bless you with the light and inspiration of His Holy Spirit, but you will be blessed in dollars and cents; you will be enabled to pay your debts, and the Lord will pour out temporal blessings upon you in great abundance.

May the Lord bless and guide us by the inspiration of His Spirit always, is my prayer in the name of Jesus Christ. Amen.

ELDER FRANKLIN D. RICHARDS.

Early Church experiences—Revelations of the Gospel—Faithful payment of tithes—New wine in old bottles—Destiny of our children—A work for all to do.

I esteem it a very precious favor to be privileged to meet with the Saints in their general Conference; indeed, at all times in their assemblages; and being called upon to speak to you this afternoon, I greatly desire that measure of the Spirit that will enable me to speak to your edification, as I realize that without it our time will be unprofitably spent. We have had, since the opening of this Conference, a great deal of precious instructions, and recalling of past circumstances to refresh our minds with things that are important and profitable unto us.

I was thinking, while listening to the former speakers, how it was with us in the beginning of this work. People that are born into the Church now, enter into the various temporal pursuits, such as have been spoken of by previous speakers, and they seem to think the duty of paying tithing is simply a matter of convenience. Our

youngsters born in the Church now, a good many of them, do not enter into the spirit of this work as it was entertained in the beginning.

Now my mind is carried back to the time when the Gospel came to me and to my kindred, in the state of Massachusetts, in the year 1838, when I embraced it. The way we looked upon these things was somewhat on this wise: We were willing to have our names cast out as evil. If we had any earthly substance at all we were willing to lay it upon the altar of sacrifice for the Lord, who gave it to us. We dedicated it unto Him for the establishment of His Church and kingdom. We did not stop there. The law of tithing had not been revealed at that time; but, in addition to the good name that we held among our friends and neighbors, we gave all that we had and then we placed ourselves upon the altar with whatever we had, or should have, to be given to the Lord in consideration of the blessed Gospel that he had revealed to us. We felt that this was our reasonable duty, as well as our acceptable service. It was with that spirit that people joined the Church in those days when the Gospel was presented to them. It was in those times that Presidents Woodruff and Snow and others embraced the Gospel, when it was first preached among the people. We gave everything to the Lord, feeling that it was not our own, but belonged to Him, to do just as He wished with it. We started in to keep the commandments and were baptized for the remission of our sins, and we received the Holy Ghost as a Comforter throughout our future lives; and then, when we came to that, oh! how we felt paid for everything that we had done, and for every sacrifice we had made!

I remember well the first testimony of the Holy Spirit that was given to me, in the first blessing of healing that was conferred upon me when I had been laid up with sickness for a long time. It was between Grand Prairie and Missouri, during a snow storm, such as we had last Sunday, with from four to six inches of snow on the ground. I was traveling on foot to Missouri. I recollect, on that blessed, snowy day, how glorious all things were to me. Although at this time

the Prophet had been put in prison, and about thirty of the brethren were also imprisoned, it was revealed to me that this was the work of the Lord, and that God was going to bring it out triumphantly. I knew the Gospel was true, although I had not yet seen the Prophet Joseph Smith. The Lord revealed it to me, and I knew that Brother Joseph was a Prophet, not by man's testimony, but in the same way that Peter knew that the Lord Jesus Christ was the Savior, when the Lord asked, "But whom say ye that I am?" and Peter answered, "Thou art Christ, the Son of the living God." And Christ said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." I had prayed to God for a knowledge of this Gospel, and when I received this blessing I felt that if I owned the world I would willingly give it to the Lord for the furtherance of His work. When we received the Gospel and the testimony of the Holy Ghost, we realized that we had indeed found the "Pearl of Great Price," and the power of God was upon us and in our hearts. How glorious it was to listen to the inspired men in that day, expounding the Scriptures and explaining the prophecies made by Daniel about the stone being cut out without hands. We entertained no idea of the circumstances that would attend the rolling forth of that stone spoken of by Daniel, which was to roll forth and fill the whole earth. We were but few in number then, but have now lived to see the Church grow from a few hundred to some 250,000 souls.

The law of tithing was not revealed at that time, but we were commanded to carry on the work with our means. The Temple at Kirtland was built in this way. The Saints did all the work they could on the building, and then went out and obtained work here and there, and with the money they earned they purchased those things that were necessary for its completion. It was done by sacrificing all that they had; and when we had done all that we could do, Oh! how joyous it was to know the Lord accepted the work, when He stood upon the breastwork

of the Temple, conversed with the Prophet Joseph and Oliver, and revealed to them their duties, and informed them that the Gospel should go from there and be preached throughout the nations of the earth. It had not then he preached throughout the United States even, because the northern men were called abolitionists, and the southern slaveholders had no use for us and would not tolerate us, but now it can be spread throughout the nation.

What an easy thing it is to pay ten per cent as a tithing unto the Lord! I think this principle should be taken into the Sabbath schools and the Mutual Improvement Associations throughout Zion, and taught to the young at home. They should be taught that this is one of the means of salvation in the Church and Kingdom of God, and if they are thoroughly taught this principle while young they will take to it just as naturally as small ducks take to water, but if you wait until they grow up before teaching them to pay their tithing, they will want to keep it in their pockets. They see father do it, and if father may do it, certainly it is not wrong for the boys to follow the father's example.

Now this great work we are engaged in, my brethren and sisters, is truly wonderful. The Lord's Spirit has gone forth among the children of men, and they are beginning to listen to the Elders. The Lord has shed forth His Spirit upon the nations of the earth, causing mankind to look for the coming of the Lord. The Lord has taught us through revelation to pray for His coming with His Kingdom and power (Doctrine and Covenants, Sec. 65), that we may be prepared for it, and that we may be in a condition to receive further revelation as our circumstances require. What have we had given to us since we began to pray for these blessings? Why, my brethren and sisters, it has been a stream of revelation ever since. When I first heard the Prophet speak, it was a stream of revelation to me. He was placed in prison, and, when he received his liberty again, he went right to work shepherding the Saints at Nauvoo and round about there. In those days we had not heard of bap-

tism for the dead. I remember when the Prophet brought forth that doctrine. To some it was so strong it was like putting new wine into old bottles, some of them broke and the wine spilt out, losing both bottle and wine. We could not fully comprehend so glorious a principle. We did not receive everything at once, but it was given to us line upon line, and in this way it has been coming to us ever since as our circumstances have required.

Now, are we living up to these things as fast as we get them? And are we living by "every word that proceedeth from the mouth of God?" Are we preparing ourselves for the work that is before us? Are we just in the work of preparation? I look upon it that our children who are just growing up as intimidated by President Snow, are the ones who will be permitted to build the New Jerusalem. You know the world has departed from the Lord and from the principles employed in building up Enoch's city, and we and our fathers have wandered from the Lord in our spiritual affairs. And we are trying to be converted to the will of the Lord in our spiritual things, so that we may become converted in temporal things. We are trying to understand the Gospel as Enoch understood it and as Christ understood it, and to do business as they did it, living in co-operation and managing our affairs in the same way, but many of us are not willing to be taught in temporal matters. We should seek to carry out the commandments of the Lord. We must teach our children, our families and friends and unite in building up the Kingdom of God.

We sometimes forget these things are required by the Lord in building up His Kingdom. They are the material things God requires of us. For our earthly existence, and for the fruits of the earth that the Lord gives us, and for everything we should be thankful. We are educating our Sabbath school children to grow up and qualify themselves to become apostles, judges, bishops and all manner of officers in the Church that shall be needed to rule the Kingdom of God. And our young men should think upon these things and remember that some time the power and authority will come upon them to enable them to discharge these various

duties. This is the precious land of Zion, to be occupied by God's people. When we first came here, we could scarcely imagine that we would become 250,000 in number. What is it to be in the next sixty years if we continue our teaching the word of the Lord? We should realize that we are in a state of preparation, preparing our generations after us to live better than we, and to become sanctified in the Church.

We ought to have a generation in a little while prepared to go down and build up the New Jerusalem, according to the promises of the Lord in revealing the everlasting Gospel unto us. We are living too much upon the fractional part of the faith, as Brother Grant has been telling us. We should know that our course is right, and then continue in it. It is not half so important for our neighbors to know that we are honest as it is for ourselves to know it. We should prepare ourselves to build up Zion, and we ought not think these things so far off as we do, for it will not be long before we are called upon to do this work. We ought to raise men that are fully qualified to go into the world and build up the Church and spread the Gospel, thereby building up Zion. We should be willing to work to this end. We want to increase our 1,700 missionaries now in the field until we can get 200,000 out, and until the work of the Lord can be echoed from sea to sea, and from the north to the south. I want you to understand, brethren, that we have not come to a comfortable place, to squat down on it not to move again, but we should labor and send forth the Gospel to the nations of the earth, and help to build up Zion, and the man who is too old to go abroad should work here and help the younger men to go.

There is work for all to do. It is our duty to teach righteousness in the earth. It is your business as truly as it is the business of President Woodruff or any of us, to preach and work righteousness in the earth. I delight in the work of the Lord. We have a great work in hunting up Elders to send abroad to preach to the people. Our Elders should feel that we owe a duty to the human family. It is our duty to help to gather Israel and help to build up Zion, not with the tenth of



our incomes only, but with all that we have; directly and indirectly we should give all.

Well, we are beginning to see what is before us. We are beginning to understand what blessings await those who are faithful and truthful in all things, and to understand what our duties are.

I pray that the Lord will impart strength unto us, and inspire us in our duties and make the fruits of our labors to be seen in our present life. And I pray the Lord to bless us with His spirit while we are together, so that Israel may read of the good time we have had. And I want to tell you, brethren, that these things spoken of regarding the coming of the Lord are not so far off. We have been praying to our Heavenly Father, whom we do not behold; but His Spirit is here and He answers our prayers, just as when we talk through a telephone we are answered, although we do not see the person with whom we are talking, and

so it is with our Heavenly Father. The three great patriarchs, Abraham, Isaac and Jacob, started with a small beginning, and revelation tells us that they have become Gods, and the promise was given to them that their seed should be as numerous as the sands upon the seashore. We are their children, and are not the blessings of Abraham, Isaac and Jacob our blessings? It is our privilege to be exalted in the presence of Father Abraham. We have great encouragement to work righteousness and to qualify ourselves to teach the nations of the earth the Gospel. God bless you. May He bless us all and inspire us to labor for eternal lives, and may we be saved and exalted in His presence with all the faithful men and women who have lived. I ask it in the name of Jesus, Amen.

The choir sang the anthem,  
Let the mountains shout for joy.

Benediction by Elder Angus M. Cannon.

## SECOND DAY.

April 7th, 10 a.m.

Singing by the choir:

Softly beams the sacred dawning  
Of the great Millennial morn,  
And to Saints gives welcome warning  
That the day is hasting on.

Prayer by Elder Jonathan G. Kimball.

Singing by the choir of the hymn which begins:

What was witnessed in the heavens?  
Why, an angel, earthward bound.  
Had he something with him bringing?  
Yes—the Gospel—joyful sound.

ELDER A. O. WOODRUFF.

The Holy Spirit makes all things clear—The Gospel embraces everything needed for the advancement of man—Good effects of home missionary work—Necessity of wisdom and union in temporal affairs,

My beloved brethren and sisters, I am pleased to meet with you this morning, and I trust that I may enjoy the Spirit of the Lord during the few moments that I may address you, as our brethren enjoyed that Spirit yesterday. I have no desire to speak a word that cannot be heard by every soul that is here this morning, and I have no desire to speak a word that

will not be dictated by the Holy Spirit of God. We have learned in our experience how easy it is for men to speak to the edification of the Latter-day Saints and those who are seeking the truth when they are inspired by the Spirit of Almighty God; but with all the oratory and learning of men, they are not able to convert those who are honest in heart, except they possess this Spirit. The men who have had the greatest success in converting souls to the Church of Jesus Christ of Latter-day Saints have not been men of very great learning; they have been men who have been taught of God, who have been God-fearing, humble, and willing to give unto Him the honor and the glory for all they were able to accomplish. So I desire this morning to possess that same spirit of humility and the Spirit of the Lord, that I may be able to edify the Latter-day Saints for a few moments and to touch upon some points that will be for the benefit of the people in general, or of some of us at any rate.

In the Church of Jesus Christ of Latter-day Saints there is everything.

I believe, that is necessary for our happiness here upon earth and for our salvation in the future. Within its organization we can find everything to keep our minds occupied, everything to instruct us in every labor of life, and the Spirit of God to guide us in all that we undertake to do. A great many ministers who are not of our faith have made comments upon the Gospel of Jesus Christ, and some of them have remarked that all that was necessary to thwart our purposes and to bring to naught the work that has been set on foot by the Lord was to show up our principles; yet those who make such comments have always been of that class that have never undertaken to expose any one of our principles, they knowing full well that the principles of the Gospel which they have investigated are founded upon Scriptures and upon the word of God. All the comments that I have ever heard or read that our enemies have ever made upon the doctrines of Jesus that they have avoided the direct bringing to light of any one of the principles in which we believe; but they have made incorrect assertions, they have misrepresented us in various ways. This may be because they have not thoroughly understood our motives.

I have in my pocket a slip of paper clipped from the Portland Oregonian of March 26th, giving the opinion of one Mr. Stone, the secretary of the Young Men's Christian association. His comments are very much of the character I have mentioned. He says that the Mormons who have been members of his association have not been permitted to vote or hold office because they are not considered as Christians. We are excluded from the pale of the Christian churches, as they term it, and therefore our people have been excluded from voting or holding office in that association.

I would like to say a few words upon this matter, inasmuch as the Latter-day Saints are given to joining these various associations and societies that are not part of the Church of Christ. In this city alone we have a great many young Latter-day Saints—at least, they are the children of Latter-day Saints—who belong to these various associations. Now, we have no objection to people believing as they desire.

At the same time it is our wish that the Latter-day Saints should grow up with a knowledge of the Gospel. First implant the knowledge of the Gospel of Christ within their hearts, and then they cannot be contaminated by error, if they are true and faithful to the principles of that Gospel. In various places throughout the Stakes of Zion we find that the Latter-day Saints have been given to joining secret societies as well as other associations. This is forbidden by the Priesthood of the Son of God. There is all of the brotherhood and all of the insurance, if you please, contained in the Church of Jesus Christ that are necessary for us. It is a fact that there are Latter-day Saints, in Salt Lake City and elsewhere, who cannot find time to attend to their duties in the Priesthood, but do find time to attend to their lodge meetings. We are running wild in this respect. Irreverence for the Priesthood of the Son of God is growing out of this. Those young men who attend lodge meetings and do not attend their Priesthood meetings, what reverence do they have for the Priesthood of the Son of God? They have very little, if any, because they have never learned to reverence that Priesthood.

Our missionaries, whose number has been increased some two hundred in the world during the last year, have also been performing a great work at home. One hundred and forty have been sent out among the Latter-day Saints in the various settlements, to bring in the indifferent and those who have been negligent in their duties, and to try to get them to take a live interest in the Gospel of Jesus Christ, and to join the various Improvement Associations. The effect that this corps of missionaries has had upon the people in general has been reported as being very good. Not only the Young Men's and the Young Ladies' Mutual Improvement associations, but the various Priesthood meetings have been better attended than ever before, or for years before, at any rate. The Presidents of Stakes have reported, in many instances, that the Sabbath schools also have been improved through the work of these brethren, and also that the people have shown a more liberal

spirit in the payment of their tithes and donations. They have received a general wakening up in their religion. I have oftentimes wondered how it is that we could afford to send so many missionaries abroad to preach the Gospel, and at the same time neglect our young men and young women here in Zion. When people are converted abroad and are brought to Zion, they see the example of some of the young, and they apostatize on account of that. Therefore, it has been deemed wise by the brethren to send out these missionaries, that they might go into the homes of the Latter-day Saints and teach them the Gospel. We understand that there are a great many quorums of the Priesthood that have not been able to discharge their duties as they should have done; the Teachers have not in all cases visited the Saints as they might have done; the Priests have not gone from house to house and expounded the Scriptures as it is their duty to do; and one of the difficulties has been that the members of the various quorums have not had anything to do. Inactivity is death. Wherever there is a body of people upon the face of the earth that has nothing to do, that quorum or body will die spiritually. The Spirit of God will not be with men who are inactive. The Spirit of God is a spirit of progression. Therefore, my brethren and sisters, we can see the necessity of the work that these missionaries have been performing here at home. We cannot deny but that there has been great need of this work. And they have worked just as zealously, for aught I know, and in many cases I know they have—as they would have done upon foreign missions. If we could keep those Elders who have returned from missions and the various quorums of the Priesthood at work, there would be little doubt as to the final outcome of this work. We wish to grow at home as well as abroad; not simply send our Elders abroad to preach the Gospel, but also encourage their work here, that the people may have their interest renewed in the Gospel and every man be at work. The organization of the Church of Jesus Christ is so complete

that it reaches every man and every woman and every child.

Some things were spoken upon yesterday of a temporal nature that might be taken to heart to good advantage by all of the Latter-day Saints. We cannot separate our temporal salvation from our spiritual salvation. We should be a people who believe in enterprise, in benefiting each other and sustaining each other. There is one thing in connection with this that I would like to mention. There has been too much enmity or jealousy among the Latter-day Saints in relation to things that have been started for the benefit of the people. For instance, we go into a village and we find a blacksmith or a carpenter who has been doing a good work and able to earn a fair wage; perhaps he has become well off. Then our brethren get jealous of that brother because he is progressing, and they will start up a shop of the same kind next door to him, or very near. The result is, the profits have to be divided, and there is not enough for either of them perhaps; whereas, had they gone into something else, they would have been able to assist in the general prosperity. Our people at various times get a mill craze, or a creamery craze, or something of that kind; and because of their lack of union, they are cutting each other's throat financially. It appears to me that there is in the organization of the Church of Christ everything necessary for our temporal salvation as well as for our spiritual salvation, and if we would only make use of this beautiful organization, it would not be as we find it today, our people underbidding each other till their contracts are let so low in various places that they are unable to fill them.

Only a short time ago I noted in one of our valleys, which furnished supplies for Fort Duchesne, that on account of their lack of union in temporal affairs, they had underbid each other until the man who had secured the wood contract was unable to fill it, and his bondsmen had to do so. So it is in relation to the grain, and to the flour, and everything that is produced. When the stores made these contracts, the people got the idea that they were making too much money and getting rich, so they went in and underbid each



other on government contracts and got them down to such a low figure that they could not possibly afford to deliver at the price contracted for. This is a suggestion, I believe, that it would be well to give consideration in various places. We find that mail contracts in Utah are contracted for, in many instances, by men who do not live in the State. The last ones that were let were awarded to men in Kentucky, and they sublet them to our people, who do the work for less than what their horses' feed will cost them, if their horses were fed as they should be. Therefore, we do the work and some one else gets the money. These matters pertaining to our temporal welfare, I believe, should be given attention by the Presidents of Stakes. We should not be jealous of our brethren and sisters when we see they are progressing and prospering. We desire that they should do well. We should desire that not only they should do well, but that all Israel should do well, that we may become an independent people, and not be the payers of interest, but receive interest; that we should have money to loan, instead of borrowing and having the shingles mortgaged over our wives and children as they are today in many cases.

I pray that the blessings of God may rest upon this people, that we may be blessed spiritually and temporally; that the power of God may be manifest in this Conference; that the brethren may all speak by the power of the Lord; that His Spirit may be with each and every one of us; that we may take to heart the instructions that are given in this Conference, and carry them to our homes, that this Conference may be the means of refreshing us, as our Conferences always do, to cause us to be a more moral people, a better people in every respect; which may God grant, for Christ's sake. Amen.

ELDER M. F. COWLEY.

The hand of God in past and current events.—The missionaries abroad—Mutual improvement work—Peace departing from the earth—Repentance needed.

My brethren and sisters, I desire your kind attention, that I may be able to make you hear. My voice is not very strong, and we are reminded that we

must talk loud. I also desire your kind faith and prayers, that the Spirit of the Lord may suggest all that is said.

The work of the Lord is so broad and comprehensive that it meets the requirements of the Saints in all conditions of life and in all places, and it is impossible for us to have any measured instructions, or anything prearranged. We are supposed to speak and to counsel by the inspiration of the Holy Spirit, and every Latter-day Saint that assembles in this Conference is under obligation to take an active part in the proceedings of the Conference, in the way at least of having his mind clear and free from outside influences, and come here with a desire to be instructed and to receive the word of the Lord through His servants who are called upon to address us. I have rejoiced in the instructions of this Conference thus far. I have a testimony in my heart that every word which has been spoken and every suggestion which has been made is appropriate.

I recognize the hand of the Lord in the events that are occurring in the midst of the Latter-day Saints, and also abroad among the nations of the earth. It was stated yesterday that the Lord had delivered His people from every kind of oppression, so far as we had gone. To my mind, this is a very striking evidence of the divinity of this work and of the divine mission of the Prophet Joseph Smith; and He will deliver His people from every condition that is not as it should be, provided we do our duty. There is nothing more important to the Latter-day Saints than to understand our individual duty and to perform it every day. It is by compliance with the simple and plain obligations that the Gospel enjoins upon us that we are entitled to the inspiration of the Holy Spirit to guide us into all truth and to establish us against every influence that may be brought to bear to destroy our faith and to turn us aside from the path which leads to eternal life.

This is the day of the Lord's preparation, and the work of preaching the Gospel is being accelerated in the nations of the earth. I have enjoyed myself since our last General Conference in traveling among the Elders of the Southern States, principally, and

also touching briefly the mission of Colorado, of the Northern States at Chicago and Cincinnati, and of the Eastern States in the city of New York. I have witnessed a good interest being exhibited by those young Elders who are abroad preaching the Gospel in those sections of the country. And I may say the same of the Northwestern States mission, comprising the states of Oregon, northern Idaho and Washington, where I visited a few days ago in company with Elder John Henry Smith. In all of these missions we have found a good spirit among the Elders; and I am happy to bring this report to the fathers and mothers of the sons and to the wives of their husbands who are abroad preaching the Gospel in the nations of the earth. The Elders usually are contented in their missionary fields. They labor under the influence of that testimony which gives them to understand that their mission upon the earth is to preach the Gospel, to assist in the gathering of Israel and in the establishment of the Church and kingdom of God upon the earth. But one of the causes which lead Elders at times to be homesick is the letters which they get from their people at home. The Latter-day Saints should not in this way discourage those who do us the honor of representing the work of God among the nations of the earth. The letters that are sent abroad by wives, by fathers, by mothers, by brothers, to the Elders that are preaching the Gospel, should be letters of encouragement, and not discouragement. I labored with one Elder many years ago, in the state of Virginia, who had a large family of children. His wife was a good Latter-day Saint, with a great deal of faith; and whenever she had any sickness at home, she kept it from the knowledge of her husband until the patient was well, and the Lord blessed her in so doing.

I have read in the newspapers of late the comments of ten ministers of modern Christianity, published in Portland, Oregon, where Brother William Parkinson and his brother were preaching the Gospel. Their comments were on this wise: that the Latter-day Saint Elders were preaching doctrine that was common to

Christianity, but the distinctive features of Mormonism were kept in the background. I want to say that there is not a principle in the Gospel that we have espoused that is not distinctive from the religions of the world. There may be a common acceptance of the mission of Christ as the Redeemer of mankind; but the very principle of faith in God and in His Son Jesus Christ is exemplified in the Elders traveling and preaching the Gospel without money and without price, and the faith which they manifest in doing this in the Southern States is a standing rebuke to those who preach for money and divvies for hire. People said to Brother Lyman and myself, in the Southern States and elsewhere, "Why, we could not expect that our ministers would do as your Elders do, travel and preach, going on foot from place to place and from house to house, not missing the humblest and the poorest in the land, without remuneration of a financial character." This is the principle of faith exhibited in these young Elders, and we ought to encourage this principle, and show our faith, when we are called upon to carry the Gospel abroad, by going and performing the duty assigned unto us to the best of the ability with which the Lord shall endow us. The statement was made by the Lord to the Prophet Joseph in the commencement of this Church, and repeated many times in revelations given through him to David Whitmer, to Oliver Cowdery, to Ziba Peterson, and to other men, that the harvest is great and the laborers are few. That statement is true today. Notwithstanding the expansion of the Church, and the thousands of Seventies whose business it is to carry the Gospel and to be especial witnesses of the name of Christ in all the world, and the thousands of Elders from which their ranks can be supplied—notwithstanding that, the cry of the presidents of the different missions is for more Elders. I believe that Brother Kelsch, of the Northern States mission, has about 150 Elders in his mission, and says that he could use 500 as well as not. The president of the Northwestern States mission, Brother Parkinson, desires more Elders in that mission;

they only have about 18. Brother Elias Kimball says that he could use in the Southern States 1,000 instead of 500. I suppose that a similar testimony could be borne by the presidents of the various missions in Europe and on the Pacific islands. This should inspire us, my brethren and sisters, with a desire that our sons shall acquire a knowledge of the Gospel.

I am glad to see that while this demand exists abroad, there is a corresponding increase of interest at home in the Stakes of Zion, which has been so encouragingly manifest this past winter by the missionary work accomplished by the representatives of the Mutual Improvement Associations, who have been traveling in the various Stakes of Zion, getting right to the hearts of the boys, on the street and elsewhere, and endeavoring to show them the propriety of taking an interest in the Gospel, the necessity of laying aside every evil habit, and of cultivating in their hearts the spirit of purity and of righteousness, that they may enjoy the Spirit and power of the Gospel of Jesus Christ. I understand that many of these young men, through their labors, have developed a marked talent for missionary work, in drawing into the fold of Mutual Improvement young men who had hitherto been indifferent and careless in regard to this work. This missionary talent should be cultivated, developed, and encouraged by the Latter-day Saints wherever it exists. I believe, through their labors, they have added to the Young Men's Mutual Improvement Associations throughout the Stakes of Zion about thirteen thousand members to those that were already enrolled. This is a glorious work. I have heard reports of the excellent labors of Brother Alphonso Snow, who labored in the Oneida Stake and in parts of Cache Valley. Good reports come from him and his associates in that work. I understand that the Elders who have labored in this Stake and in the southern Stakes of Zion have also accomplished a good work in their efforts among the young men. I rejoice in this. I commend the young men for their work in the cause of Mutual Improvement.

As I said, the Lord is preparing the people. He is also preparing the na-

tions of the earth. I wish to read a passage that comes to my mind before I sit down:

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh."

That is, the things of the Gospel, the revelations of God to the Prophet Joseph Smith, the introduction of a new dispensation and the authority of God established upon the earth to call men to repentance, and to administer by such authority and power that when men are baptized in water they shall receive the remission of their sins, provided they are honest, and they shall have the gift of the Holy Ghost by the imposition of hands. This is the character of the dispensation committed unto us in these last days. The Lord says, "I am willing to make these things known unto all flesh." He has been making them known for the last sixty-eight years. He has been placing the people under greater obligations by sending the glad tidings of eternal life, and it has been, to a great extent, rejected, although now the barriers that have been established and maintained by the priesthood of the world and by other influences have, to some extent, been broken down, until the Elders are reaching the honest in heart and bringing many of them to a knowledge of the truth. The revelation continues:

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

"And also the Lord shall have power over His Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."

Now, peace, to some extent, is being taken from the nations of the earth. There are rumors of wars in the land. There is agitation among the nations of the earth. These things have been predicted by the prophets of God, and I testify that every prophecy that has been uttered by the Prophet Joseph Smith, so far as the wheels of time have brought it due, has been verified to the letter, as much so as any



prophecy that was ever uttered by Moses, or by Isaiah, or by any of the ancient prophets of the living God. War will be poured out upon the nations of the earth; and it shall come to pass among the wicked that every man that will not take up his sword against his neighbor must needs flee unto Zion for safety. There shall be gathered unto Zion out of every nation under heaven, and it shall be the only people that shall not be at war one with another. If there is anyone that doubts the inspiration of the Prophet Joseph, I want them to read that prophecy, and to remember that the day will come when the people on this land of Zion will be the only people that shall not be at war one with another, and that the day will come when those that will not fight against their neighbors will take up their flight to Zion, that they may find a place of safety. This prophecy agrees with the prophecy contained in the 4th chapter of Isaiah and also in the 13th chapter of Isaiah, where he speaks of the judgments of God that shall come upon the wicked, and that there shall be desolation among the children of men, because of their pride, their haughtiness, and their wickedness.

Brethren and sisters, judgments begin at the house of the Lord. Let us, therefore, repent of our sins, repent of our folly, of our pride, of our hypocrisy, our inconsistency and our self-righteousness in sitting in judgment upon others, while in our own hearts there are faults and in our own eyes there are many beams. I rejoice, my brethren and sisters, in this work. I have a testimony of its truth. I am glad to say that we are not idle in our ministry; that we rejoice in our labors; that we are desirous of being a benefit and a blessing to the Latter-day Saints, that they may profit by the ministration of the servants of God. I bear to you my testimony of the truth of this work. I bear to my young brethren a testimony concerning this work and the divine mission of the Prophet Joseph Smith. To the young people especially I say, if you will take interest in this work, if you will seek unto God, in humble prayer, and peruse the Book of Mormon with a prayerful heart and these other

revelations of God, you shall receive a testimony of the truth, and you shall know for yourselves that this is the work of God, and that it has come to stay, to extend abroad, and to establish itself throughout the nations of the earth. May God bless you, in the name of Jesus Christ. Amen.

#### ELDER BRIGHAM YOUNG.

The spirit of the world opposed to salvation—The spirit of war abroad and of peace in Zion.

It is a time of rejoicing with the Latter-day Saints; for God has been merciful unto us as a people and as individuals we have been blessed and there has been no time in the history of the Church when we had greater cause to serve the Lord than this day. I am aware of the fact that there are forces exercised in behalf of the Church of Christ, and also that opposition is beginning to rear itself again more visibly than we have experienced for several years. Everything that has been spoken here in this Tabernacle yesterday and to-day has full force and is true, according to the ideas that I have; and every prophecy of God contained in the Book of Mormon, the Doctrine and Covenants and the Bible, and also the oral instructions we receive, will be fulfilled. God is directing His servants in establishing His work upon the earth. There are obligations resting upon us that other people deride, scoff at, and treat as a thing of naught, when those very obligations prompt us to use our means, our time, and every energy of our natures in the labor of saving souls. Yet the world oppose us in this, and do not love us, because the spirit of the world is opposed to salvation, wealthy and poor, the high and low, the brethren and sisters in this Church are gathering treasures; they are laying up treasures; they are banking with our Father and God. No matter who they are, the deposits are being made, and the books are kept correctly. The debit and the credit is there, and we cannot escape it. Revelation has been given to us and great favors shown, for a particular and a distinct purpose, because God has chosen us out of the world, and they do not love us. But a work is given unto this people

designed to benefit every human being that has lived or that lives upon the earth. It is not confined to the few millions that dwell upon the earth to-day, but it extends into the spirit world. I care not what we say or what we do, it will be to our own exaltation or to our own condemnation. The night will come when no man can work. But the day is given to us in which we labor. I find in my immediate circle of relatives and friends that which I witness among the people—a desire to do right. “Oh! I want to do good; I want to live my religion.” But we do not live it. It has been said that that lower place is paved with good intentions. We do not live our religion. Need this people to be beholden to any race of men, to capitalists, to business men, to combinations, to trusts, or to any society outside of their own limits? No. There is a magnificent whole, complete in every particular planted in the midst of this people, which is unasailable, only so far as we admit the enemy in our hearts. The only vulnerable place in our armor is where we ourselves leave it exposed, because God has armed us at all points. He has made us impervious to outside attacks. But when we boil inside, destruction waits upon us.

What are the signs of the times? All people will be at war, save the people in Zion. What will preserve the people in Zion? When Brother Cowley read a portion of that revelation in relation to this matter, I asked myself the question, what will make peace in Zion? Is it because we find disunion here, because we strew our ways to strangers, or are in debt, or harassed upon every side, or we yield to temptation, or we affiliate with those who will turn and rend us? Will this bring peace to Zion while all shall be at war around us? Oh, no! We all know that peace will be here because God has given it for the righteousness of His people, the union of His sons and daughters, to whom He has delegated the greatest work ever committed to men upon the earth. That is why peace will be in Zion. It occurred to me to read a few verses from the Book of Mormon in relation to this matter. Lehi, speaking to his family, says:

“For, behold, he said, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem, we should also have perished.

“But, he said, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children for ever; and also all those who should be led out of other countries by the hand of the Lord.

“Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord.

“Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever.”

Will these words come true? Do we see today the fulfillment of the promises of Lehi, a man who led his family, under the hand of God, to this land which is choice above all other lands, for the purpose of establishing a people here who should, under the providences of God, write these writings, deliver these prophecies, hide up this volume, to come forth in the latter days to a people who should be established upon this land, and who should bring the Gospel to the seed of Lehi and spread it abroad to the nations of the earth; who should gather upon the land of Zion, and have peace and joy, though mourning over the tribulations of their brethren? Peace shall reign in Zion if we are righteous. But if iniquity abound here, where is peace promised to the Latter-day Saints in that event? I know of no place or refuge upon the earth that will not be affected when iniquity abounds in the hearts of the sons of our Father. Is that not so?

"And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance."

And Lehi goes on to prophesy in relation to this matter.

We are threatened with a war. The nations of the earth are threatened with war. Turmoil and confusion are in our own land. We are strewing our ways to strangers. Your sons and my sons are joining with those who are not of our faith, and I testify that it is a source of infidelity in the minds of those who do these things. God will have a people that will serve Him, and they will be a righteous people, and the land will be blessed; for I testify to you this day that Zion will be weeded, the iniquitous acts of men will bring their own destruction, and Zion will be cleansed before this great and dreadful day comes when war shall be among all nations, and in Zion there shall be peace.

God give us grace to understand the signs of the times, and to know that we have no time to spare; that the time is now when we must prepare ourselves, that when those who desire peace flee unto us they will not find us wanting, but the faith and power of God will be in the midst of the people, to the salvation of every soul that seeks to dwell in peace and serve God in an undisturbed manner. May grace abound in our hearts, and peace be in our homes, in the hearts of our wives and children; and may we set our faces as a flint to serve God with undivided hearts, is my prayer in the name of Jesus. Amen.

#### ELDER B. H. ROBERTS.

Great cause for serving the Lord—Righteousness brings peace—The war spirit among the nations.

My brethren and sisters, with you I have rejoiced exceedingly in the services of this Conference, and my heart has been made glad by reason of the outpouring of the Spirit of God upon His servants. I have felt for myself very much encouraged by the words that have been spoken, and have felt reproved when reproof has been administered. I rejoice that my spirit has been so far responsive

to the spirit manifested through our brethren who have ministered unto us. Great truths have been spoken; great testimonies, far reaching in their effects in the earth, have been delivered; and it does seem to me that the voice of warning is being sounded through this Conference to the nations of the earth.

While the brethren were speaking this morning the following passage in the Doctrine and Covenants came very forcibly to my mind. It is found in the 88th section. The Lord addresses the revelation to His servants who were engaged in the ministry, and it contains instructions to them; and in this particular part the Lord said:

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come;

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

"And after your testimony cometh wrath and indignation upon the people, for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

This revelation was given in the year 1832—66 years ago; and has been God's voice unto the nations of the earth. If it was wisdom in Him so long ago to place upon record this His word, how much more important it is, after the lapse of more than half a century, that it should be repeated, and especially in view of the commotion that exists among the children of men, when great dynasties seem to be



crumbling to pieces, and when nations have been arming and equipping themselves for war, and when there is evidence of the elements being disturbed, and when by experience the inhabitants of the earth may know that destructive elements may sweep over the land at the will of God.

I wish to bear testimony to you that the testimony of the Spirit of God to my heart is that there is a wonderful significance in the opening of the way for the proclamation of the Gospel of Jesus Christ among the nations. The Lord hath softened the hearts of the children of men, and in fulfillment of the prediction of His servant, President, Prophet, Seer and Revelator of the Church of Christ, hath broken down the barriers and opened up pathways for the servants of God, that they might cry repentance unto this generation, and that the warning might be sounded in their ears before judgment shall be poured out upon them. The Lord in this generation hath not left Himself without witness unto the children of men. He has not only given this word that I have read to you, for His servants to make proclamation of among the inhabitants of the earth; but He has gathered together a people from every land, brought here by the proclamation of this warning message, and hath in this manner builded a monument of warning unto this generation. It seems to me that He has taken more pains to proclaim unto the present generation of men the judgments that are in store for them than He did in the days of Noah; for if the teachings of Noah and the building of an ark were a witness unto that generation of the destruction that was threatened, surely the gathering together of this people, together with every temple that they have erected, and every mighty Conference that they have held, is God's witness and voice unto the inhabitants of the earth that the controversy He hath with them is most surely to take place.

I want to bear my testimony to you, in connection with my brethren, that the Gospel is true; that there is virtue and power in the work of God, and that my confidence in its accomplishing that which hath been decreed con-

cerning it is most supreme. And I would, if I could, join with you all in sounding this warning unto the inhabitants of the earth, that the hour of God's judgment is at hand; and He is vindicating His word and hath given unto the people due warning and an opportunity to repent. I trust that He will continue to do so—continue to soften the hearts of the children of men and to leave open the gateway to their hearts until this work of warning shall be thoroughly completed to His own great satisfaction. I ask it in the name of Jesus. Amen.

The hymn which begins,  
For the strength of the hills we bless Thee,  
Our God, our fathers' God,  
was sung by the choir.

Benediction by Elder George Reynolds.

2 p. m.

Singing by the choir and congregation of the hymn which begins,

Our God, we raise to Thee  
Thanks for Thy blessings free  
We here enjoy.

Prayer by Elder David H. Cannon.  
The choir sang:

Glory to God on high;  
Let heaven and earth reply,  
Praise ye His name.

#### PRESIDENT WILFORD WOODRUFF

Strange personal experiences—Preserved by the revelations and power of God—Incidents of a remarkable ministry—Great change coming over the earth—The work of God progressing.

[At President Woodruff's request, President Cannon read the 1st Section of the Book of Doctrine and Covenants.]

I want the attention and the prayers of the Saints who have assembled upon this occasion. I have been sick and very weak in my body for a month past, and did not feel that I would be able to attend this Conference till the day before it opened. I have been blessed in this respect to be with you. I desire to say some things to you, and perhaps some strange things, too. I feel disposed to say something about myself, to give you a little of the history of my life, because of what I may want to say,

before I get through, to the rising generation of Israel. My remarks may be very eccentric to any but Latter-day Saints, and to them also, I expect.

I suppose when I was born the devil knew what I should be called to do; for there has been from the day I was born until the present two powers with me—one to kill me, the other to save me. I stand before you today a pretty sound-looking, for a man ninety-one years of age. I stand before you with a body in which almost every bone has been broken except my back and neck. I have had through my life a power after me to take my life. When I was about three years old I was pushed into a caldron of boiling water, which had just been taken off the fire. My grandmother took me out, and my skin all dropped off excepting off my head and feet. I was wrapped up for months in cotton and oil. That was the beginning of my troubles. When I was twelve years of age I was drowned; at any rate, I lay in thirty feet of water long enough to drown anyone. After several unsuccessful attempts, I was brought up out of the water. This was under the Farmington mill dam. I was just as dead as I shall be thirty years hence. I lay on my back and saw the sun go out, and passed through all the sensations of death that any man would in drowning. After an hour's labor, I was brought around to life again. I shall not go into the particulars of many of these things, but I have passed

what may be termed death a number of times in my life. When I was 15 years old I was in one of those Connecticut blizzards. I walked four miles through a wood into the open country, and I sought some place where I could hide from the storm and rest. There was but one house within a mile of me—that was the poor house, which was about twenty-five rods away. The man was moved upon to go up in his garret to get some pennyroyal to give to a sick woman, and he felt led to look out of the window. He saw me crawling into the hollow of a big tree. He knew what the result of that would be better than I did. He took his horse and sleigh and came to me, and when he got there I was asleep, and he preserved

my life. When I was 14 years old I was bit by a mad dog, and ought to have died; but I did not. So I continued on, until I can say that I have broken both of my legs, one twice; broken both of my arms, breast bone, several ribs, and altogether been through a pretty hard experience for a man who had to be called to preach the Gospel, at least. I was a miller by trade. I have been in two water wheels under full head of water, and I suppose I ought to have been killed in either of them, but I was not hurt.

That preserving power has followed me all the way through my life. It has been with me upon my missions abroad as well as at home. It has followed me until the present day, and I have been placed in a great many strange places.

I was ordained to dedicate this Salt Lake Temple fifty years before it was dedicated. I knew I should live to dedicate that Temple. I did live to do it. I had a great desire in my boyhood to receive the Gospel of Christ, to see a prophet or somebody that could teach me the Gospel of Christ as taught by the ancient Apostles and as I read of in the New Testament. I desired this with every sentiment of my heart, and on the first Gospel sermon I ever heard I was baptized, with my oldest brother. I immediately went to Kirtland. I was in Zion's Camp with the Prophet of God. I saw the dealings of God with him. I saw the power of God with him. I saw that he was a Prophet. What was manifest to him by the power of God upon that mission was of great value to me and to all who received his instructions. I will refer to one instance. A short time before we landed in Missouri Joseph called the camp together. He there prophesied unto us, and told us what lay before us. He gave us the reason why chastisement was before us. He says: "You consider me a boy with the rest of you. You have not realized my position before the Lord. But there is a chastisement before this camp." He told us that this would come upon us because he had not been obeyed in his counsels. In one hour after we landed in Missouri and pitched our tents at Mr. Burkett's, one man began to fall here,

another there, and in a few moments we had a dozen of our camp stretched upon blankets with the cholera. The Prophet of God, when he saw this, felt to sympathize with them, and he and Hyrum laid their hands upon Brother Carter, the first man that was taken sick, but as soon as they did it they were seized themselves, and they both had to leave the camp. He said afterwards: "I told you what was coming to pass, and when affliction came I stretched out my hand to stay it, and I came very near falling by it myself." That mission was very interesting to me.

I want to say here that in all my life since joining this Church and kingdom, notwithstanding these powers that have been with me to kill me, I have always had the revelations of God with me. That is something I want to talk about to Israel before I get through. The power of God has told me what to do and what not to do. While the devil has had power to afflict my body very seriously, there has been a power with me that has saved me through it all. And, whenever I have had the Holy Spirit with me to tell me what to do, I have had to do that. By that I have been saved. By listening to that still small voice I am here today with you. There are two reasons why I am here today. When I went back after the pioneer journey, President Young said he wanted me to take my family and go to Boston, and stay there till I could gather all the Saints of God in New England and Canada and bring them to Zion. That was the mission he gave me on my return from the pioneer journey to Winter Quarters. I went in the spring, as he told me, and took my family. We came one evening to one of the brethren's houses in Indiana. Several of us were there. Orson Hyde had a team as well as myself. We drove into a long yard. I set my carriage within six inches of his. I had my wife and children with me. I tied my animals to an oak tree on the other side of where we camped. I went to bed in my carriage. As I laid down, the Spirit of the Lord told me to get up and move my carriage. I did not ask the Lord what He meant. I did as I was told. The same

Spirit told me to go and move my animals away from that tree. I did that. My wife asked me why I did it. I told her I did not know. I had not been in bed twenty minutes when there came a whirlwind and took that oak tree, which had stood there perhaps fifty years, split it right through the trunk, and it swept through both of those fences where my carriage had stood. It never touched Brother Hyde's carriage, but it would have crushed me and my family to the earth if I had not listened to the voice of the Spirit. After spending two years and a half in New England and Canada, getting the Saints out, I started back with the last lot, about a hundred, from Boston. We landed in Pittsburg at dusk. We were anxious not to stay there, but to go on to St. Louis. I saw a steamer making steam ready to go out. I went to the captain and asked him how many passengers he had. "Three hundred and fifty." "Could you take another hundred?" "Yes." I was just about to tell him we wanted to go aboard when that Spirit said to me, "Don't go aboard that steamer, you nor your company." All right, said I. I had learned something about that still, small voice. I did not go aboard that steamer, but waited till the next morning. In thirty minutes after that steamer left, it took fire. It had ropes instead of wheel chains, and they could not go ashore. It was a dark night, and not a soul was saved. If I had not obeyed the influence of that monitor within me, I would have been there myself, with the rest of the company. The Thirteenth ward would not have had an Atwood for a Bishop; the Church would not have had a Leonard W. Hardy as Bishop. They were both with me, and their families, including Brother Samuel Hardy, who is in St. George now, upwards of ninety years old. I never disobeyed that Spirit but once in my life; I did it then through the urgency of other persons, and it nearly cost me my life. I have been acquainted with this Spirit. It was not the blow of trumpets nor thunder and lightning; it was the still small voice to me. All the way from my boyhood I have been governed and controlled by that Spirit. My missions



have been by that Spirit of revelation. I was told to go to Fox Islands by that same still small voice. In the time of the great apostasy in Kirtland the Spirit of the Lord said to me, "Get you a partner and go to Fox Islands." I knew no more what was in Fox Islands than what was in Kolob. I went there, however, baptized a hundred and brought them up to Zion with me. It was upon that island where I received a letter from Joseph Smith, telling me that I was called by revelation to fill the place of one of the Twelve who had fallen. You will see it in the Doctrine and Covenants. That thing was revealed to me before I received the letter from Joseph Smith, but I did not feel disposed to tell it to any mortal man, for I knew it was my duty to keep such things to myself. Through all my life and labors, whenever I have been told to do anything by the Spirit of the Lord, I have always found it good to do it. I have been preserved by that power. That power was with me when I went to Herefordshire. I was preaching every night with Brother Cordon, and one night we held a meeting in the town hall at Hanley, in Staffordshire. The Spirit—that still small voice—said to me, "This is the last meeting you will hold with this people for many days." I told the congregation so when I got up. They were very much astonished, and asked me where I was going. I told them I did not know. After, I went to ask the Lord what he wanted of me, and He told me to go to the south. That was all the answer I got. I took the stage and rode eighty miles south. The first man's house I went into was John Benbow's. I had not been in his house fifteen minutes till I understood why the Lord had sent me there. There was a people broken off from the Wesleyan Methodists, who had banded together and called themselves United Brethren. They were watching for the coming of the Son of Man, watching for the Gospel of Christ, as they read of it in the New Testament. The first thirty days after I got there I brought into the Church some two thousand, with fifty ministers, and all their chapels, licensed according to law, were in my hands. There was no blowing of trumpets about that. The Spirit of the Lord told me to go there, and when I got there I saw why I was sent.

That is, perhaps, enough to say about those things. Now, I want to say to this congregation, to the young men of Israel, to the Elders of Israel, to all our missionaries, the day has come when the God of heaven requires at my hands, as the President of the Church of Jesus Christ of Latter-day Saints, to say unto you, it is the will of God for you to take this course. Get the Spirit of God before you go on your missions or anywhere else. Get the spirit of revelation with you. And when you get that you are safe, and you will do exactly what the Lord wants you to do. I have felt strongly impressed to say that to this Conference. What can you do without revelation? We cannot do the will of God and accomplish what is required of us without it. We will make no mistakes if we pursue that course. That spirit is with the Apostles, and with the Elders of Israel who are true and faithful. The rising generation should labor to obtain the Spirit of God. Get it within you and it will be a continual monitor with you.

That is one reason, brethren and sisters, why my life has been preserved. I will tell you another reason. Of course, this is my own reason for it. One reason why I am here is because the Lord has chosen the weak things of this world to preach the Gospel, to do His work, to build up His kingdom. I do not think He has ever had a weaker instrument on earth to work through than myself. The Almighty has known that never for a minute since I have been a member of this Church have I had any power to take any honor or glory to myself with regard to anything that I have been enabled to do in the work of the ministry or elsewhere. Why? Because I have known it has come from God, and not from me. And no other man who has engaged in this work has had any power of himself. This power has come from God unto us, whereby we have been enabled to do the work He has required at our hands.

There is a change coming over the earth; there is a change coming over the Christian world; and it is at our door. You read the revelations in the Bible, in the Book of Mormon and in the Doctrine and Covenants appertaining to our day and the

generation before the coming of the Son of Man. War! Yes; war is one of the troubles that belong to the generation in which we live. It will come to pass, and no power beneath the heavens can stay it. Who cannot open their eyes and see the change in the things around us? Read these revelations—the revelation just read by Brother Cannon, and the others in these books. The God of heaven has set His hand to carry out these great purposes that you read of. They are as sure to come to pass as that God lives. There is no power on earth, nor beneath the earth, nor anywhere else, that can stay the fulfillment of these things. And they are at our doors.

I am anxious that the Latter-day Saints shall round up their shoulders and bear off the kingdom of God. Many in the world have labored to try the overthrow Mormonism. They have driven our people from their lands. They have persecuted and afflicted us. They have put some to death, for the word of God and testimony of Jesus. But they have not thwarted the purposes of God in any of these things. The Lord, in His mercy and wisdom, has led this people to these valleys of the mountains. It is ordained of God that Zion is to be established here. Here is the Tabernacle that the Prophet spoke of as a covering from the storm and the wind, etc. These temples are here in fulfillment of prophecy. We have four of them in this State. President Young was honored of God in the establishment of these things. He lived long enough to dedicate the corner stone of this Temple on this block, into which the Latter-day Saints go and deliver their friends who are in the prison house, and attend to the ordinances of the house of God for them, in fulfillment of the ancient Prophets, who spake as they were moved upon by the Holy Ghost, to the effect that saviors should be raised up on Mount Zion in the latter days while the kingdom is the Lord's. Zion has got to arise.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted.

"But Zion said, The Lord hath for-

saken me, and my Lord hath forgotten me.

"Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isaiah, 49: 13-16.)

All that has been spoken concerning Zion will come to pass, and you and I today are witnesses of these things.

We are here for salvation and eternal life. We are here to obtain those great blessings which Saints of God in every age of the world have obtained when they have obeyed the commandments of God. Shall we fail? No, we shall not if we do our duty. The Gospel is just as good today as it was in the days of the Savior. As to the glorious blessings of the Gospel of Christ, they have been unpopular in almost every age of the world. Take Christ Himself: where was there a more unpopular man than the Savior of the world in His day? And His Apostles were unpopular. They were put to death for the word of God and testimony of Jesus Christ. Nevertheless, Christ was the Son of God; and the Saducees, the Pharisees, the Essenes, and all the sects that warred against Him were cursed and many of them were cast down to hell, while He remains as the Savior of the world, and received the honor and the glory which His Father had ordained for Him. I want our young people especially to remember these things. Those who are going upon missions must not neglect them. Unless you have the Holy Ghost with you when you go out to preach the Gospel, you cannot do your duty; but when you have that you are safe, go where you will, and your words will have their effect in the hearts of the honest and meek of the earth.

Brethren and sisters, I feel to thank God that we are as well off as we are. I feel to thank God that we are in the position we occupy in these valleys of the mountains. Here is a safe place. While in the dedication of that Temple I saw the judgments of God that were about to be poured out upon this gen-

eration. They will come to pass. I read the other night of a terrible flood. Who ever heard of such a flood in America before? These floods, and troubles and tribulations are increasing in the earth, and they will increase until this scene is wound up. I pray God my Heavenly Father to bless you all, to inspire our hearts, that the vision of our minds may be open to comprehend the position we are in and the responsibility we are under. The eyes of all heaven and earth and hell are over us. The eyes of the devils are over us. They labor for our destruction; but they have not power to do it. We are in the hands of God. He holds the keys of the destinies of the inhabitants of the earth, and He will bless the righteous, no matter who they are nor where they are. I am thankful to listen to the teachings that I have heard at this Conference from the Elders of Israel. I rejoice in the progress that has been made during the past year in the Church abroad. There has been an addition to the Church that we have never met with in any other year since the organization of this Church. And here at home there has been a great addition. Our sisters have labored faithfully in the Primary Associations, in the Mutual Improvement associations, and in every capacity in which they are called to labor. The blessings of God are with them, and they are doing much good. The Sunday schools have also added to their numbers. They have now over one hundred thousand members. The Young Men's Mutual Improvement Associations, as has been said, have an addition of about thirteen thousand as a result of their labors the past year. God is blessing those who labor among them. If you can save a soul from death, what blessings you will have with that soul. As the Lord said to Oliver Cowdery, "If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." We should continue in this labor, that we may gain the salvation of the souls of men. Inasmuch as you will do this, the blessings of God will attend you. Zion has got to arise or fall. Which shall it be? The proclamation of the Gospel of Christ

is in favor of Zion. All the revelations appertaining to this day are in favor of Zion, and of preparing the way for the coming of the Son of Man. And Zion will arise and shine.

God bless you, one and all. Let us do our duty and seek to magnify our religion, that when we get through we will rejoice in that. It is better to be on the Lord's side than anywhere else. I want salvation. I want to meet my forefathers and my friends whom I have labored here to redeem, who never heard the Gospel in their day and generation. God has given us this privilege. We have Elders of Israel laboring in all these temples day by day for the salvation of the children of men. We have been blessed in this labor, and we will continue to be blessed; and when we get on the other side of the veil there is not one of us but will rejoice for the good we have done. May God bless you. I feel to bless the Latter-day Saints, as far as I have power to bless. Our daughters and our mothers are laboring for the salvation of Israel in their line, and so are the Elders of Israel in their line. But we want to increase and continue to increase, until we have power in the earth to gather up all the honest and meek of the earth. God bless, guide and direct us all in the path of truth and righteousness, for Jesus' sake. Amen.

At the conclusion of his remarks the vast congregation arose en masse and in unison with the choir, sang:  
We thank Thee, O God, for a Prophet,  
To guide us in these latter days.

PRESIDENT GEORGE Q. CANNON.

Providential preservation of President Wrodruff—  
The Church controlled by the power of God—He vindicates His servants—Trouble results from disunion—Selfishness defeats itself—The Church will be cleansed.

The instructions that we have heard during this Conference have been accompanied by the testimony of the Spirit of God, and I esteem it as a great privilege that we have had this afternoon of listening to the testimony of President Woodruff. If we have not all heard that which he has said, we shall have the opportunity of reading it. I think it ought to be esteemed as a great pleasure and satisfaction for



the Latter-day Saints to hear his testimony. President Woodruff is the only surviving Apostle who held the Apostleship at the time the Prophet Joseph lived. He is the only man living who received his endowments at the hands of the Prophet Joseph. He is the only Apostle living who entered this valley when it was penetrated by the Pioneers. To have him survive as long as he has, and to stand as a witness in the midst of this people, is a great boon to the Church. There has been, without doubt, a providence in his preservation. The Lord has had a purpose to accomplish. His testimony, which has so often been borne and listened to by the members of this Church will have a lasting impression and influence upon the Church. I am, therefore, for one, greatly pleased to hear him once more address a congregation so large as this at our General Conference. If we had been asked years ago as to who would be likely of the Apostles to survive until now, we perhaps would not have selected President Woodruff, because he was a man advanced in years, and, as he has related to us today, had passed through so many scenes of trial and had labored so hard physically, and had so many narrow escapes for his life, that it seemed almost impossible that he would survive all the others. But, as he has told us, upwards of fifty years ago, while in Boston on a mission, the Lord revealed to him concerning this Temple.

He has not related that which I have heard him speak of at other times. There was a discussion concerning the material of which this Temple should be built. Some of the brethren advocated one material, and some another; and it looked as though it would not be built of granite. But President Woodruff had seen it in granite, and he knew while this discussion was in progress that when the Temple was built it would be built of that material. He also had dreams before the Temple was finished concerning the duty that had been assigned to him. The keys of the Temple had been given to him by President Young, and he was told to open the Temple, so that the people might go in.

Under all the circumstances, has there not been a providence in this? Our God does not permit things of this importance to happen haphazard, and without His overruling power and providence being manifested. He has selected His servants, and He has assigned them their labors; and He will preserve them from accidents and from death until they shall accomplish that which they have been sent to perform—to fulfill the mission that has been given unto them. There is no such thing as accident in these matters. It is not by chance that these occurrences happen; but there is a providence which the Lord exercises over His people and over the affairs of His Church, and over all things that happen. They are controlled by His power for the accomplishment of His purposes. He gives unto us our agency, and that agency we can exercise to the fullest extent. There is no limit placed upon it. It is contrary to His mind and will and to the plan of salvation that there should be a limit placed upon man's agency or upon its exercise. But He controls the results. As President Young so often told us, He controls affairs so as to bring to pass His purposes and His designs; and there is no power that can prevail against Him and the fulfillment of His purposes. He supplements man's weakness, man's shortsightedness and man's inability by His strength, foreknowledge and almighty power. These men whom He has chosen to be His Apostles are weak, fallible men.

As President Woodruff has told us, the Lord has chosen the weak things of the world, that they might not glory in themselves nor in their own strength; and the man that does claim the glory takes steps to destroy his influence and to lose his power and gifts. The Lord will not bless men who seek to take the glory to themselves. These men are fallible, and subject to all the infirmities of human nature; but God has chosen them, and when they do the best they can, seeking to Him for His Spirit, He inspires them; and where they come short He makes it up by His blessing. That which would seem to the natural eye to be a mistaken course or policy He overrules and controls for His

glory. That has been the course in this Church from the beginning. The men that have instructed the people, from Joseph himself down through all the ranks of the Priesthood, have been fallible men; their judgment has been imperfect; their conclusions have perhaps not always been as they should have been; but if they have acted according to the light they had and the Spirit that God has given them, and they have sought the Lord for His blessing and guidance, then He takes charge after that and He brings to pass according to His own good will and pleasure, and His power and wisdom are manifested in that which takes place, so that we are perfectly safe. If it were not for this, we would be appalled at the responsibility that rests upon us. Any man who feels the weight of responsibility and thinks of the dreadful consequences that might attend a misstep, could not endure it if there were not something behind him to sustain and buoy him up. President Woodruff could not stand under the pressure of the responsibility upon him, neither could any other man who may be near him or connected with the Apostleship and the Priesthood.

But there is this reflection all the time: God can be trusted. God will see to it that His servants are not put to shame; that they do not become a spectacle in the midst of the people—before the Saints or before the world. He has never left His servants at any time. God be thanked this day for this! He has never allowed them to be covered with shame and confusion through failure. But He has sustained them, and He has borne them off victorious, under all circumstances, when they have served Him and appealed to His Holy Spirit to guide them. And He will do it from this time forth until the Lord Himself comes to reign on the earth. This will be the result if we continue to serve Him. Hence it is that the people are required by the Lord—with these evidences before them of what God has done and the predictions that have been fulfilled—to listen to the voice of His servants, to accept their counsels, to seek for His word through them, because He has given them power and the author-

ity, standing in His stead in the midst of the people, with the full weight of responsibility upon them. Let me ask this congregation, can you put your finger on a time when the people of this Church have listened to the counsel of the servants of God that they have had reason to repent of it? You all know that no such thing has ever occurred. In every instance, in the deepest peril, under the most trying and dark circumstances, when the people have listened to counsel God has delivered them and brought them through safely. This you all know. Hence it is that God designs and desires that His Saints shall listen to the voice of revelation, to the voice of His Prophet, to the voice of men whom He has called to act in His stead in the midst of the people. And great condemnation will fall upon those who do not do this.

Of all people upon the face of the earth we should be the most united. In union is our strength. But we are not united as we should be. And it is this that brings trouble to us. The disunion of the people is the source of all our trouble. The Lord desires to have us a united people, the people that will listen to His voice. And what does this mean? Does it mean tyranny? Does it mean oppression? Does it mean the taking away of any human being's rights? Does it encroach upon the liberty of any soul? No, it does not. It never has. It never will, because the Priesthood of the Son of God is not a tyrant. The operations of that Priesthood are beneficent under all circumstances. Look at the prosperity of this people. See how God has blessed them when they have listened to counsel and been guided aright. All our prosperity is traceable to this. Our misfortunes are traceable to our disobedience and neglect. Everyone knows this that has any faith whatever in the work of God. There is nothing asked of any man that he cannot do with the utmost pleasure and with the freest exercise of his agency. It has been so from the beginning, and it will be so to the end.

We were told this morning, by Brother A. O. Woodruff, of the division there is among the people in many



directions. It is a pitiable sight that among the Latter-day Saints there should be such things, such division, such selfishness, such injury done by one to another. It is wrong, and we should avoid it. It is contrary to the will of God that we should be in this condition. We grieve His Holy Spirit when we yield to this spirit that divides us and arrays us one against another. We ought to understand that selfishness defeats itself; that God will bless men who love His work and love their fellow men, and who do not allow selfishness to predominate in their hearts. That has to be extinguished among the Latter-day Saints, if we ever would be the people that God has said we shall be. I believe the Lord will weed out from our midst all who contribute to this division among the people of God and who will not dismiss these evil influences. Unless we are a united people we will not prosper temporally; we cannot prosper spiritually. We must love the Lord with all our heart, and we must love our brethren as we do ourselves. If we do not attain to that we cannot reach the standard He has raised for us. I do not expect that any of us will get into the celestial kingdom until we have this Spirit and are imbued with it and carry it out literally in all our associations and dealings with our fellow men—until, in fact, we shall be a united people, living in the United Order, which must be established before the reign of righteousness can be ushered in.

We come to these General Conferences to be instructed in these principles, to have our minds refreshed, to hear the testimony of the servants of God, and we ought to go away impressed with these principles, and profiting by them sufficiently that we will make them a part of our lives. We have been called as Latter-day Saints. By the miraculous power of God we have been gathered from the nations of the earth. It is the greatest miracle, it may be said, that ever was seen by the human family. It is stupendous. It is something unexampled in the history of our race. And there is a grand purpose in it, which God has revealed. He is gathering from the nations of the earth the elements that are necessary to lay the foundation for a new era, to prepare the way for the coming of the Lord, for the establishment of the reign of righteous-

ness. Yet, notwithstanding the nations behold it, Satan darkens their eyes so that they cannot see its grand import. But to us the Lord has revealed this. And there is this remarkable fact connected with this: almost every man and woman that comes from the nations has, himself and herself, received a testimony that they ought to do this. They have done it under a divine impulse; not by any human force that has been brought to bear upon them, but by an inward force that has appealed to their souls, coming to them irresistibly from God. These elements are being gathered from the nations of the earth in this miraculous manner to accomplish the purposes of our God. But there will be a cleansing in the floor—in the garner, as it were. The work of cleansing is now going on. The net gathers a great many kinds of fish; but the bad fish will be thrown out. Having received these testimonies, and being in a position to know for ourselves concerning the work of God, it is for us to square our lives to make them agree with the principles of righteousness. As was read this afternoon, "My Spirit shall not always strive with man, saith the Lord of hosts." There never has been a time in this Church since its organization when the Latter-day Saints have been preached to with such diligence as they have been of late. The Twelve Apostles are traveling constantly, visiting conferences, and the other brethren that are actively engaged in the ministry are doing the same. The people are being warned and taught, it seems to me, with a diligence and with a faith and power that I have never seen before in the Church. I do not think the Church ever was preached to as it is being preached to now. And this cannot be done without condemnation following those who resist the influence of the Spirit of God, and who harden their hearts against the teachings of God's servants.

God help us, brethren and sisters, to be faithful to the truth, to cling to it, to love the Lord with all our hearts, to serve Him with all the diligence we can; which I humbly ask in the name of Jesus Christ. Amen.

The choir sang the anthem.

Light and Truth.

Benediction by Elder Seymour B. Young.



## THIRD DAY.

April 8th, 10 a.m.

The choir and congregation sang:

Redeemer of Israel,

Our only delight,

On whom for a blessing we call,

Our shadow by day,

And our pillar by night,

Our King, our Deliv'rer, our All!

Prayer by Elder John W. Hess.

The hymn which begins,

Zion stands with hills surrounded—

Zion kept by power divine,

was sung by the choir.

### ELDER M. W. MERRILL.

The Path of Duty Leads to Prosperity—Need for Retrenchment—Future Expansion of Missionary Work.

It is always a little difficult for me to start out upon a high key, and I have discovered that it is more or less the case with others. However, if you will give me your attention and your prayers and faith, I hope to be able to make you all hear the few minutes I shall occupy your attention. I have been much interested in our Conference, and can say that I heartily endorse the remarks that have thus far been made in our hearing. I was very much interested in the remarks of our President on yesterday, though it is not very pleasant to contemplate the scenes that he has passed through; the troubles and ordeals, going through waterwheels, having bones broken and all this; and I conclude that very few people could, under such circumstances, endure for a long time.

I have a testimony of this work. I know it is true. I know the Lord is with His people; the manifestations of His power are realized and felt by many of the Latter-day Saints. Of all people we have the most reason to be grateful and thankful to our Heavenly Father. While, perhaps, our financial condition as a body is not so desirable as we would like it, yet I believe that we are as well off financially, and perhaps better off, than people in other states of our Union. It is wonderful to me, when I contemplate the affairs of our people, to realize the vast amount of money that goes from us in the transportation and support of our Elders on missions abroad, and in

the payment of our tithes and our offerings. This is a condition that many people do not realize, and they do not have to cope with these things. The Lord, however, requires these conditions at our hands, and apparently He opens up the way and provides the means whereby these things are accomplished. The Elders are sent out, their fares are paid, they are supported by their friends while abroad; and it all costs money, and the money comes from somewhere. The Lord through His providences opens up the way whereby these things are accomplished. I was conversing with a brother some three or four years ago, I think at the Conference in this city, and he was telling me his condition. He was very much depressed financially. He had been under the necessity (he thought) to mortgage his home, and he was very much embarrassed. He felt very bad over it, so much so that he could hardly enjoy the Spirit of the Conference. He was a very intimate friend of mine, and he asked me what to do. I told him that I believed that I could tell him what to do to extricate himself. He said he would be very glad to know what to do that he might be free again. I said, "have you paid your tithing of late years?" "Well," he said, "no, not so strictly as I ought to have done." I told him I thought that was one cause of his financial trouble. I said to him, "you go home now, and pay your tithing strictly, as you receive it; don't you sign any more notes to anybody; don't give mortgages on any more of your property; curtail your expenses at home, retrench a little, for I believe there is room for retrenchment; pay your tithing; trust in the Lord, and ways will be opened up whereby you may extricate yourself." I met him at this Conference, and he said that he was getting along finely. He has nearly all of his debts paid, and he has lifted the mortgage from his home. I said, "then you have paid your tithing, have you?" He said, "yes, paid my tithing strictly and honestly."

I believe there is a principle in this.

It is said that Paul may plant and Apollos may water, but the Lord giveth the increase. And I have concluded from my experience that the Lord is able to. The Lord gives us the increase. He blesses some people abundantly for a wise purpose in Himself. We cannot always comprehend why he blesses some men above other men, but there is a purpose in it, and I am just as confident as I am that I am standing before you, that if the Latter-day Saints from this very day, will pay their tithes honestly and strictly, and cease to mortgage their homes, cease to incur obligations as individuals, and begin a system of retrenchment in all their homes, the Lord will prosper them and they will be free from debt—for is there a family in Israel that cannot retrench a little? I know that it can be done; and if the Latter-day Saints will do these things as a people, the time is not far distant when we will be relieved from our financial troubles. The Church will also be relieved of its financial troubles. Why is the Church financially depressed? Because we are financially depressed. We are the Church—the people of the Church, and if we will retrench and observe the rules of propriety in regard to our family affairs I believe that we all may be relieved; and I believe the time is not far distant when it may be said of the Latter-day Saints, that they are lenders of money and not borrowers. This should be our situation. Now the evidence is before the people that we come far short of what the Lord requires at our hands in tithes and offerings. I heard President Young once say in the old Tabernacle here, "If the Latter-day Saints will pay their tithes honestly, every man and every family, I will pay all their taxes, their school bills and their general expenses." It is evident that the people did not do it. We may search the Church from one end to the other, we may search the records, and we will find that there are not many men, (of course there are some, and perhaps a good number) that pay their tithing in full. A large majority of the people, I believe, come short in this, and they think they are doing pretty well too. They make themselves think they are

doing pretty well in paying their tithes and offerings. This principle of tithing was not instituted by man. The authorities of the Church have not instituted it, God revealed it in the early history of the Church, and He made it a requirement of the Latter-day Saints. It is a law of the Lord, and it is important that the Latter-day Saints live up to the law, that this land may be a land of Zion unto the people.

Brethren and sisters, I want to make you a promise in my own name, that if you will observe these things, begin now to pay your tithes and your offerings in full, if you will cease to sign notes, if you will cease to give mortgages on your homes, and retrench from this time forth, and turn to the Lord with full purpose of heart, I will promise you that the way will be opened up and every faithful man and woman will be able to extricate himself and herself, and the time will be in your life time, when you will be a free people. There are some few people that are free now, and they do not owe any man anything, and they are happy and contented; but too many of the people have mortgages on their homes. I have always raised my voice against mortgaging and obligating ourselves. Wait until we have the means and then make the purchase, and do not make the purchase until we have the means. Do you not know that the whole system of our banking institutions in our midst is based upon the interest paid by the people for money borrowed? It is not a good thing, in my view, for individuals to do. It may be justifiable in the case of some large enterprise that would benefit the country and people, but as a rule for individuals to pattern after large corporations, they will fail if they do it. How many people in Salt Lake City, and in the country, have lost their homes, their families turned out without a shelter over their heads, because, peradventure, they have been unwise! They thought they were going to make a great deal of money by some speculation, and they have failed. The Lord did not bless the enterprise, and unless the Lord does so we will fail every time; no matter whether it be Jews or Gentiles, or Latter-day



Saints, that enter into it. But if the Lord will bless the enterprise it will be a success. As a rule, however, it has not been the counsel of the Priesthood, so far as I have learned, for the people to obligate themselves beyond that which they were able to meet at any time.

This system of retrenchment is important and necessary. Not only here in the city, but everywhere throughout the country, we see extravagance among the Saints, and carelessness and indifference with regard to the things that the Lord blesses us with. There is extravagance in the household; there is not that care and attention bestowed that ought to be. You will excuse me if I talk about myself and my own family, but I am reminded of an incident that occurred with me a few years ago. I had a brother who emigrated from England, working at my place. He had left his family there and had not the means to get them out. He said to me one day, "I wish my family could go to your swill barrel; they would get plenty of food right from it to supply them." It set me to thinking. Do my family waste things like that? Do they waste provisions to such an extent that this man and his family could live out of the swill barrel? I began to examine the matter a little, and I had to talk a little about it. I not only found it was profitable to talk at home, but also to talk among my friends and neighbors. There has been more or less of extravagances financially; it is very important that nothing should be wasted. President Young used to talk about these things everywhere he went. I have heard him in the settlements of Saints cautioning the people to be prudent, and to be careful with the means that the Lord had blessed them with. I believe we ought to observe this counsel, and if we will do it, as I said before, I think we may rely upon it that the Lord will open up our way whereby we may be relieved. President Cannon was almost on the point of saying so, the other day. I felt the spirit that he was possessed of, that he felt to promise the people that the time would come when we would be in a different condition.

We are trying to do the Lord's work, to preach the Gospel to the world. We are sending out a few missionaries, but, I tell you, so far as I can see in the future, and understand the future, we are not sending out a drop in the bucket today, to what we will send out in the future. Only think of it for a moment. We have, it is said, 1,700 Elders abroad in the world. Take these 1,700 Elders, cut them in two, place half in London and half in New York, two of the great cities of the world, and the people of these cities would hardly know there was an Elder among them, because the inhabitants are so numerous. But we are doing the best we can in regard to this matter, and the work is increasing and progressing and spreading abroad, and the Gospel of the Kingdom will eventually be preached as a witness to all people and all nations. We are here to do that, and we want to train our sons and prepare them to be honorable representatives of the Latter-day Saints. We do not want to send men out that are not honorable men. We want young men to go imbued with the spirit of this work, and we would like them to have a testimony from the Lord before they go and be able to give a reason for the hope they have within them. Then when they go into their fields of labor they are prepared to at once take hold of the work. They go to teach the world; they do not go to be taught by the world. They go from Zion blessed under the hands of the servants of God, to teach the Gospel and to warn the world. Young men must remember that they are not sent abroad to be taught of the world, but we must be acquainted with some of the principles and doctrines of the Church, in order to set before the people those principles and doctrines that God has revealed for the salvation and redemption of the human family.

Brethren and sisters, I desire that we may reflect upon all these things and consider our affairs. We are here in this General Conference from the different parts of the State and from the states surrounding us. We are here to be taught; to have our minds stirred up by way of remembrance of the duties and responsibilities that rest



upon us as Latter-day Saints. We are a peculiar people—that peculiar people which Isaiah spoke of, and we are here to learn the way of the Lord. Whether this teaching be temporal or whether it be spiritual it is all the same for us in the advancement of this work. We have to be engaged in temporal affairs as well as in spiritual affairs to bring about the consummation of God's purposes in the earth.

I pray that the blessings of God may be upon Zion, and upon her Stakes, that the spirit of humility may possess our souls; that we may have an opportunity to be taught, to be instructed and to follow in the counsels of the Priesthood of the Son of God; then we are safe, we are upon the sure foundation; our house is founded upon the rock, and when the winds come and the rains beat upon it, it will stand unmoved; but if we are tossed to and fro by every wind of doctrine, and follow after "Christian Science" or some other myth or folly, we shall not be saved. As one of the brethren we have all in the Church of Christ that will exalt and ennoble us. Our insurance agencies in the Church are safe and sure, and if we are faithful in keeping the commandments of God we will be sure of eternal lives. God bless you. Amen.

#### ELDER JOHN W. TAYLOR.

A field of usefulness for women—Divine agencies at work.

My brethren and sisters, I pray that the Spirit of the Lord which guides us in the ways of all truth will direct me in what I shall say this morning. I bear testimony to the advice that has been given unto us by Elder Merrill. I was pleased with the remarks that were given on the first day of this Conference, because they partook of the spirit of encouragement. I feel encouraged in the work of the Lord, and I can see that the spirit which the brethren are imbued with is similar to that which was possessed by Nephi, the Prophet, while going up to the city of Jerusalem to get the record of his forefathers. His brothers protested against him going for this purpose, and he answered them in this wise:

"That as the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded us."

When I heard President Cannon speaking about the success of the work of the Lord I could see he partook of the same spirit, and the brethren that have followed him since the first day have also manifested that spirit. I have been considerably impressed by all the remarks that have been made, and I feel that any one who has not been melted and made tender and pliable by that which has been said, must be as cold as an iceberg.

I desire to touch upon the idea presented by President Cannon, that occasionally wise and prudent women would be permitted to go forth and accompany their husbands in preaching the Gospel to the nations of the earth. I have been away on missionary labor, more or less, for some months past; our experience is, especially during the pleasant warm weather, that about one-half of the men in the country are away to the mines, they are absent from home looking after their business, and it would be imprudent for us to teach men's wives, and to take them into the waters of baptism without the consent of their husbands. A great number of men in the Western States and territories are away from home, and leave their wives for a season. It would not be wise for Elders to enter such homes, in fact, they are advised against this and they observe this counsel. They do not go to the homes of women where the husbands are absent, or where there are no men folks living in the house. What is the result? The result is there are thousands of families to whom we cannot explain our views, simply because there are no men at home; they probably would receive us with pleasure and listen to our message if it were practicable to visit them. But I can see now the possibility of this being corrected. I have in view now, one of the sisters that was laboring in the state of Colorado. In the district where she resided there were some five families where the husbands were away from home. She became acquainted with

those families. She distributed tracts in their midst, and they came to understand our views in regard to our religion, but so far as the Elders are concerned these families would have been passed by. There are probably thousands of families in this condition. I just mention this to corroborate the remarks of President Cannon, and to bear testimony to the good work that women can do.

I feel to rejoice in the work in which we are engaged and in hearing of the great success of the Elders of Israel abroad. I was struck very much with a remark made yesterday by Elder Roberts; it was a very slight remark, but it impressed me. He said that God had witnesses upon the earth of His work. The witnesses Elder Roberts referred to, I presume, were the Elders of Israel who hold the Priesthood and have the testimony of Jesus Christ. I desire to read to you about other witnesses which possibly he did not have in his mind. I find in the 28th chapter of the Third Book of Nephi, the following, spoken by Jesus Christ unto the Twelve Apostles upon this continent:

"And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them, What is it that ye desire of me, after that I am gone to the Father?

"And they all spake, save it were three, we desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom.

"And He said unto them, Blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest.

"And when He had spoken unto them, he turned himself unto the three, and said unto them, What will ye that I should do unto you, when I am gone unto the Father?

"And they sorrowed in their hearts, for they durst not speak unto Him the thing which they desired.

"And he said unto them, Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my minis-

try, before that I was lifted up by the Jews, desired of me;

"Therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven;

"And ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye from mortality to immortality: and then shall ye be blessed in the kingdom of my Father.

"And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world: and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand;

"And for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one;

"And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

"And it came to pass that when Jesus had spoken these words He touched every one of them with his finger, save it were the three who were to tarry, and then He departed.

"And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.

"And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard;

"And whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.

"But it came to pass that they did again minister upon the face of the earth: nevertheless they did not min-

ister of the things which they had heard and seen, because of the commandment which was given them in heaven.

"And now whether they were mortal or immortal, from the day of their transfiguration, I know not;

"But this much I know, according to the record which hath been given, they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the Church that would believe in their preaching; baptizing them; and as many as were baptized, did receive the Holy Ghost;

"And they were cast into prison by them who did not belong to the Church. And the prisons could not hold them, for they were rent in twain,

"And they were cast down into the earth. But they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them.

"And thrice they were cast into a furnace, and received no harm.

"And twice were they cast into a den of wild beasts; and behold they did play with the beasts, as a child with a suckling lamb, and received no harm.

"And it came to pass that thus they did go forth among all the people of Nephi, and did preach the Gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the Church of Christ, and thus the people of that generation were blessed, according to the word of Jesus.

"And now I, Mormon, make an end of speaking concerning these things for a time.

"Behold, I was about to write the names of those who were never to taste of death; but the Lord forbade, therefore I write them not, for they are hid from the world.

"But behold I have seen them, and they have ministered unto me;

"And behold they will be among the Gentiles, and the Gentiles knoweth them not.

"They will also be among the Jews, and the Jews shall know them not.

"And it shall come to pass, when the Lord seeth fit in His wisdom, that they shall minister unto all the scattered

tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them."

It seems that these men shall have a peculiar endowment, and that endowment shall be the convincing power of God.

"And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus, they can shew themselves unto whatsoever man it seemeth them good;

"Therefore great and marvelous works shall be wrought by them, before the great and coming day, when all people must surely stand before the judgment seat of Christ;

"Yea even among the Gentiles shall there be a great and marvelous work wrought by them, before that judgment day."

Now, you wonder why so many Gentiles are turning their hearts toward the truth. We can learn that there is a change brought about by agencies in addition to the witnesses that were spoken of yesterday by Elder Roberts.

God bless you. Amen.

#### ELDER JONATHAN GOLDEN KIMBALL.

Thoughts on temporal interests—The need of being devotional and self-sacrificing.

I readily discover, my brethren and sisters, that this congregation do hunger and thirst for the word of God, and it is through this that the Apostles and those that have spoken unto you have been given such great liberty, and why you have been fed by the servants of the Lord under the influence of the Holy Spirit. It is now your duty to not only listen but to digest; not only to make resolutions, but to live up to the instructions that have been given, if you expect to receive the blessings of the Lord.

There is a principle that I desire to talk upon for a few moments. I have the idea, but it is not yet clothed, but I pray the Lord that He may move upon me through your faith and prayers, to explain my views upon a certain subject. I am very much interested myself in the financial wel-



fare of this people, because I realize from my own experience that when men are in financial difficulties, and their honesty is in question, and they are unable to fulfill their agreements, it is very difficult for honest men who are sensitive to the reproach of the children of men to feel joyous and happy, and to appreciate the blessings with which they are surrounded.

I want to say to you that the sun not shine brightly to such men, the grass is not green, and sometimes I fancy, they hardly feel that water runs down hill. It is a most terrible condition to be in. One of the great difficulties that menace this people is the lack of employment for our people. I know how some of us worship gold and silver, but I tell you that is not so great a problem among this people as employment. I am not in much doubt that the time will be in these United States when the people will worship work more than they do money, and it is one of the demands that I make upon this people, that they see to it that the people of this Church are employed. If you have large farms, and you are poor and poverty stricken with so much land, see to it that the people are given employment. Then the people must see to it that they are willing to take the produce of the country as pay for their labor, and not ask the farmer to give them gold and silver, which it is very difficult for him to get.

With all due respect to some things that are being done, I believe that it is absolutely necessary—God requires it of this people—that they pay their tithes and offerings, and that the offerings be used for the people that are old, aged and infirm. It is one of the most destructive things that has happened in this Church when strong, able-bodied men and women, and young men and women are provided from its offerings which are given for the poor. I know the spirit that is creeping in among this people. I remember a certain experience I had when the scarlet fever struck my family. After they had recovered I sought most diligently in one of our own thriving settlements for a little help. I found families that were poor, and that were being supported by the

Bishop. When I asked them to come and assist my wife—and I offered them the best I had (for which I was grateful to my Heavenly Father), that is, tithing office scrip—they said, “we can get enough of that without working.” I have told some of my brethren that there is no man in this Church that has been treated better than I have by the authorities of the Church, and I am wonder-struck when I think of how I have been blessed; but I tell my brethren, “when you have not employment for me, say the word, and I will take my family by the hand, and I will again be a pioneer in the land.” We have hundreds of brilliant young men, men that have experience; but they are hanging around these streets and starving to death. Do you know what is the matter with us? There is a great deal of pride connected with it. It is not a difficult thing to live in a log hut if you have never had anything better, but it is a difficult thing to drop to a log house when you have been living in a castle. But our pride has got to be humbled, young men. There are a great many of us that ought to be sent out. Talk about missionary work; they ought to call out of this city 500 and send them on missions to colonize and build up the tens of thousands of acres that are in this great State of Utah. If the State of Utah is not good enough for you, go to Canada. That is a wonderful country, and you can get rich and prosper if you keep the commandments of the Lord. Then you can come back to Salt Lake City, and put on all the style you want to, if you pay for it.

I desire to read to you from the Book of Doctrine and Covenants. I will put my text to the last part of my discourse, instead of the first. I wish to call to your mind what the Lord says:

“I, the Lord, stretched out the heavens, and built the earth as a very handy work, and all things therein are mine:

“And it is my purpose to provide for my Saints, for all things are mine;

“But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my Saints, that the poor shall

be exalted, in that the rich are made low;

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

"Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

So that I fancy we had better commence to get generous and impart of the abundance which the Lord has given us and give employment to the thousands of people that are in need. The trouble that came upon the people in Kirtland was brought about for these reasons which I will read to you:

"But behold they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them,

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the laws of the celestial kingdom; otherwise I cannot receive her unto myself;

"And my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer."

Now, Zion will be redeemed, and I want to say to you, my brethren and sisters, that all is not well in Zion; but if you wish to be popular you want to say that all is well in Zion. The Lord requires it at the hands of this people that they pay their tithes and their offerings, and that they see to it that they impart of the abundance which the Lord has given, to those that need work, and give them employment. The hands of the Presidency and the Apostles of this Church are tied because we are raising up among this people, what I call paupers. It is not the fault of the people altogether, it is because they cannot find work. I pray the Lord that He may move upon all of us that are in need of assist-

ance, that we will have the pride of a Latter-day Saint, and not receive anything when we are able to work, unless we be furnished employment. That demand should be made upon the Latter-day Saints, and I felt impressed that if the time ever came that I had no food for my family, I would go among the Latter-day Saints and as a servant of God I would demand work. And if you would not give me work the Lord would take from the abundance which you are blessed with.

Now I want to prophesy, as the son of a prophet, that if this people want to be blessed they must labor for Zion; for if you labor for money you shall perish. You are under covenant, and it is a demand that God makes of this people that they redeem Zion. You have got to be generous, and you have got to place all that you have and are upon the altar and learn to live the law of the celestial kingdom.

"But," says one to me, "you would not preach that way four years ago when you had something." Well, if you have got to learn to preach the way I am doing you will learn it just the way I learned it. You will pay for it. The Lord will take from you what you have if you don't humble yourselves, and He will chasten you. I want to say to you the Gospel is to be preached to every nation, kindred, tongue and people. We are spending no less than \$300,000 a year, if I have figured right. If your Elders are traveling without money they spend an awful sight of it, it seems to me, and you will be called upon to spend a good deal more. You will be called upon to place all that you have and are upon the altar; and if you do not have your feet right and know that this is the Church of Jesus Christ of Latter-day Saints, when you are asked to give up your means, you will flounder and lose the faith; but if you have not got anything you will be just as Peter was. I am in the same fix. If I leave this Church, where in heaven will I go. That is the way I feel.

I feel to bless the people. I feel that you are being blessed and that you will continue to be blessed as long as you keep the commandments of God. When you cease keeping the commandments of God then the judgments of God will



commence at the house of the Lord, and I pray that that may be averted. I pray that we may not pass through the experience that the people had in Kirtland because they transgressed the laws of God. May the Lord bless you. Amen.

#### PRESIDENT JOSEPH F. SMITH.

The Saints a charitable people—Idleness and pauperism should not be fostered—Value of independence and industry.

My brethren and sisters, I have been unexpectedly called upon to make a few remarks and as I have not premeditated upon what to say, it is just occurred to me to follow some of the remarks that have already been made to us this morning, by reading from the fourth chapter of Mosiah:

"Believe in God; believe that He is, and that He created all things, both in heaven and in earth; believe that He has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that He would forgive you; and now, if you believe all these things see that ye do them.

"And again I say unto you as I have said before, that ye have known of His goodness, and have tasted of His love and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and His goodness and long suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel;

"And behold, I say unto you, that if ye do this, ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of Him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children, that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel with one another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness;

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another;

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say, the man has brought upon himself his misery, therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just.

"But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth for ever, and hath no interest in the kingdom of God.

"For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have; for both food and raiment, and for gold and for silver, and for all the riches which we have of every kind?

"And behold, even at this time, ye have been calling on His name, and begging for a remission of your sins. And has He suffered that ye have begged in vain? Nay: He has poured out His Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped, that ye could not find utterance, so exceeding great was your joy.

"And now, if God, who has created you, on whom you are dependent for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, be-



lieving that ye shall receive, O then, how had ye ought to impart of the substance that ye have one to another?

"And if ye judge the man who putteth in his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

"I say unto you, Wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich, as pertaining to the things of this world.

"And again, I say unto the poor, Ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts, that I give not because I have not; but if I had, I would give.

"And now, if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received.

"And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants;

"And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

"And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also.

"And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many, that I cannot number them.

"But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not."

I have been reading the words of King Benjamin to the people as recorded in the fourth chapter of Mosiah in the Book of Mormon, and I don't know but what they apply to us today, in many ways, as completely as they applied to those unto whom they were spoken. Yet, I believe I can confidently say that the Latter-day Saints, as a rule, are among the most hospitable, generous and kind-hearted people that can be found upon the earth. Not long ago one of our Elders returned from a mission in the South. There had been a question raised in his mind as to whether the Latter-day Saints in Zion would be as open-handed as hospitable, as kind-hearted and as willing to receive and entertain a stranger as were the people of the South, and he determined to put the matter to the test. The story of his visits to some of our people here is published in the Improvement Era, No. 6. I cannot give it to you in detail, but will only attempt a brief outline. Representing himself as a minister of the Gospel from the state of Tennessee, traveling without purse or scrip, as the Elders of the Church of Jesus Christ of Latter-day Saints were generally doing, he called upon Brother B. Y. Hampton of the Hampton House and asked for entertainment without charge. Brother Hampton readily consented to take care of him. He next called at the Temple Barber Shop, with a similar representation, and asked for a "shave and shingle," on the same terms, which was readily complied with, and he was asked to "come again." He next called upon Brother Henry Dinwoodey, and presenting himself as before, asked for means to pay his fare on the railroad, going north, whereupon Brother

Dinwoodey handed him out the money. Needing a mainspring in his watch he called upon Brother John Daynes and Son, and introduced himself as before, and they cheerfully repaired his watch. He then called upon Col. Thomas G. Webber of Z. C. M. I. and in the same guise asked for a pair of shoes, which Col. Webber generously gave him. Having a tooth which needed filling, he called at the dental parlors of Dr. Fred Clawson, whom he convinced, after some difficulty, that he was not an old friend and school mate, but really a minister of the Gospel from Tennessee, having a similar name, the doctor readily consented to his having his tooth filled without money or price. Thus it was proven that the Latter-day Saints were as generous, as kind-hearted, as ready to help the stranger of another religion, as were the good people of the Southern States, and for that matter of any other country. Having put these people to the test, in other words, having weighed them in the balance and found them not wanting in each case he fully explained his motive and who he was, to their mutual delight. And when the Elder returned their gifts or declined to receive the favors granted him without proper remuneration, in each case, as I understand, the brethren insisted that what they had done was in good faith on their part, and he was welcome to the same, believing that an Elder who had spent two years and upwards on a mission, laboring without purse or scrip, would be likely to stand almost as much in need of such help as would the strange minister whom he had personated.

Now some of us are a little more fortunate than others. For instance, I have several doors, and beggars come to all of them; and if ever a beggar was turned away from one of my doors I never knew it. I have always, and so have my family, contributed food, and such clothing as we could spare to every one who came asking for it. Last summer a poor boy came to my house. I happened to be out of doors, around the corner of the house; I heard the voice of a man, I looked, and he was sitting on a box. I heard that he was murmuring and cursing and swearing. I stepped out

and I said, "My friend, what is the matter with you?" He pointed to his feet and said, "look at my feet." The remnants of shoes which he had on them were too small for him. He had worn them through the soles and through the sides, and his feet were out upon the ground. They were blistered and inflamed and painfully sore. He said he had been driven out of Davis county by the officers of the law, and was told that if he did not get out of the county he would be put in jail for vagrancy, and he had come here and asked for food, and the people who had given him food had not invited him into the house. Now I said, "my friend, why do you swear about it? It seems to me that a man in your circumstances ought to pray rather than swear. It would be much more becoming in you to humble yourself and appeal to the Lord for a little assistance from Him, rather than to curse and swear as I have heard you do. I said to him, "this is my home, this is my family who live here, I have a very large family and I have all I can do to provide for them. So far as I can find or provide labor for my children they are out at work, indeed some of them are at work who ought to be going to school. Notwithstanding all this, we are willing to help you or any other person, so far as we can, who comes to us in need; but I don't like any one to come upon my premises and use profane language, or curse and swear. Now, I advise you never to swear again, hold sacred the name of the Lord, and do a little praying, and I'll promise you, you will get along better in this world than you have done."

I then called my wife's attention to the condition of this poor boy, and she prepared him a good warm bath, gave him a clean undershirt and a pair of socks, and a pair of boots, and a good breakfast, and sent him on his way. This is the way we treated this poor creature. But we do not treat them all that way. We could not afford to give all that come boots and socks and clothes and baths, for we have not enough to go round, but we have always managed to give something to the poor, and refuse no one who asks for food. I believe this is the general



sentiment and character of the Latter-day Saints. I think all the Mormon people are kindly disposed, and are generous toward the poor and unfortunate, and that there is not a Latter-day Saint under the sound of my voice or anywhere that would not divide his portion with his fellow creature in case of need. I have this testimony to bear to the Latter-day Saints. President Cannon asks whether I would advise, where men come asking for food, that they be invited to do a little work for it. I should most decidedly be in favor of asking a man who had plenty of time on his hands, and nothing else, and who had physical strength, to devote a little of his time and strength by way of compensating for that which he received. But you want to watch them a little; I am not talking now of the Latter-day Saints who seek for employment. There are very few Latter-day Saints who have to beg, indeed I know of none, and I am sorry there are any professing to be Latter-day Saints who do beg; there ought not to be any Latter-day Saint beggars. The beggars that we have are those that are not of us, and they are sometimes very wicked in their hearts, and not at all grateful at times for what they receive. I have seen men go away from my door with good bread and butter in their hands (good enough for any king to eat, for my folks make good bread and good butter, as good as I ever ate on earth) and when out of the gate they have thrown it into the street. It was not food they wanted. They wanted money. For what? That they might go to some gambling hell or to some drinking saloon. Of course they are responsible for that. We can only judge by appearances and by the promptings of the good spirit within us; and it is better to give to a dozen that are unworthy than to turn away empty one worthy person.

There is another phase of this question that I want to refer to. There is such a thing as encouraging idleness and fostering pauperism among men. Men and women ought not to be willing to receive charity unless they are compelled to do so to keep them from suffering. Every man and woman ought to possess the spirit of inde-

pendence, a self-sustaining spirit, that would prompt him or her to say, when they are in need, "I am willing to give my labor in exchange for that which you give me." No man ought to be satisfied to receive, and to do nothing for it. After a man is brought down to poverty and is under the necessity of receiving aid, and his friends give it him, he should feel that it is an obligation under which he is placed, and when the Lord should open his way he would return the gift. That is the feeling we should cultivate in our hearts, to make us a free and independent people. The cultivation of any other feeling or spirit than this is calculated to make paupers, to degrade and bring mankind down to beggary, which is a most wretched condition for men to be in. It is a bad thing for men to think the world owes them a living, and all they have to do is to beg or steal to get it. When it comes to this class of people I am very much of the mind expressed once by Dr. Johnson, when a beggar came to him and asked alms and insisted that the doctor should be generous in helping him, "for," said he, "doctor, you know that I must live." But the doctor said, "I don't see the least necessity for it." When a man becomes a parasite, living upon the charity of his friends, I confess it is hard to see the necessity for him to live. He is no good to any one. I speak this way only of such as are able-bodied, such as have their faculties and can devote these to some industry, to some useful labor. I don't refer to the cripple, to those who are enfeebled by age, because I look at them in an entirely different light; there is a necessity for them to live, and there is a necessity for us to assist such, but there is no great need in this world for men and women who are able to work and will not work. Men come to our Bishop and to the Apostles and ask, "What shall we do? We are without employment. We cannot get anything to do, and what shall we do?" The Bishop says, "pack up your knapsack, if you have one, or if you have not take your bandana handkerchief to put your clothes into, if you have anything but what is on your back, and go out into the outer settlements where there is land to take up, where



there is water to take out of the river, and where there is an opportunity for you to take up a farm, cultivate the soil, and eventually raise cows, sheep, chickens, pigs and other useful animals and produce from mother earth enough to feed and clothe you, and thereby make yourself an independent citizen, a useful member of society, and contribute something to the welfare of mankind, and prove that the world is better for your being in it. "Well, but," one of our good brethren says, "that was all right enough, Bishop, in olden times, but times are different now." Of course the times are different now. A boy starting out in the world now-a-days as we used to do, without anything, sees his neighbors enjoying the possession of good, comfortable homes, he sees a great many people that are rich, who can ride in their carriages, and have every luxury, and he, under the impression that he is as good as they and as much entitled to riches as they are, feels that because he has not as much as they have, he is in some way injured or persecuted, and envy and enmity spring up in his soul toward the rich, and he feels that they are his enemies and that he has a right to be theirs. That is wrong. It is just as easy to make a living out of the soil now with comparatively nothing to begin with as it was for the Pioneers when they first came into this valley, were it not for the pride that we have, providing we go where land and water await the labor necessary to subdue and utilize them, instead of idly coveting the possessions of others, and nursing the thought that we ought to have as good as they have. If we will go to work and earn and produce that which we need, we are entitled to it, and the Lord will bless every man who honestly and faithfully undertakes to get it out of mother earth. The Lord Almighty in the beginning, designed that we should earn our bread by the sweat of our brow, and we should produce from the earth that which is needful for food and clothing and to build us habitations. He has provided gold and silver and iron and precious stones in vast abundance in the earth, and it is legitimate for men to gather all these from the earth, because they

are useful for mankind. The Lord has provided these things; and there is nothing on the face of the globe nor in its depths that God has provided for the use of man, that is not legitimate for us to take and use if we do so wisely and prudently. They are all designed for our good.

Now let us not encourage pauperism, or beggary; let us not encourage the thought that the Church or that the world owes any man a living, except it be the worthy poor—the Lord's poor—or by his honest labor he earns it. I heard a fellow one time say, "the world owes me a living and I will be damned if I don't have it." Such a man as that would have it if he had to steal it, and after a while he would have it if he had to murder some man who had riches, in order to rob him of his possessions. This is the spirit of murder and robbery. The spirit which creeps into the hearts of men to receive alms and obtain something for nothing, making them believe it is due them without honest work is, in part, the same spirit, at least it is a spirit that leads on to murder and robbery, in order that its passion might get what "the world owes" him, as he imagines. Now the world owes me a living provided I will go to work to produce it by honest labor. The earth has been good and generous to all those who have honestly labored upon its bosom, and who have sought succor and assistance from it. It has been a good mother. It has yielded in its strength for the good of man when he has put his labor upon it industriously and faithfully; such have reaped their harvest in its season and have partaken of its fruits in abundance. Let us seek then to obtain our living in this way, if the Lord permits us to do it; and if He calls us to any other business let us attend to that as faithfully as we would attend to the cultivation of the soil if we were permitted to occupy ourselves in that direction.

God bless you is my prayer in the name of Jesus. Amen.

The choir sang:

On the mountain's top appearing  
Lo! the sacred herald stands!

Benediction by Elder George B. Wallace.

2 p. m.

The choir sang:

O, God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

Prayer by Elder. Ellas H. Blackburn.  
Singing by the choir:

Behold, the mountain of the Lord  
In latter days shall rise,  
On mountain tops, above the hills,  
And draw the wond'ring eyes.

The following abstracts of reports  
were read by President Joseph F.  
Smith:

Synopsis of Primary association re-  
ports for year ending December 31st,  
1897.

This report lacks those of four  
Stakes of Zion.

No. of associations .....	459
No. of officers.....	2,893
No. of members.....	33,449

Total....	36,342
Showing an increase of.....	2,190

No. of regular and other meet- ings held .....	14,738
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No. of testimonies, readings and other exercises .....	149,953
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Louie B. Felt, President.  
Lillie T. Freeze, First Counselor.  
Josephine R. West, Second Counselor.  
May Anderson, Secretary and Treas-  
urer.

Synopsis of Sunday school statistical  
report for 1897:

Number of Sunday schools—  
In the organized Stakes of Zion. 630

In the foreign missions of the Church .....	361
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Total .....	991
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Number of schools held during the year .....	39,470
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Total number of pupils—males.	43,454
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Females .....	49,578
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Total number of officers, teach- ers and missionaries .....	12,596
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Total .....	110,728
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Considerably more than one-third  
of the children attending these schools  
are in the primary department (includ-  
ing the kindergarten).

In the Stakes of Zion the average  
number of times school has been held  
during the year is 45½.

The most noticeable feature of the  
report is the great increase in schools  
and attendance in the foreign missions  
of the Church. There are 150 in the

Southern States mission alone, and  
more than 130 on the isles of the Pa-  
cific.

### ELDER GEORGE TEASDALE.

Restoration of the Gospel—Its promises to the  
obedient—Joseph Smith sent of God—The Word  
of the Lord unto all people—We must give our  
hearts to God.

"There was a man of the Pharisees  
named Nicodemus, a ruler of the  
Jews:

"The same came to Jesus by night,  
and said unto Him, Rabbi, we know  
that thou art a teacher come from  
God; for no man can do these miracles  
that thou doest, except God be with  
him.

"Jesus answered and said unto him,  
Verily, verily, I say unto thee, Except  
a man be born again, he cannot see  
the kingdom of God.

"Nicodemus saith unto Him, How  
can a man be born when he is old?  
can he enter the second time into his  
mother's womb, and be born?

"Jesus answered, Verily, verily, I  
say unto thee, Except a man be born  
of water, and of the Spirit, he cannot  
enter into the kingdom of God.

"That which is born of the flesh, is  
flesh; and that which is born of the  
Spirit, is spirit.

"Marvel not that I said unto thee,  
Ye must be born again.

"The wind bloweth where it listeth,  
and thou hearest the sound thereof,  
but canst not tell whence it cometh,  
and whither it goeth; so is every one  
that is born of the Spirit.

"Nicodemus answered and said unto  
Him, How can these things be?

"Jesus answered and said unto him,  
Art thou a master of Israel, and know-  
est not these things?

"Verily, verily, I say unto thee, We  
speak that we do know, and testify  
that we have seen; and ye receive not  
our witness."

'It has been demonstrated at this  
Conference that the same Spirit that  
existed in the primitive Church ex-  
ists in the Church of Jesus Christ of  
Latter-day Saints today. The testi-  
monies that have been borne by those  
who have addressed us have all given  
witness of the same thing, that we  
are living in the dispensation of the  
fullness of times. We are bearing our

testimony to the world that the angel that John saw on the Isle of Patmos, when he received that wonderful revelation, showing things that should happen hereafter, has come. In that revelation was given a description of the Church of Christ going into the wilderness, the Priesthood being taken from the earth, Rev. XII, the establishment of false systems that would made all nations to drink of the wine of the wrath of her fornication. Rev. XVII. John also saw a mighty angel fly in the midst of heaven, having the everlasting Gospel to preach to those who dwell upon the earth, crying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come. Rev. XIV. We testify that this angel has come, that this everlasting Gospel has been restored, and that the Gospel of the kingdom is being preached by the Latter-day Saints in all the world for a witness. We take unto them the glad tidings of great joy. We call upon mankind everywhere, no matter what their profession may be, to worship the living and true God, who hath spoken in these last days. We cry unto them repentance, reformation, to cease from their evil ways, and to worship the living and true God, and to obey His Gospel. We entreat them to be baptized by immersion for the remission of sins, that they may enjoy the blessings resulting therefrom, and that they may be sanctified by the precious blood of Christ, which follows the water, and be prepared for the reception of the Holy Ghost. We promise unto them if they will obey this form of doctrine; if they will humble themselves before the Lord, and seek wisdom at His hands; if they will give unto the Lord the broken heart and the contrite spirit, they shall know, as we know, that these principles are true.

We are sending our missionaries all the time, and when they return they can testify that God lives, that Jesus is the Christ, that Joseph Smith was a true Prophet sent of God. If they did not know it when they started out to preach the Gospel, they obtained this information before they came back, simply because our Father in heaven is doing His own work. It does not require an artificial education

to prepare a man to declare the word of the Lord unto the people. It is not by wisdom, it is not by might, it is not by oratory, it is not by logic; but it is "by my Spirit, saith the Lord." Our message unto the people is one: that every individual is interested in, no matter what his profession may be. The word of the Lord is to every individual. As the Lord Jesus Christ said to His ancient Apostles, so He hath said in these last days:

"Go ye into all the world, and preach the Gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

You may ask why this condemnation should come unto the people. Simply because it is not our message; it is the message of God Almighty. Whoso receiveth us receiveth Him; whoso rejecteth us rejecteth Him.

The great problem before the world is, was Joseph Smith sent of God, or was he not? No matter how much you may vilify him, no matter how much evil may be said concerning him, it is a solemn fact that he was sent of God, and we bear testimony that we know it. We have been gathered out of the world. We were Catholics, we were Protestants of various denominations, and when the word of the Lord came to us we obeyed it. A great many of our friends rejected it; but those of us who have obeyed it have this living testimony that we know that God lives, we know that Jesus is the Christ, we know that Joseph Smith was a true Prophet of God, and we know that the Church of Christ, in its present organized state upon the earth, is the Church of the Redeemer, and that the signs follow the believer. Test our principles. As far as we are concerned as a people, we are a variety. The wheat and tares are growing together, are they not? The wise and the foolish virgins are living together, are they not? But the Lord's own love Him and keep His commandments. They do not rob Him in tithes and offerings. They are consistent in their profession and in their faith. They hear the word of God and do it. Although none of us pretend to be good (for our Royal Master said that no one was good save God), still by



way of comparison we say we have the good, the King's own, those who love Him and keep His commandments. You may know them when you take them by the hand. They are filled with thanksgiving and praise to God for the redemption that He has wrought out; and we say with the Psalmist of old:

"O give thanks unto the Lord, for he is good; for His mercy endureth for ever.

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

"Oh, that men would praise the Lord for His goodness, and for his wonderful works to the children of men!" Ps. CVII.

We are the redeemed of the Lord. We have accepted of the principles of redemption, and consequently have been sanctified in the precious blood of Christ. Those who love God and keep His commandments represent Him and the Lord Jesus Christ. They love one another, and they are known by their works. Their faith is manifested by their works. Then we have a class that are not so good, that are not so faithful. They have not the faith of the Gospel so much as this first class, who represent the celestial kingdom. But they are those who rob the Lord in tithes and offerings. They are those who are not valiant for the testimony of Jesus. They are those who do not magnify their calling. Consequently we say they are not so good. Then we have another class, I presume, representing the telestial. They are good for nothing. But we call them all good. These are the simple facts in the case. We manifest our position by our works. This immense congregation here; I suppose we represent the different degrees of glory. It is to be hoped not. It is to be hoped that we represent the celestial kingdom. But according to the testimony of the Spirit that was manifested here by some of the brethren who spoke, there are quite a number who profess to be Latter-day Saints, but are not of the celestial

kingdom, simply because they do not love God and are lukewarm.

I do not know how far we may be justified in going into debt; but we were admonished years ago by President John Taylor to keep out of debt. We are too generous. We are too thoughtless. There has been an immense amount of means spent for educational purposes. It is a good thing, if we do not get an artificial education. I regard the education of the world as an artificial education. You do not see faith manifested; you do not see the power of God manifested. You have a people that are lifted up because of their scholastic attainments, like men are lifted up when they acquire the riches of this world. They are lifted up in pride, and think themselves better than those who have not been so fortunate as themselves to obtain that class of an education. I say it is an artificial education. If we are going to redeem Zion, we will have to redeem it by faith. And Zion could be redeemed today if we would live the principles of the Gospel. But as long as we are hearers of the word and we do not do the will of the Lord, Zion will never be redeemed by us. It will be redeemed by the laws of the celestial kingdom. If we cannot live the laws of the terrestrial kingdom, how is it possible we can attain to celestial glory? If we cannot live the condition that lead to the celestial glory, we cannot obtain it. If we cannot live the principles that lead to the terrestrial glory, we cannot attain to it.

This Gospel of the kingdom is to every individual, whether they are Jew or Gentile, bond or free, Catholic or Protestant. It is the word of the Lord to them to cease from all their evil ways; and all their false worship, and from teaching for commandments the doctrines of men; for the Lord has stretched forth His hand again. As He declared by the Prophet Isaiah:

"For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men;

"Therefore, behold, I will proceed to do a marvelous work and a wonder,

for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." [Isa. XXIX, 13, 14.]

Here is an object lesson—the gathering of this people today at this Conference, under the shadow of a Temple of God, pointing to the nations that God has restored His Priesthood and given authority to men to officiate in the ordinances of the House of the Lord. Here is the fulfillment of the prophecy:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." [Isa. II, 2, 3.]

That is what I came here for. That is what my fellow laborers came here for. We came to this country to learn the ways of God and to walk in His paths. We had a testimony given unto us in the lands where we were born; God revealed himself unto us by the power of His Spirit, and bore testimony to us that Joseph Smith was sent of God. We testified of this forty-five years ago, and have been testifying of it ever since. We do not beguile the people. We are their friends. We do not teach them incorrect principles. We do not distribute in various counties anti-Catholic tracts or anti-Protestant tracts. We have respect for every man's opinion. We show him the better way. If he has something good, we show him there is something better. We have the truth, the light and the way, and we invite all mankind to come and assist us in the establishment of the righteousness of God upon the earth.

My beloved brethren and sisters, the Lord requires our appreciation. He wants us to appreciate Him and His loving kindness. He wants us to acknowledge His hand in all things. He wants our hearts. He wants us to love Him and keep His commandments. This is the word of the Lord, will we do

it? Will we cease from our contention? Will we cease from our backbiting, our evil speaking? Will we cease from all evil and learn to do right, and walk in the light as He is in the light, that we may have sweet fellowship with each other, and that the blood of Christ may cleanse us from all sin? This is the question that comes to every individual. The word of the Lord is to us individually. Will we love Him and keep His commandments, and seek to establish His Zion? It is no use coming to Conference and hearing the word of the Lord unless we do it. There have been powerful testimonies borne here from the commencement, when President Cannon referred to the fulfillment of prophecy. It is common amongst us. We have the testimony of Jesus and it is the spirit of prophecy. We do not say this boastingly; we say it because it is true. We understand our own nothingness, our own insignificance, and that we are entirely dependent upon God our Eternal Father. We do not profess to any particular virtues; but we are striving to love God and keep His commandments, and to glorify Him in our good works. We preach the Gospel of righteousness; and we are just as much responsible to carry out these principles as those unto whom the word is given through us. The Lord will have our hearts, and He will not allow us to put our affections upon anything that would overshadow our affection for Him.

Let me say, in conclusion, that the principle of tithing is a correct principle. The Lord requires one-tenth of everything that He gives to us. I never heard this principle more simply explained than by one of our good sisters in teaching a Primary class in the Sabbath school. She said to the children, "Supposing your father was to give you ten apples, and he asked you to give one of them back again, and you would not do it, would you not be considered very covetous?" Why, they smiled to think that the father should give them ten apples and they should be unwilling to give him one back again. That is just the position we are in when we are not willing to obey this law. The Lord requires one-tenth of everything that



in the dispensation of His providence He gives unto us. That is all He asks, and that we should have our ears open to the cry of the widow and the fatherless, that we should be generous and large-hearted, that we should not be covetous. Can you not understand this principle? We want to give Him half, or a quarter, or we want to bite a piece off the apple and give it to Him. Anything but what is due Him! Do not, for our own sake, make this record. As we value our happiness and our own advancement, let us be true and faithful in the discharge of our duties, and not rob the Lord our God; for everything that we have is given unto us by Him. And He has declared that if we will love Him and keep His commandments, we shall prosper in the land. "Do you believe it? I bear testimony that the law of tithing is true. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Mal. III, 10.]

I can bear testimony to the truth of the remarks of Brother Merrill, that if a man will love God and keep His commandments, He will deliver him from all evil and from all his financial troubles. We exhort the world to do this; but here are a number of people, gathered from the north and the south, the east and the west, and they demonstrate that they do not appreciate it. How do they demonstrate it? By robbing Him in tithes and offerings; by being slothful in their duties; by being indifferent to the magnifying of the Aaronic and Melchisedek Priesthoods. And Zion can never be redeemed under such a condition. I say to all, especially to myself, repent, and let us turn over a new leaf; let us cease our slothfulness, our indifference, and let it be manifest to Almighty God that we appreciate His loving kindness, that we appreciate His redemption, that we appreciate the glorious hope of everlasting lives, in a glorious resurrection, by our works being coupled with our faith to the glory of the Father, through Jesus Christ. Amen.

## ELDER JOHN HENRY SMITH.

Impetus to mutual improvement—Organization of home beneficent societies—The crisis in our National affairs.

I do not remember having heard a single word, either read or spoken, by our brethren during this Conference that I did not endorse. It seems to me that each one of the brethren has presented some item that should cause us to reflect seriously upon the goodness and mercy extended unto us by our Heavenly Father. The aged who heard the cry in the land from whence they came, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," should rejoice, and their children and their children's children should continue in that rejoicing. One suggestion contained in the remarks of Elder Merrill this forenoon, of the brother who would have been pleased to have taken from his swill barrel the food that was applied in the direction of providing for domestic animals, is one, probably, that hosts of young people whose homes have been in this mountain region, cannot as yet fully appreciate. Fathers and mothers of mature years may appreciate this suggestion; some of our brothers and sisters who have been unsuccessful in securing proper labor, within recent years, may have been made to taste in some limited degree these conditions, as did the early Pioneers in their experiences—the blessing that a well-stocked swill barrel would present to the hungry man or woman. Each suggestion presented for our consideration during this Conference has been of a practical character, whether applied directly to the temporal conditions that surround us in life or to those conditions that we speak of as spiritual. The labors and ministrations of the past few months by quite an army of young men, under the direction of President Woodruff and his aids, who made a tour of the various Stakes in Zion, and visited the homes of the people, interviewed their sons and their daughters, and awakened an interest in the minds of those sons in those associations established in connection with the work of God, and the calling in, as suggested



in the remarks of one of the brethren, of about 13,000 souls, give to us the possibilities of missionary work among the covenant people of God and present before our vision the opportunity to consider the possibilities that attend the spread of the truth among those spirits who have been forgotten and reared among that gathered Israel who have been called to come forth from among the people of the world. Many received and believed the testimonies of our young brethren whose hearts and minds were bent upon arousing to life by nurturing it, the Gospel that had been planted in the breasts of the number that I have named. It cannot be anticipated that the brief but earnest efforts made during the winter season to gather the young men into these associations organized for them can have accomplished all that should be desired in connection with this matter. But it is a matter of joy to those who have been engaged in this ministry, that our Father did sweeten their words and arouse to reflection the hosts of young men who will remain earnest and devoted laborers within this fold, and who, perchance, will be found whenever they will be needed in connection with the development of the work of God, using the talents with which their Maker has endowed them for the furtherance of His purposes. There remains, without doubt, large numbers who may have been aroused temporarily to reflect upon the sacred obligations of the Gospel, and who may have fallen temporarily from grace to be followed by the laborers in these various fields with a devotion and earnestness that shall cause them to continue, at least, to strive to know more fully of the work of God. With their hearts gladdened and their minds aroused, their understandings educated, the spirit of truth distilled upon those minds shall fasten there, that none of them, perchance, may fail in the receipt of the impress of the Spirit of the living God in such form as to brighten their entire lives.

I trust, my brethren and my sisters, fathers and mothers, Bishops and counselors, Presidents of Stakes and High Councilors, that the work that has been inaugurated in this direction

—which calls from the den of infamy, from the places where loafers congregate and from the places where evil and crime is begotten, through the gathering together of young men and young boys, assailing each man in the spirit of that missionary labor which has called so many during the brief period of the last winter season to at least enroll themselves in the hope of a nobler and better development of themselves, and all maintaining the spirit of that work who have been aroused from the sleep of idleness to the understanding of the relationship of the Holy Spirit, will continue their ministrations until every son and every daughter in Zion, every stranger within her borders in every home shall hear the voice of testimony making its declaration that God indeed does live, and that His holy truths restored in these latter days are surely among the children of men. I trust, my brethren and sisters, that the same spirit that has actuated these young men who have gone forth to prove Zion, to test the faith of parents, to scatter the seeds of life, to point out the way of the Gospel of the Son of God, will have touched your hearts in such form that in no home where the truth of the Gospel has come shall the father or mother, the son or daughter fail in any degree, having received the sweet influence, heard the still small voice of the spirit, to nurture and care for and develop its force and its power within their breasts.

There is another item that I have upon my mind, upon which I wish to speak for a few moments, as I discover in my associations among the people that there is a continuous tendency for our young men, as well as many of our middle aged men, to ally themselves with the various organizations, clubs and societies formed outside of the Church, many of them for the purpose of insurance, that they may be enabled to secure, perchance, a few hundred dollars in the interest of their families, should accident happen them, or in their own interest provided they are enfeebled and unable to discharge the duties and responsibilities that attach to them. It seems to me that in every Stake of Zion there is ample capacity to organize mutual aid soci-

eties within our own circles, among our own members, and retain at home any profits that may arise from such organizations. All the organizations of this character within our State are sending off hundreds of dollars to aid in the maintenance of people in other sections of the land. We have the skill, we have the ability, we ought to have the practical common sense, to be able to form and adjust these associations within our own circles. One hundred men, or three hundred, paying their dollar a week or dollar a month into a fund manipulated and managed by themselves, within their own circle, and thus utilize to profit and aid their brother who may be afflicted, or to pay to a sister should a brother be removed from the home circle. As it is, these organizations are receiving their money and sending a certain percentage continuously to the heads of the various societies from which they receive their organizations, and keeping a portion of it possibly at home. I believe that care and attention should be bestowed upon these matters, and the formation of membership in those organizations that look after and guard you in some measure should not occur among the Latter-day Saints, but I would not arouse a spirit of antagonism in this respect. It is just as legitimate, just as proper for you to form your organizations in your circles in which you legitimately move as that others should form them and you pay tribute to them.

I desire to raise my voice in commendation of the position that has been assumed by President McKinley and his cabinet on the question affecting Spain, and to say to you, my brethren and sisters, it should be the prayer of the Latter-day Saints that our nation be preserved from war, and that the efforts to maintain peace should be carried to the utmost limit before bloodshed should be resorted to. I trust that this feeling pervades the hearts of the people called Latter-day Saints, and that all of us feel within our souls a determination to stand for the principles of right, and sustain our government in every proposition of liberty, justice and mercy and the maintenance of these principles of righteousness, the prevention of the

shedding of blood, to the most reasonable extreme. I feel, my brethren and sisters, to thus give utterance to the sentiments of my own heart and mind upon this question, and that the prayers of the people should go up in an appeal that God shall guide the destinies of this great government in such form that its mission of liberty to the human race may be accomplished, in that way that life and property, and happiness and peace, and not bloodshed, shall come to the children of men. We recognize our Father's purpose in connection with the development of this work, and the world receiving the message we have to bear will be remembered by Him in the wars and rumors of wars that shall exist among the nations, and in the seas heaving themselves beyond their bounds. But we claim, with hands lifted to high heaven, that we believe the Constitution of the United States was a revelation from God, and opened the door of liberty in such form that His sons and daughters should be permitted to possess every right and every privilege that mortal should be permitted to enjoy in the flesh. The extension of these sentiments and these views lie dearest to the heart of every man and every woman who has become conversant with the Gospel of the Lord Jesus Christ, and I trust that we will not permit ourselves in the midst of the excitement that arises to shout for bloodshed, but on the contrary to desire that God shall direct the hand that has been placed to guide the destinies of this nation at the present time, and make the minds of leading men of the nation wise and broad and firm upon the principles of right.

May heaven's peace and blessing abound in every heart; may God be glorified, the truth spread, liberty increase, justice and mercy abound, is my prayer, in the name of Jesus. Amen.

At the conclusion of Elder Smith's remarks the great congregation arose and, with the choir, sang, with deep feeling,

"My country 'tis of thee,  
Sweet land of Liberty."



## PRESIDENT WILFORD WOODRUFF

Origin of Zion's] camps—Notable prophecy by Joseph Smith—Christ to come to the Saints in the mountains.

In 1833 the Church of Jesus Christ of Latter-day Saints was driven out of Jackson County, Mo., for the word of God and testimony of Jesus Christ. There Bishop Partridge was tarred and feathered by the mob. That was the time of the falling of the stars in that country. Soon afterwards Bishop Partridge called for volunteers to go to Kirtland to see the Prophet. Two men volunteered out of those who had been driven from Jackson County. One was Parley P. Pratt and the other was Lyman Wight. They went to Kirtland and laid before the Prophet the circumstances, and the Prophet called these two men, and others, to go abroad and gather up the strength of the Lord's house and to prepare the camp of Zion. Parley P. Pratt came to my house. I had just been baptized. I was engaged for a year in furnishing lumber by contract. Parley P. Pratt told me it was my duty to lay aside all my temporal matters, go to Kirtland, and join Zion's camp. I obeyed his counsel. I arrived in Kirtland on Saturday and there met with Joseph and Hyrum Smith in the street. I was introduced to Joseph Smith. It was the first time that I had ever seen him in my life. He invited me home to spend the Sabbath with him, and I did so. They had meeting on Sunday.

On Sunday night the Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland, and who had gathered together to go off in Zion's camp. That was the first time I ever saw Oliver Cowdery, or heard him speak; the first time I ever saw Brigham Young and Heber C. Kimball, and the two Pratts, and Orson Hyde and many others. There were no Apostles in the Church then except Joseph Smith and Oliver Cowdery. When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. Those that

I have named spoke, and a good many that I have not named, bore their testimonies. When they got through the Prophet said, "Brethren I have been very much edified and instructed in your testimonies here tonight. but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it." I was rather surprised. He said "it is only a little handfull of Priesthood you see here tonight, but thls Church will fill North and South America—it will fill the world." Among other things he said, "It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites, who will receive the Gospel and their endowments and the *Blessings* of God. This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains."

I name these things because I want to bear testimony before God, angels and men that mine eyes beheld the day, and have beheld for the last fifty years of my life, the fulfillment of that prophecy. I never expected to see the Rocky Mountains when I listened to that man's voice, but I have, and do today. I will say here that I shall not live to see it, you may not live to see it; but these thousands of Latter-day Saint children that belong to the Sabbath schools, I believe many of them will stand in the flesh when the Lord Jesus Christ visits the Zion of God here in the mountains of Israel. And while I bear testimony before God, angels and men, that mine eyes beheld the fulfillment of the revelation given that night, I just as much believe the remaining part of it will be fulfilled as I stand here in the flesh. I rejoice at seeing the progress of the work that lies before us. There is a great work before this people in the fulfillment of these prophecies that



have been given. Joseph Smith was full of revelation. He foresaw this people, and this work until it was wound up.

My prayer to God is that we may pursue such a course that we may enjoy and receive all these blessings, and our posterity after us. Amen.

#### ELDER FRANCIS M. LYMAN.

The volume of progress increasing—The genius of peace and the spirit of patriotism—Portents of war—Hospitality of southern people—Salvation and life in the Gospel.

The time of this Conference is very precious, but it is sufficient for us to bear our testimonies to one another and to speak of the goodness of the Lord. This is a great day in Zion; a great day for Israel. This is the nucleus of the work of our Heavenly Father. This Tabernacle, this great Temple, this great people gathered together, is the great center for the work of the Lord in the earth, and the honor and the glory shall be the Lord's and not ours. The work is progressing more rapidly than ever before. We are working harder abroad and at home. The Presidency and the Apostles, and home missionaries and foreign missionaries are all laboring diligently, and their efforts are being crowned with success.

The time will never come, probably, until the Savior appears, when we will not have difficulties to overcome and trials to pass through. We are here for that purpose, and every trial that has been given to us, of every nature, has been for our benefit, and has tended to try and prove us. We may be tried in war as well as in peace, but we should be peacemakers. "Blessed are the peacemakers, for they shall be called the children of God." We want peace. We should preach peace, teach peace, pray for it, live for it, and do everything on earth for peace that is honorable before we engage in war. We love our country. We love our kindred and friends, like other people, and are willing to serve our country; and there is no doubt, if the difficulties are to commence at the house of the Lord, that the Latter-day Saints will be proven in this regard. So far, we have not had occasion to engage in the wars of our country to any very

great extent, but when we have been called upon we have always responded; and if our nation should be in trouble today, as it seems to be threatened, the government of our country will find as generous a response from this State as from any other state in the Union, according to the number of the people; for we love the institutions of liberty and of freedom. But we want peace, because we are a peaceable people, and we want to preach the Gospel that has been restored to us. The authority of the Lord has been conferred upon us that the Gospel may be preached among all nations. That is our mission, and we don't want war. The mothers don't want war. The fathers don't want war. We wish to avoid it if it can possibly be done. We desire to be numbered among the peacemakers who shall be called the children of God. Our faith should be exercised to obtain peace and to maintain it in the earth; for war is terrible. It was terrible when there was war in heaven, and the rebels were overcome and cast out, and then peace reigned there. War may come to our country. Rumors of wars are heard in every land. We will see what the Savior says in regard to this matter:

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"And Jesus went out, and departed from the temple; and His disciples came to him for to shew him the buildings of the temple.

"And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many.

"And ye shall hear of wars, and ru-

mors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places.

"All these are the beginning of sorrows."

"Watch, therefore; for ye know not what hour your Lord doth come.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

"Blessed is that servant, whom his lord, when he cometh, shall find so doing.

"Verily I say unto you. That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, My lord delayeth his coming;

"And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

"And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

We have heard today from President Woodruff the words of the Prophet Joseph, spoken sixty-five years ago. He told at that time what we see to-day, and that this is the preparation of the people of God for the coming of the Lord upon the earth. And He will come, and His coming will not be delayed. The end, however, is not yet, but approaches. And it is important that those who have received authority from heaven should be like watchmen upon the walls of Zion, and speak forth to the multitude when God commands, and say, be not troubled, for the end is not yet. Be not troubled because there are wars and rumors of wars in the earth, for these things

must be; but let us attend to our labor and let us pray that this cup of trouble and war may pass, because it would be terrible. It always has been terrible and it will always be, to the end, when wars and trouble come. Christians should always pray and labor for peace. The last thing for Christians to ever do is to fight for peace.

When I listened to President Smith this morning relating the experience of an Elder who had been traveling here without purse and scrip, and how generously he was treated, I could not help but remember how not only one Elder was treated in the Southern States, but how the Elders were treated by the forties—not in a city like Salt Lake City, but in the country where people were sparsely settled. They would take in forty and fifty of us at a time, and they were not Latter-day Saints either. They would feed us, and lodge us, take care of us and move us for four days at a time. They did this in numbers of instances in the Southern States. The Elders there are feeling splendidly, and their influence among the people and the officials of the country is good. The great change that has been wrought in the hearts of the people in that country is remarkable, since President Woodruff announced, at the dedication of the Salt Lake Temple, that that great change would come. It has come, and the word of God through him has been fulfilled and continues to be fulfilled and will be to the very letter. The words of the Lord will all be verified that are contained in this sacred book (the Bible), though infidels and others may war upon it, it is the truth, it is the word of God. Men may do as they please with it, but it contains the truth. And it contains the history of the dealings of God with His children. The same is true with regard to the Book of Mormon and the Book of Doctrine and Covenants. Men will war upon them, as they have upon the Bible, but they will not war any more successfully or industriously. For these books, be it known, contain the words of the Lord. I bear my testimony to their truth and divinity, and to the divinity of the mission of the Prophet Joseph Smith, and of the mission of the

Prophet Brigham Young, and of President John Taylor and of President Willford Woodruff, Prophets of the Lord, and their brethren who are here. I bear testimony to the divinity of your mission as well as ours. For your mission is just as sacred as ours. You are the children of God. You have had His testimony and spirit burning in your souls. He has endowed you richly with it—all of us more generously than we deserve. He has thus led us and He has established and settled us in the truth.

In the doctrines of the Gospel there is salvation and life, and they meet every requirement of the human heart. There is not a thing that the soul of man or woman needs in this life, or in the life to come, that is not met in the Gospel of Jesus Christ, and this organization which is so perfect and so complete. We can therefore afford to be generous. I did thank the Lord when I was in the Southern States and in the Eastern and Northern States, that I could stand before those people and invite their ministers to come to Utah and we would offer them congregations and an auditorium such as cannot be found elsewhere in the United States. We invite them to come and lay their doctrines before the people. We want to know what the doctrine of the world is. We don't want the people kept in ignorance of what there is in the earth. If it were so would we be found putting, today, in our magazine for the young people, what we are publishing—the doctrines of Catholics and of Protestants of every denomination, written from their own standpoint, and laying them before the people? Our pulpits are open to all men of reputable standing in the world, who are made welcome to talk to us. It gave us strength and an influence in the earth to be able to state these facts. Why, there is no such sight to be seen in the world as this Tabernacle of the Lord. There is nothing to compare with it. In its design it is remarkable. Just realize what has been accomplished by a poor people. And if we be poor today, the way is open to us to have all the means we need. We should retrench in our living, and save means. There is means in abundance and to spare

among the Latter-day Saints today, to meet all the obligations of individuals and of the people generally. And we ought to so order our lives in harmony with the instructions given us today by Elder Merrill, which are so choice, that we may meet our obligations. Let those who have ample themselves assist those who have not. And let them live together as one family and bring salvation to each and all. The very Words of Wisdom given to us for the temporal salvation of the people would, in three years, meet all the obligations of this Church and of every member in it, if we would observe that counsel. Not only to save the means that are spent for tea, coffee, tobacco and liquor, but to eat less of meats and let the meat be sold to others, and let us live upon the fruits and vegetables. There is a fortune in these things for the people, and in this way we can easily become free. We ought to be the most independent people upon the face of the earth for means of every kind.

I pray the Lord to bless you, my brethren and sisters, and to bless us during this Conference. Oh, how I thank the Lord whenever President Woodruff stands up and talks to the Church! And we want that voice for so many years yet to remain among us. We do not want his voice stilled. For the voices of the others of the older ones have been stilled who bore the Apostleship in the days of the Prophet Joseph. President Woodruff is the only man living that enjoyed that honor during the life of the Prophet Joseph. Let me exhort you, my brethren and sisters, to be indeed Latter-day Saints. Take care of yourselves individually and be Saints of God; and remember if we do not survive until the coming of the Son of Man, we are then, anyway, in the very condition we ought to be in to pass away. We are ready to die and to meet the Lord. It is as necessary that we should be ready to meet Him on the other side, as to be prepared for Him at His coming here. But He will come, and He will come in the presence of the nations of the earth. They shall know it and shall fear and tremble at the coming of the great God to reign upon the earth. This is my tes-



timony to you and to the world. And I speak as one who is authorized thus to speak of the Son of God, the Redeemer of the world. God bless you. Amen.

"The Holy City," was beautifully sung by Brother George D. Pyper.

The choir and congregation sang:  
Praise God from Whom All Blessings Flow.

Conference adjourned till 10 a. m. Sunday, April 11th.

Benediction by Patriarch John Smith.

## FOURTH DAY.

Sunday, April 10th, 10 a.m.

The choir and congregation sang the hymn commencing:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam;

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer by Elder Orson Smith.

Singing by the choir of the hymn which begins:

Lo! the mighty God appearing,  
From on high Jehovah speaks!  
Eastern lands the summons hearing,  
O'er the west His thunder breaks.  
Earth behold Him!

Universal nature speaks.

### PRESIDENT LORENZO SNOW.

Contemplation of past and present—Preparation for the future—Saving results of self-denial—Existence and progress of man eternal—Magnanimity of Moses and fidelity of Abraham—The return to Missouri.

Brethren and sisters, for our instruction this morning, in part at least, I will read some paragraphs in the Book of Doctrine and Covenants:

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened;

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. (Doc. and Cov., Sec. 64, pars. 8 and 9.)

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the

Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receiveth this oath and covenant of my Father, which he cannot break, neither can it be moved." (Doc. and Cov., Sec. 84, pars. 33 to 40.)

With the exercise of your faith, I wish to say a few words, perhaps not altogether in connection with what I have read, but as the Spirit shall dictate. I always feel very dependent and humble when I stand before and attempt to address a people that have been serving the Lord and, at least as a general thing, are worthy to be called Latter-day Saints, a people that have received a knowledge of the things of God, and are moving onward in the path of exaltation and glory to the fulness of their salvation. As I believe, when we come together as we have this beautiful morning, it becomes our privilege to receive instruction from those persons that address us, and if we do not the fault, generally, is in ourselves. It is our privilege as Latter-day Saints to seize

upon those opportunities that are afforded us to make a proper preparation for the scenes that are before us and in which we may be called to act; and as the difficulties which we have to meet shall increase upon us perhaps and become harder to overcome, we need more strength in order to resist the temptations and to discharge the obligations that devolve upon us. I suppose it would be with Latter-day Saints generally as with me in regard to this point—that as we advance in years and come nearer to what we generally consider as the time of our departure into the other life we are more inclined to devote our thoughts and reflections upon those things that we anticipate we may receive in the next life, the circumstances that may surround us there, and the proper preparation that we have made and are making to reach that which we anticipate. I know it is so with me. In my 85th year it naturally occurs to me that it is very well to take into consideration these matters, and deeply too; to reflect upon the past, to see whether we have improved the opportunities along the line of our travel, and been making the proper preparation; and if we have not done this, to seek now to make amends with double diligence. We have a perfect right to understand something of what we may receive in the other life. We have to suffer almost everything in accomplishing the duties that are imposed upon us in moving along in this line that we have chosen. In the past, if we had time we might relate the various sacrifices the Latter-day Saints have been called to make; and if they did not make these sacrifices their own consciences would condemn them, because of the light which they had received and the knowledge they had of what they should do. It has proved very truly with the Latter-day Saints what Jesus said on a certain occasion, when He compared the kingdom of God to a man seeking pearls. Having found one of very great value, he went and sold all that he possessed that he might secure that pearl. Then again He compared it unto a man that found a treasure in a field, which, having found, he went and sold everything that he possessed in order that he might come in possession of that treas-

ure. That has been the case with the Latter-day Saints. We have been called to suffer and to sacrifice that which was more dear to ourselves than our lives, and some have been called to sacrifice their mortal existence, having been placed in circumstances that they could not avoid suffering the loss of their lives. We are called upon daily to make sacrifices. The Lord requiring this at our hands, and we as a general thing having complied, it is our privilege to know something in regard to the future—what will be the result of this sacrifice, what will be the result of traveling upon this path. Indeed a Latter-day Saint can hardly sustain himself in the Church of God unless he does get some knowledge of this kind, that cannot be unfolded by common wisdom. We are no better than other people if this be not so.

I have read something that is very peculiar in regard to the promises that are made, and which I know will be fulfilled, if we on our part do our duty. I have not lived in this Church for about sixty-two years without finding out something. I devoted myself to be worthy to receive something that no mortal man can receive except through the spirit and power of the Holy Ghost, and the Lord has shown me things and made me to understand them as clearly as the sun at noon-day in regard to what shall be the outcome of those Latter-day Saints that are faithful to their callings. Jesus says:

“He that receiveth me receiveth my Father;

“And he that receiveth my Father, receiveth my Father’s kingdom, therefore all that my Father hath shall be given unto him.”

This is in the Book of Doctrine and Covenants. Now, if it were in the New Testament some people, though they might not understand it, would pass it as being true, because it was in the Bible. Well, I am just as sure of its truth as if it were found in the New Testament. And the New Testament bears us out in this doctrine. Jesus said, as recorded in the Revelation of St. John:

“To him that overcometh will I grant to sit with me on my throne, even as

I also overcame, and am sat down with my Father in his throne."

There are many Scriptures bearing upon this point. I believe in this. I believe that we are the sons and daughters of God, and that He has bestowed upon us the capacity for infinite wisdom and knowledge, because He has given us a portion of Himself. we are told that we were made in His own image, and we find that there is a character of immortality in the soul of man. There is a spiritual organism within this tabernacle, and that spiritual organism has a divinity in itself, though perhaps in an infantile state; but it has within itself the capability of improving and advancing, as the infant that receives sustenance from its mother. Though the infant may be very ignorant, yet there are possibilities in it that by passing through the various ordeals of childhood to maturity enable it to rise to a superiority that is perfectly marvellous, compared with its infantile ignorance. Why and how is it that this is accomplished? Because it possesses the susceptibilities and the capabilities of its father. So in regard to ourselves. There is a divinity within ourselves that is immortal and never dies. Thousands and thousands of years hence we will be ourselves, and nobody else, so far as our individuality is concerned. That never dies from all eternity to all eternity. Immortality never dies, and it is immortal. We are as children growing and increasing in knowledge and wisdom. Some men we read of, like Elijah, Elisha, Samuel, or Moses, great prophets, advanced themselves to that degree of knowledge, and develop their immortal possibilities to an extent that is perfectly astonishing. And you and I will have to advance in this line until we control those things that the world cannot possibly do.

As I read here, there was one thing that the disciples of the Savior did not accomplish—they did not succeed in establishing that union of spirit and feeling that they ought to have had, and the Lord chastened them for it. The Lord requires. that men should forgive one another, even seventy times seven. And even if the party does not ask forgiveness, we are to forgive for a certain number of times. He that

forgives not his brother, we are told, there remaineth in him the greater sin—that is, he is a greater sinner than the person that offended him. The Lord requires us to love our neighbor as we do ourselves—a pretty difficult matter under many circumstances; but we will have to reach that point of perfection, and we will reach it. Moses, through the divinity that was always with him, did some extraordinary things. The people of Israel had abused him in every condition. They continually went contrary to his counsel, and on a certain occasion they appointed a captain to take them back into Egyptian bondage. It was as much as he could possibly bear to put up with their indignities. Finally the Lord became angry, His patience became exhausted, and He made up His mind that He would destroy every one of them, except Moses, and He would take him and make him what he proposed to do with Israel—a mighty nation. There are very few in these days but would have jumped at that opportunity, to become as it were the starter of a new world, of a mighty and an everlasting kingdom. That was proposed to Moses by the Lord. Well, Moses had educated himself by the spirit of God that he was able to act in that way that he might save the house of Israel on that very extraordinary occasion. He called upon the Lord with mighty faith, and conversed with Him. He tried to explain to Him that it was not a good proposition at the least. He argued with Him as one man argues with another. How was he capable of doing this? Why, he had seen God face to face, as some men have seen Him in these latter days, and he knew that he could reason and talk with Him. He told the Lord that if He did what He proposed—destroy Israel—the nations around would say that He had undertaken a task that He could not succeed in accomplishing. Well, the Lord changed His mind, so it reads, and did not that which He had intended to do. Now, whether the Lord had a disposition in this matter to try Moses, may be a question; but the distinct understanding with Moses was that if He did not plead with the Lord all Israel would be destroyed. It was the divinity within Moses, brought up to



such a high point, that enabled him to do this. There was a divinity within Abraham also. No mortal man could have done what Abraham did—taking up on Mount Moriah his only son as a sacrifice—except he were inspired and had a divinity within him to receive that inspiration. We read of these extraordinary manifestations in the lives of the prophets. We find men at the present day that never could have done what they have done, never could have made the sacrifices they have, unless there had been a receiving and comprehending of the language of divinity—the Spirit.

As to our receiving these wonderful things about which I have read to you, I am just as sure of it as I am that I am talking to you today. Although it seems marvelous, it is here so stated, and I know the Lord tells that which is true. When He gives comfort to His Saints in His promises, those promises when fulfilled are vastly greater than the words seem to have indicated. President Woodruff could not have gone through the scenes that he has, and come out alive as He has, unless there had been a divinity within him—a part of God himself—receiving and understanding that divine Spirit that came to him and enabling him to accomplish what he has. Other men might be mentioned in the same way. Joseph Smith, the Prophet, with whom I was intimately acquainted for years, as well as I was with my brother, I know him to have been a man of integrity, a man devoted to the interests of humanity and to the requirements of God all the days in which he was permitted to live. There never was a man that possessed a higher degree of integrity and more devotedness to the interest of mankind than the Prophet Joseph Smith. I can say this from a personal acquaintance with him.

Latter-day Saints, we have had a lovely Conference, and the weather has been very beautiful. The Lord has blessed us abundantly. Here we are, gathered from many of the nations of the earth, and it has been a most marvelous accomplishment. God alone could have accomplished it. And the prospects before us are grand and glorious. The time is speedily coming

—we do not want to talk very much, though, about going to Jackson County, Missouri, because through our foolishness and weakness we would not care anything about building houses and making ourselves comfortable here. I know when we first started a colony in Brigham City, the people generally thought it was nonsense, perfectly useless, to plant peach trees, apple trees, currant bushes and the like, because we were going to Jackson County so speedily; and it was with the utmost effort that we were enabled to disabuse them of this idea. We are not going tomorrow, nor next day, this week or next week; but we are going, and there are many—hundreds and hundreds within the sound of my voice that will live to go back to Jackson County and build a holy temple to the Lord our God. Be prepared to do these things that have been taught us during this Conference, and make ourselves worthy, and we will receive everything that I have read to you in this section. We have not time to explain these things. We bear our testimony in regard to what we know, and what God has done for us, and what we hope to do with His assistance, and leave it in that way.

God bless you, Latter-day Saints. We love to serve you, and to do everything that the Lord enables us to do, because we expect to be together in the other life, from all eternity to all eternity. May God help us, in the name of Jesus. Amen.

At the conclusion of President Snow's discourse the choir sang:

O, my Father Thou that dwellest,  
In the high and glorious place!  
When shall I regain Thy presence,  
And again behold Thy face?  
In Thy holy habitation  
Did my spirit once reside;  
In my first primeval childhood  
Was I nurtured near Thy side?

#### PRESIDENT JOSEPH F. SMITH.

The oath and covenant of the Priesthood—The promise to those who abide conditions—The fate of those who wholly renounce them—The house of God a house of order—His will as conveyed through His servants should be obeyed—Anonymous false accusers.

My brethren and sisters, I desire the faith, the goodwill and the prayers of my hearers, that I may be able to

speak the truth, and that the Lord may give me a knowledge of His will, that what I say may be in accordance therewith and for the benefit of all of us. If I should fail to speak toward that pillar in front, I ask my brethren behind me to call me to order; for it is one of my failings to turn to the right and to the left when I am speaking. Not that I am disobedient in my spirit, but I do not bear in mind always that which is for the best good.

I will take the liberty of re-reading a portion of the Scripture that was read this morning by President Lorenzo Snow; not that I expect to throw any additional light upon the subject, but may perhaps continue it to some little extent:

"For whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

This makes a very serious matter of receiving this covenant and this Priesthood; for those who receive it must, like God himself, abide in it, and must not fail, and must not be moved out of the way; for those who receive this oath and covenant and turn away from

it, and cease to do righteously and to honor this covenant, and will to abide in sin, and repent not, there is no forgiveness for them either in this life or in the world to come. That is the language of this book, and this is doctrine and truth which was revealed from God to men through the instrumentality of Joseph Smith the Prophet. And this word is reliable. It is God's word, and God's word is truth; and it becomes necessary for all those who enter into this covenant to understand this word, that they may indeed abide in it, and may not be turned out of the way.

In connection with this Scripture which I have read, I will take the liberty of reading a little more, upon a similar subject, from the Book of Mormon. And while these words which I shall now read were the words of a Prophet who lived anciently upon this continent, and were given before the coming of Christ in the flesh, and before the Gospel was established in its fullness, with the Holy Priesthood, in the earth, yet it relates to the same oath and covenant that is spoken of in the Book of Doctrine and Covenants.

"And now it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people, if they believed the words which he had spoken unto them.

"And they all cried with one voice, saying, Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts that we have no more disposition to do evil, but to do good continually."

What a glorious condition was this! a condition in which the Lord God Omnipotent, by the power of His Spirit, had wrought a mighty change in the hearts of that people, that they no longer had any desire to do evil, but were filled only with a fervent desire to do that which was good. This was indeed a great change, and yet it is precisely that change that comes today to every son and daughter of God who repents of his or her sins, who humble themselves before the Lord, and who seek forgiveness and remission of sin by baptism by immersion, by one having authority to administer this sacred or-

dinance of the Gospel of Jesus Christ. For it is this new birth that was spoken of by Christ to Nicodemus as absolutely essential that men might see the Kingdom of God, and without which no man could enter into the Kingdom. Each of us can remember, perhaps, the change that came into our hearts when we were baptized for the remission of our sins. Perhaps it is not proper for one to speak of himself or of his own experiences, because there may be those within the sound of my voice who object to a man speaking of himself, and especially when he shall say any good of himself; yet I speak not of myself, I speak of the influence and power of the Holy Spirit that I experienced when I had been baptized for the remission of my sins. The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned—and surely I was not without sin—that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched and I felt that I would not injure the smallest insect beneath my feet. I felt as though I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord.

Oh! that I could have kept that same spirit and that same earnest desire in my heart every moment of my life from that day to this. Yet many of us who have received that witness, that new birth, that change of heart, while we may have erred in judgment or have made many mistakes, and often perhaps come short of the true standard in our lives, we have repented of the evil, and we have sought from time to time forgiveness at the hand of the Lord; so that until this day the same desire and purpose which pervaded our souls when we were baptized and received a remission of our sins still holds possession of our hearts, and is still the ruling sentiment and passion of our souls. Though we may at times be stirred to anger, and our

wrath move us to say and do things which are not pleasing in the sight of God, yet instantly, on regaining our sober senses and recovering from our lapse into the power of darkness, we feel humble, repentant, and to ask forgiveness for the wrong that we have done to ourselves, and perchance to others. The great, earnest, overwhelming desire, which is born of the truth and of the witness of the Holy Spirit, in the hearts of the people who obey the truth, assumes sway and again takes possession of our souls, to lead us on in the path of duty. This is my testimony, and I know it is true.

"And we, ourselves, also, through the infinite goodness of God, and the manifestations of His Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

"And it is the faith which we have had on the things which our king has spoken unto us, that has brought us to this great knowledge, whereby we do rejoice with such exceeding great joy." [Mosiah, Book of Mormon, chap. 5, vs. 3 and 4.]

Here now in the following words is what I wish to call your attention to, it being especially in harmony with the reference I have read from the Doctrine and Covenants in relation to the oath and covenant of the everlasting Priesthood:

"And we are willing to enter into a covenant with our God to do His will, and to be obedient to His commandments in all things, that He shall command us, all the remainder of our days, that we may not bring upon ourselves a never ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.

"And now, these are the words which King Benjamin desired of them; and therefore he said unto them, Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant." [Mosiah, chap. 5, vs. 5 and 6.]

Surely, it is a righteous covenant. It could not be other than a righteous covenant; for the covenant was with God, to do His will, to be obedient to His commandments in all things all the remainder of their days. Cer-



tainly this is good; this is a proper covenant to make on the part of fallible man, and it is an eternal covenant, entered into with that Eternal God who deals with His children not as temporal or mortal beings, who appear to live but a short span in the earth and then pass away, but who deals with reference to the immortality of their being. There is nothing that God has done for the children of men that is solely of a temporal character. He deals with us with a view to our eternal being, our immortality; with reference to the fact that we are His children, or ought to be, and will be when we enter into this covenant and obtain the change of heart which entering into this covenant is sure to bring to the honest in heart.

"And now, because of the covenant which ye have made, ye shall be called the children of Christ, His sons, and His daughters; for behold, this day He hath spiritually begotten you; for ye say that your hearts are changed through faith in His name; therefore, ye are born of Him, and have become His sons and His daughters.

"And under this head, ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives.

"And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ." [Mosiah, 5th chap. vs. 7, 8 and 9.]

Think of that! Who understands its import, the scope of its meaning? "Ye shall be called by the name of Christ."

"And now it shall come to pass, that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore, he findeth himself on the left hand of God.

"And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it

be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts." [vs. 10 and 11.]

In other words, as the Doctrine and Covenants has it:

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

I wish to admonish this vast concourse of people to take this great truth to their hearts. Let it take possession of your minds, think upon it, consider well your standing, and your continuance in repentance and the remission of sins, and in the love of truth, and in the earnest desire to do right and forsake all evil. Consider yourselves and see whether you have transgressed this great covenant into which you have entered, because if you have and you do not repent of it, but continue in disobedience to this covenant, and choose to remain in sin, then, as God lives, and as He has spoken in His word, there is no forgiveness for you in this world nor in the world to come. If God's word is true at all, then this is true; and it applies to such of us as have entered into the new and everlasting covenant, having been born again, or spiritually begotten of Christ, and having become the sons and daughters of God.

I continue from the Book of Mormon:

"I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which He shall call you;

"For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

"And again: Doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say

unto you, even so shall it be among you, if ye know not the name by which ye are called.

"Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, the power, and justice, and mercy of Him, who created all things, in heaven and in earth, who is God above all. Amen." [Book of Mormon, Mosiah, 5th chap. 12 to 15 vs.]

There is a great deal of this kind of instruction contained within the lids of this sacred book, which it would be well for us as believers in Christ, as sons and daughters of God, having been spiritually begotten by Him, having been born anew, and the old man of sin having been put away, the carnal, devilish and sensual desires of our human natures having been subdued or conquered and banished from our souls and the new desire for righteousness and purity having been begotten within us, that we have been redeemed from the spiritual death which came upon our first parents, and which by reason of the fall is upon all flesh until they repent of their sins and receive a remission of them by baptism, or by the new birth—that is, by the birth of the water and of the Spirit; for the birth of the Spirit comes by or through the birth of the water, and the gift of the Holy Ghost. We are first required to be buried with Christ in baptism, typical of His death and burial, burying the "old man" with his sensual and devilish nature, and rising to a newness of life, and thus by the spiritual baptism which follows through the laying on of hands we become a son or a daughter of God, an heir of God and a joint heir with Jesus Christ. It is through this ordinance that men are begotten spiritually. It is the door through which Jesus himself passed. He is the door, the light and the life of the word; and if anyone enter by Him, then shall he have eternal life; but whoso attempteth to get through in any other way shall be counted a thief and a robber, and we may well judge how far he will succeed.

This is the Gospel that we have covenanted to obey. We have entered into the bond of that new and everlasting covenant agreeing that we would obey the commandments of God in all things whatsoever He shall command us. This is an everlasting covenant even unto the end of our days. And when is the end of our days? We may think it has reference to the end of our mortal life; that a time will come after we have finished this probation when we can live without obedience to the commandments of God. This is a great error. We shall never see the day, in time nor eternity, when it will not be obligatory, and when it will not be a pleasure as well as a duty, for us as His children, to obey all the commandments of the Lord throughout the endless ages of eternity. It is upon this principle that we keep in touch with God, and remain in harmony with His purposes. It is only in this way that we can consummate our mission, and obtain our crown and the gift of eternal lives, which is the greatest gift of God. Can you imagine any other way?

God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house, God himself is the supreme head, and He must be obeyed. Christ is in the image and likeness of His being, His begotten Son, and He stands as our Saviour and our God. We must walk in His paths, and observe His precepts to do them, or we will be cut off. Next unto God and Christ, in the earth is placed one unto whom the keys of power and the authority of the Holy Priesthood are conferred, and unto whom the right of presidency is given. He is God's mouthpiece to His people, in all things pertaining to the building up of Zion and to the spiritual and temporal salvation of the people. He is as God's vicegerent; I do not hesitate to announce this truth; for it is His word, and therefore it is true. The people who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes

this council of three to constitute the presiding and governing authority of the Priesthood in the earth. God the Father, God the Son, and God the Holy Ghost, constitute the Godhead and the matchless governing quorum over all the creations of the Father. Three men stand at the head of the Church on the earth. Yet there are those who call themselves Saints who hesitate not to rise up in condemnation of and to express words of hatred and malice toward these men who stand at the head of the Church of Jesus Christ of Latter-day Saints! Of course, they often do it clandestinely; ashamed of their own acts, too cowardly to attach their names to their own writings; but they nevertheless rise up against these men—men whose only thought is to do good to all mankind, whose greatest care is for the welfare of the people of the Lord, and whose constant endeavor is to unite them and cause them to labor, each in his place and calling, to help build up Zion. They earnestly desire that every man shall be a working bee in “the hive of Deseret,” in the house of God. If any man feels offended at me, let him come to me like a man, and tell me wherein I have done wrong, and thus give me a chance to explain myself. I am ashamed of some people who profess to be Latter-day Saints. I have on my desk anonymous letters, teeming with a spirit of violence, hatred, malice and condemnation toward me, and my brethren, especially toward President Cannon and myself, for what we have never done, or thought of doing in the world, condemning us for evils that exist only in their own wicked imaginations; for no man with the Spirit of God in his heart will ever condemn these men openly, in secret or through anonymous letters, numbers of which are sent to us from time to time. Pardon me for referring to this matter, because it is perhaps trivial; but I look upon the authors of anonymous letters as sneaks, as cowards of the lowest type, as among the meanest of God’s creatures. If a man has any fault to find with me, let him come to me; or if he has any fault to find with Brother Cannon, let him go to him. Let him pour out his grievances to us, and give us a chance to explain or to

make reparation if we have done wrong; and let him not cowardly hide himself behind a *nom de plume*, or anonymous letters breathing wrath and vengeance toward the servants of the Lord and of the people. We have to reprove sometimes in sharpness; but if by reproving we have wounded them unnecessarily, we will pour out a double portion of the balm of meekness, humility and love toward them, that we may heal the wounds we have made, just as the Prophet has said in the 121st section of the Doctrine and Covenants. Read it for yourselves.

Now, these thoughts have simply come to me on the spur of the moment. They may have been unnecessary altogether. But I feel justified, so far as I am concerned, in making these remarks. If these threatening letters were from backsliders or antagonistic Gentiles, we would not be surprised; but when they come signed “Your brother in the Gospel” we suppose, though of course we do not know, that they come from men who profess to be Latter-day Saints.

The other day I spoke of counsel that was often given to some of our poor brethren who were seeking work; among other things, that they should go out into the new parts of the country and take up land, cultivate the soil, and build themselves up among beginners in new settlements, and thereby establish homes for themselves. I have been told that I had better try the medicine myself. Now, I want to tell those who do not know it that I have tried that very medicine. The first plow that I plowed with in this valley was made from wagon tires. We did not have any plows from the East. It was all we could do to bring ourselves into this valley with sufficient to keep soul and body together when I came here in 1848. We then fed on close rations until the Lord gave us the fruits of our labors from the soil. I know what it is to go out on to the deserts and break up the barren ground, and then go to the creeks and make ditches to convey the water from their natural channels upon the soil. I know what it is to earn my living by the sweat of my brow. I have done it before; and if the Lord wills, and will give me strength to do it, I can do it again. I am not above



doing it, if the Lord requires it. I believe there is no labor on earth more essential to the wellbeing of a community or more honorable than the labor which is necessary to produce food from mother earth. It is one of the most noble occupations. And next to it is the tending of the flocks of sheep and cattle. This is another noble occupation, if it is only carried on properly and righteously. These are the foundation of the prosperity of every community in the world. When the farming community is prosperous, when the Lord blesses the earth and makes it fruitful, then the blacksmith, the carpenter, and those who follow other pursuits, will also be prosperous. But when the earth refuses to yield of its strength for the good of mankind, then all other business is stagnant and will languish. Therefore, let us till the earth; let us cultivate the soil; let us produce our own living out of the earth, by the blessing of God, as far as we possibly can, always keeping in mind that we have entered into a solemn covenant with God, which is an eternal covenant, and from which He cannot depart or be moved, and which we can only fail in by ourselves transgressing that new and everlasting covenant and turning away from it.

God help us to be true and faithful to our calling and standing in His Church, is my prayer in the name of Jesus. Amen.

Singing by the choir:

Though in the outward church below  
The wheat and tares together grow,  
Jesus e're long will weed the crop,  
And pluck the tares, in anger, up.

Benediction by Elder Joseph E. Taylor.

### OVERFLOW MEETING.

Assembly hall, 2 p. m.

As the great Tabernacle was not near large enough to accommodate the people, an overflow meeting was held in the Assembly Hall.

The choir singing the hymn which begins

Great God, attend while Zion sings.

Prayer was offered by Elder Willard Done.

The choir sang the hymn,

God moves in a mysterious way,  
His wonders to perform.

ELDER DAVID H. CANNON.

I trust that while I shall endeavor to address you, I may have the benefit of your faith, that our Father may suggest words to my mind that will be beneficial to those who are here assembled

I have rejoiced very much in the testimony of the Holy Spirit that was manifest through the Prophets and Apostles of God who have addressed us during the various meetings of this Conference. And I feel that, so far, it has been to me one of the best Conferences that it has been my privilege to attend, because of the plain manner in which our duties have been made manifest to us as a people. And I felt, when listening to our venerable President Woodruff in his testimony regarding the financial condition of this Church, that I would not only myself endeavor to do my duty and pay my tithes and offerings, but that I would use my influence with those whom I associate with in the Stake where my labor calls me, to get others to do likewise. For I believe it to be a veritable truth that if we as a people would draw near unto the Lord and observe the commandments that He has given to us more strictly, greater prosperity would attend our efforts, and we would become free from the thralldom of debt with which we are at the present time oppressed.

I am satisfied that this work with which we have become identified, is "the power of God unto salvation" to all who will render obedience to its requirements, and that it is destined in the due time of the Lord to revolutionize the whole world and bring mankind generally into a condition when "every knee will bow and every tongue confess that Jesus is the Christ," to the honor and glory of God our eternal Father.

At the time of the dedication of the Salt Lake Temple, I remember with a great deal of pleasure the promises that were made to the people by President Woodruff, that if we would go forth from that time and seek to keep the commandments of God, and conform our lives to the requirements of the Gospel, that our sins as a people though as scarlet should become as

white as wool, and that we should be free to serve God, and have greater influence in the midst of the nations of the earth, and that the persecution that is being brought to bear upon the people would cease. I say I remember these predictions with a great deal of pleasure; and I have watched with equal satisfaction the fulfillment of every prediction that was ever made to the people. Wherever we have gone forth laboring to promote righteousness in the earth, God has blessed our labors, and His Spirit has attended His people in their undertakings. His servants have gone forth to the nations and have had influence and power wherever they have traveled, to an extent that was never before experienced since the organization of the Church upon the earth. And if the Saints continue to improve in their lives, as a people, this Spirit will continue to increase, and more success will attend the preaching of the Gospel.

I notice in traveling among the Saints and in our experience in the Temple, in the House of God, at St. George, where my labors are more particularly known, that there is a great improvement in the people with regard to the work that is necessary for the redemption of their kindred dead. Many more people are coming to the House of the Lord. Many there are that are desirous of obtaining their genealogical records, that they may be able to perform the work necessary for the redemption of their kindred dead. The spirit of this labor, I believe, is increasing throughout the Stakes of Zion, as also in the nations of the earth. And, while I do not believe that it is proper for us as a people to turn our attention exclusively to any one direction, to carry out one branch or one part of the Gospel, yet I believe that as a people we need to disturb ourselves a little in regard to this vicarious labor. I have said very many times, when addressing the people, that I do not know what the Saints would do if called from mortality and permitted to meet their kindred who have preceded them to the spirit world, I do not know what excuse they could offer for not having done more for the amelioration of their condition; because, in many instances,

these people have lived within the shadow of the Temple, in close proximity with the House of God. The people have been reminded of their tithes and offerings wherein the Saints could place blessings and endowments in the Holy Priesthood in the hands of the kindred dead, and some have been perfectly indifferent in regard to this matter. In many instances men and women who have considerable of their genealogies have failed to go into the Temple to do the necessary work. There are other instances where they have done all that they could do. To these I have nothing to say, but to the ones that have failed, and who do not attend to anything in this line. I have been wondering what these would say if they should be summoned to the presence of their friends in the spirit world. We believe that we have identified ourselves with the Gospel of the Son of God. We believe that it is necessary for a man or woman, in order to be eternally saved in the presence of our God, to go down into the water and be baptized for the remission of their sins; then receive the imposition of the hands of the servants of the Lord, for the reception of the Holy Ghost; and all that is necessary to save a person in immortality in the Celestial Kingdom of our Father, is equally necessary for those who have died without a knowledge of the precious principles with which you and I have become so familiar. And if the Elder who goes forth to the nations of the earth experiences joy in meeting those that he has had the privilege of conducting into the waters of baptism, I say if he experiences joy at reaching them, how much more joy will he experience when he meets those individuals into whose hands he has placed keys of power and Priesthood that will enable them to pass from their present condition into the presence of the Father and partake of glory and immortality in His Celestial Kingdom; not only going down into the waters and being baptized for the individual who is unable to receive this ordinance for himself or herself, but coming up out of the water and receiving the laying on of hands for the reception of the Holy Ghost, and if it be a brother of suffi-

clent age, receiving the Holy Priesthood for him, and then all the other blessings that are necessary for him to enjoy. I say that if an individual has joy in meeting them, what joy will they have when they meet the individual who performed all the ordinances that saved them, doing the work for them vicariously. I cannot think of anything that would be of greater joy to the person when he meets his friend than this labor would afford. Then we have the simpler ordinances, that we term simple because they are so easy of accomplishment, by which they can have sealed husband and wife for time and all eternity, and have conferred upon them the privilege of coming forth in the morning of the first resurrection, clothed with glory, immortality and eternal life and all the blessings of Abraham, Isaac and Jacob, and all the other blessings that pertain to the new and everlasting covenant. Then if they have had children and the children have passed away without a knowledge of the Gospel, they gather the names and do the work that is necessary for them, and seal the children to the parents, and this is the work that was spoken of and looked forth to, when the Prophet Elijah should come to turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Now, this is why the Latter-day Saints build temples: They are calculated to exalt us in the Celestial Kingdom of our God. But there are labors for us to perform which should occupy every moment of time that we have to spare, going forth and laboring in whatever capacity we may be called upon to labor. And as the Lord blesses our labors, we should take a tenth of that which we receive and pay it to the storehouse of the Lord; then pay our fast offerings, that there may be plenty in the hands of the Bishop to provide for the wants of the poor in the ward where we reside; then going forth and performing every duty that is necessary for us to perform. If there is anything that has caused, my heart to rejoice in my labors in connection with this people, my brethren and sisters, it is the provision that God our Father has made for the redemption of mankind, both living and dead, and the opportunities that are

afforded the people, those who are so disposed, of laboring to bring about His purposes upon the earth, assisting in accomplishing that which is necessary to firmly establish this Gospel in the earth. And if we do, as a people, all that is necessary for us to do, that is in our power, the heavens will be opened and the blessing of the Almighty will descend upon us, prosperity will attend all our labors, and we will have that peace of mind and that contentment and joy in contemplating the great plan God has instituted for the redemption of the people. I say we will have such joy in contemplating these things that will make us so happy that we will never regret laboring for Him and for His purposes in the earth.

May God bless you, and may we as a people ever remember the importance of the age in which we live, and not lose sight of the signs of the times in which we live, and may be perform our duties to His acceptance, through Christ our Lord. Amen.

At the close of Elder Cannon's remarks the general authorities of the Church were presented by Elder Seymour B. Young, and sustained by unanimous vote.

#### ELDER SEYMOUR B. YOUNG.

My brethren and sisters, I see in this assembly a large body of our Seventies, whom I am very glad to welcome to our General Conference.

Some four or five weeks ago and also a month previous to that date, we published an invitation for the Seventies to meet with us in this hall, on Sunday, the 10th inst., at 2 o'clock p.m. And I find that very many of the Seventies have come to accept of the invitation, and are here this afternoon.

Yesterday the First Presidency advised us not to make of it an exclusively Seventies' meeting, but to have it an overflow meeting as usual, for the benefit of all the Saints that might wish to assemble. Consequently their suggestion was the keynote to us, and we cheerfully and gladly adopt the counsel they gave us on this matter. But I believe that there was nothing in their minds to prevent us from



saying whatever we considered necessary to say to our brethren of the Seventies who should assemble here today.

Then, by way of conveying some of our wishes to the Seventies that are scattered through all the Stakes of Zion, we wish to remind you that we have 1,700 brethren, and nearly all of those are Seventies, laboring in the ministerial field today as missionaries of the Church of Jesus Christ. They are laboring in all the states of the Union, they are also laboring in all the Scandinavian countries, that is, in Denmark, Sweden and Norway, also in Germany and in Holland, or the Netherlands; also a small corps of missionaries are now laboring in the Holy Land, under the direction of Apostle Anton H. Lund. We have a large corps of missionaries in the British mission, and upon the Sandwich Islands, upon the Society Islands, upon the Samoan Islands, in New Zealand, in Australia and pretty much in all the civilized world wherever Christian nations are known, and wherever Christianity is preached. We have missions in all those lands and islands of the seas representing the Church of Jesus Christ of Latter-day Saints. We hope that our brethren of the Seventies have become impressed with the fact that they, to a large extent, are the missionary corps of the Church, and from these quorums of Seventies the brethren are chosen who go out on missions; or if they are chosen from the Elders' quorums, when they are sent forth they are ordained Seventies, and sent with the Gospel message to the nations of the earth—as minute men, calling upon the people of the world to repent of their sins. We have some very excellent missionaries in the field today. But we want to impress upon the minds of our brethren who preside over these quorums and those who are members of the same, and also upon the minds of the Elders the necessity of us all preparing ourselves to be better missionaries in the future than we have been able to send out in the past. We desire an improvement all the time. We desire that our brethren should be imbued with the spirit of improvement, and that in every Elder and Seventy that is called out, the Presidency of the

Church and the Apostles shall find a fit representative of the Church of Christ, and a man that knows the hope that is within him and can give a reason for that hope in good, intelligent English language, or in whatever language he may be called upon to teach the Gospel, and that will depend upon the nation or people to whom he is sent. Now, in connection with this, I want to suggest to my Danish, Swedish, Norwegian and German brethren, and brethren from the islands of the sea, that you maintain the gift and power of speaking your own native tongue or language in your family circles. And those who can speak German, Danish, Swedish, Norwegian or French and who are natives of these countries, that every one will maintain their native tongue and dialect, speak it in the family circles and train their children to speak the same as well as the English, so that when they are called and sent out our young Elders may be prepared to preach and teach immediately, and thus gain an advantage in time, and time saved is expense saved. And those Elders who come from foreign missions and who have been in the habit of speaking foreign languages, by all means take every opportunity to speak in those languages that you may maintain the knowledge you have gained while you have been in a foreign nation, and continue to be able to speak fluently those different dialects and tongues, that when you are again called you will be prepared to go immediately into the field and labor as efficient Elders, having a thorough knowledge of the language in which you are called to teach. We also wish our Seventies and Elders to learn all they can, to make themselves proficient by attending to their Mutual Improvement Associations, and their Sunday schools, for in both of these institutions are to be found wonderful facilities for learning the principles of the Gospel, that they may be able to give a reason intelligently for the hopes that are within them. As I have said before, mutual improvement and individual improvement are the order of the day.

Now, in regard to dealing with members of quorums who are careless or delinquent: There was a brother came

to me today and presented his recommendation from a quorum in the south, also his genealogy, which was taken from the quorum record, and he stated that he had been identified with no quorum since leaving the south, and that was as much as eight or ten years ago. He said, "I have been very careless, but I hope the brethren will not cast me off. I have been a wanderer, a trader, a stock man, and I have been wandering around all over creation and not attending to my duties as a Seventy during all that time; yet I would like very much to be received into a quorum, where I am going to locate, and I would not like to be cast out from the midst of my brethren." I said, "Brother, there are no persons that I have ever met that were too old to repent of their sins, of their backslidings, careless ways and to turn over a new leaf, serve the Lord and keep His commandments. If you are one of those who desire to do this you can certainly receive the benefit of your good resolutions; and if you will prove to your brethren that you are indeed repentant and that you will do better, they will have no desire to cast you off." The Gospel of life and salvation is a Gospel of repentance. Jesus truly said, when Peter asked Him how many times we should forgive our erring brother, and said as a suggestion, shall we forgive him seven times? Jesus said to him, not only shall you forgive him seven times, but you shall forgive him seventy times seven, if he repent. Now, this is a wide latitude, and I am not responsible for it; but I am satisfied in this matter that it is a very great and inestimable favor and blessing that the Lord has given unto His children, that as often as they will repent and forsake their sins, He will forgive them. We all need to repent every day of our lives, and we all need the spirit of repentance, and we all ought to cultivate this spirit of forgiveness one to another. For the Lord has said, "If you forgive not each other his trespasses, the Lord will not forgive you your trespasses." Now, in dealing with scattered and careless members of Seventies, we desire, as we have instructed our brethren of the presidency of these quorums, that these brethren shall be labored with, that

they shall be sought after, that they shall be earnestly taught with humility and kindness the way of life, that they shall be admonished from time to time in the quorum meetings. If you cannot get them to act with you, go to them and meet with them in their own houses and labor with them by their own firesides in the spirit of meekness and love unfeigned, seeking their welfare and salvation, and only desiring that through their repentance they may be forgiven, and learn to lay hold of the spirit of the Gospel.

There has been very much said during this Conference regarding the way that we show our determination to be in accord with our brethren, to be in unison with them, to be united with them in every good word and in every good work. And who has not felt his heart or her heart burn within his bosom during the services of this great Conference, in listening to the voice of our President, Wilford Woodruff, and hearing his admonitions? He stands a living monument of God's mercy and pleasure in preserving his life and keeping a living witness within his breast of the truths of the Gospel that he embraced when in the days of his youth; always maintaining that same living witness that the same light burned brightly, for it has never gone out of his heart for one moment since he received it. See what a witness and testimony he has borne of these facts to the people during this Conference. I say never for one moment has the light gone out of his heart, and I do not think it has ever burned dimly; for the power of God has been manifest in him from that day and hour unto the present time. See the watch-care of the Spirit of the Lord and of the holy angels of God's presence, how they have been over that man and guarded him and preserved him to do the work that he is called upon to do at this stage and in this age of the Church. And so I believe we might testify of those associated with him—his Counselors and the Twelve Apostles, today. They have shown by their works, labors, teachings and constant endeavors among the people to lead, guide, counsel and admonish in all meekness and in all humility and by the power of God manifested to them, that their lamps

have never grown dim, but that the Spirit of the Lord has burned within their hearts all the time; and there is burning within their hearts today a desire for the welfare of Israel, a desire for the gathering of Israel, a desire that the Gospel may be preached in every land and that the chosen seed of Abraham, Isaac and Jacob may be gathered from all the nations whither they have been scattered. Now, this is the course they are taking, and what ought we to do, my brethren and sisters, and especially my brethren of the Seventies and Elders, what ought to be our course in life? Should we not possess in our hearts the same light and the same love of truth that they have evidenced, and should we not stand shoulder to shoulder with them and be united in all things with our brethren who preside over us, seeking diligently to know the mind and will of the Lord, and be led by that Spirit which comes from Him all the time, into the way of life and truth, making our words and actions agree entirely? And when we testify that we have received the Gospel, that we have a living witness in our hearts, should we not keep that lamp constantly and brightly burning, that it may never grow dim through carelessness on our part?

I wish to remind you today, my brethren of the Seventies, that there is a very great necessity for every one, every president and member of these quorums to be united together and to be ready for the word of counsel from our file leaders all the time, and to prepare ourselves for any field of action or labor, or any duty that we may be called upon to perform. Let us remember another thing, that though we may be called upon to perform some political duty or labors that are secular and not connected with our calling as Seventies, this should not take us outside of the influence of the Church nor of the brethren who preside over us. We should be subject to the laws of the Lord, to the law of the Gospel, which means a determination to carry out all the requirements made of us and to perform every duty as servants of the Lord. Let us feel that we are in duty bound to so conduct our lives that no reproach may

come to us, and that we shall not bar ourselves from having the light, even the lamp of the Holy Spirit constantly burning within our hearts. I felt called to make these remarks, for I have seen with some sorrow, recently, that some of our brethren who are in political positions have turned a deaf ear to the admonitions of their brethren, and who have seemingly put at defiance every wish or suggestion that might be made to them. And I want to raise my voice in admonition to my brethren about the matter, and to call the attention of the Latter-day Saints, one and all, to the fact that we owe allegiance to our heavenly Father, and that between us and Him stand our brethren who preside over us, and that if we wish to maintain an influence with God and with the heavens, we must subject ourselves to the counsel of our leaders, and labor diligently and faithfully in the cause of Christ. May the Lord bless us and help us to do good, is my prayer in the name of Jesus. Amen.

ELDER JONATHAN G. KIMBALL.

I pray the Lord that I may be wise in what I shall say, and be under the influence of the Spirit of the Lord; for I have no desire to express my own feelings.

I frankly confess that I am disappointed; and when I am disappointed you find it out, for it shows upon the very lineaments of my face. I am not like a brother I once had—and he was the only one I ever did have like that—when he was disappointed and felt badly, he could whistle and sing. I cannot whistle or sing when I feel disappointed.

I have not learned the lesson of obedience yet, but I shall before I get through. It is our duty when we are confronted with anything that we do not understand, or go against any obstruction, to plow around it. I have always been accustomed to going over it. If I ran against a snag when plowing, it did me a whole lot of good to see my team pull, to test the plow and see how good it was. I have broken many a plow and done considerable damage by not plowing around the obstacle.



There is an animal that when it reaches out with its feelers and runs against anything, it pulls its feelers back and crawls into its shell, and I suppose remains there and reflects until the scene changes.

Now, we were very desirous of meeting with the Seventies in a special conference meeting. We are not deprived of the privilege of talking to them as it is; for the brethren of the authorities have seemingly reconsidered the previous arrangements we made. It was with their consent, (I desire that fully understood by the Seventies), and their full approval that this notice was sent to you to be here, at 2 p. m. today. Out of it great good has come, because hundreds of Seventies would not have been here had it not been for the notice. Some have come long distances and they have been fully rewarded by what they have heard. If they will follow out the counsels that have been given to them by the Presidency of this Church, and by the Apostles, they need no further instructions from us, because when they return to their homes they will not neglect their duties as Latter-day Saints. You know, we should be like clay in the hands of the potter. We have got to be ground, moulded and fashioned into a vessel of honor. And a great many of us are lumpy, although some of these old Seventies have been ground for sixty years. It has taken a long time to grind them, so that they will become tractable like little children. It will take just as long, perhaps, to grind all the lumps out of me, and other young men.

I have a testimony that the Gospel is true. I can preach it a great deal better than I can live it. Under the influence of the Spirit of God men often say things that are a marvel to them. "Sudden strokes of ideas" come to them when they stand upon their feet that they never thought of before. It may be very sudden and brief; but every man that has spoken under that Spirit knows there is such a thing as the Holy Ghost; that is, the Spirit of inspiration and revelation. That is the lesson that we have to learn. I often think of our Elders that you have sent out into the world. Many of them were wayward, careless, and indifferent; their parents were unable

to touch their hearts in some instances. They seemed determined to have their own way, even though it be a bad way. When a father or mother said anything to them about their bad associations, they would not believe it. I have done so myself when I was wayward, and when my mother counseled me that those young men were not proper associates for me, I could not believe it. I sympathize with a young man that has had bad companions and improper associates. Yet, when those young men repent of their sins, and get a glimmering of the spirit of the Gospel, they are just like clay in the hands of the potter. And, as one of the Apostles that has lately visited the Southern States stated to me, that when he compared what he saw in the South with what he had seen at home, the Southern mission grows bigger and larger every day. Yes, and it will keep growing larger, too. It is not the only mission on the earth either, for they are all growing larger.

Now about your boys. I have labored among the Elders who are working in the South and I have never seen the time in my five years' experience there, that Elders have rebelled against the counsel that was given them. They sometimes put their own interpretation upon that counsel, but always acted to the best of their ability. When a man does that, he does pretty well; he is trying to do right and to carry out the instructions. I never had a difficulty in the South with an Elder, excepting one. He told the people things that never did transpire and never will. That was the only time I had occasion to say a harsh word and to correct an Elder. I have never felt the Spirit so manifest at home as I have when surrounded by our Elders in council meetings in the mission fields. It is often asked, What are they doing in the South? I speak of it because I am familiar with that mission. I am familiar with the workings of the South. There are few men as familiar with the Southern States mission as I am; because I have been in touch with it almost constantly for the last seven years. We find they are trying to educate your five hundred Elders to pay their tithing, and it is surprising how people criticise the President of that mission on that subject.

If some of the kind people are moved upon by the Spirit to give your sons money, they pay their tithing, and it is sent to Chattanooga. And you will find every one of these Elders' names upon the tithing records. They paid a large tithing last year. The Lord will open the way before the Elders. They will not suffer in the South. They are treated like kings. What is the reason? They have struck the key note, and I hope they have struck it everywhere in the world, and that is, to pray, fast, travel without purse and scrip, pay their tithing, and climb out of old ruts. I heard that a missionary committee of brethren have been appointed to counsel with the brethren of the authorities, so that the European mission can be placed on a higher platform. It makes my heart rejoice. I wish they would take the headquarters in Liverpool and place it on a hill somewhere, that it may be seen. I pray the Lord to move upon His Elders that they may reach a higher standard of perfection. God intended His people to be progressive, and He never intended them to locate themselves in the slums of the world. And I told the Elders laboring in the South so. God does not ask you to go in the slums and remain over night, getting contagious skin diseases that are prevalent in such places. You can visit them, but I ask of you Elders, to go in respectable places when upon your missions, for you are servants of God. And if people do not keep themselves clean they are unworthy to have our Elders sleep in their beds. I would rather rest in the woods. Our Elders, through their great kindness, have brought upon themselves skin diseases that have afflicted them for years and years, and the Lord does not require it. The Holy Ghost will not dwell in unclean tabernacles, nor in unclean places.

I desire to tell you how the South got out of trouble. You know the difficulties that Elder John Morgan coped with. And let me say here, that man laid a broad foundation, and no man can take the honor from him, because it is his, through his faith, perseverance and the blessings of the Lord. He worked under great difficulties, that very few men in this Church have met

with, except the early Apostles and the men who commenced this work. He went to the South in abject poverty, and he made railroad officials his friends, and he built up a reputation for honesty that can never be shaken. He made business men his friends, from which associations all his successors have received benefit. The Chattanooga Times, in 1884, when bitterness was at its highest ebb, said, to shake the hand of John Morgan was to be his friend. I was introduced to a passenger agent at Memphis, Tenn., by the general passenger agent of the East Tennessee railway, and he said, "I can give you no better recommend of Mr. Kimball than to say, if he applied to me for one thousand railroad tickets to Salt Lake City, and had no money with him to pay the same, I would feel perfectly secure in letting him have them." This is the reputation John Morgan established in the South. His successors have followed in his wake.

The Latter-day Saints do not fully comprehend the persecution, hardships and difficulties Elders Morgan, Roberts, and Spry had to meet. They and the Elders laboring under their direction were hounded, hunted, whipped, shot at, and some were killed. I stand before you as a living witness of these things.

I was in the South on my first mission in the year 1884, and it was the dark period in the life of the mission. Hardly a day passed, that letters were not received at the office at Chattanooga, stating that Elders had been threatened, whipped or surrounded by mobs, and Elders would ask if they should hold the fort. All that could be said was as Jesus had stated, "When they persecute you in one place, flee ye to another."

The Lord, through His servant, the Prophet Wilford Woodruff, told you Latter-day Saints, at the time that great Temple [pointing to the Temple] was being dedicated, that the bitterness would be taken out of the hearts of our enemies, and their hearts would be softened towards us.

The Elders who were laboring in the South at the time of the dedication, and there were 160 of them, testify that a very marked and radical change has taken place in their experience, for the

words of the Prophet are being fulfilled.

Some Elders now laboring in the South fancy they are the only ones who ever traveled without money. Elders were never more faithful, energetic and persevering than at present, yet thousands of Elders have been just as true and faithful.

I filled my first mission, and thought money was an essential, which to some Elders it is, yet the only time I laid out in the woods was with a \$10 bill in my pocket and I thanked the Lord when the money was gone.

Brethren and sisters, cease your severe criticisms of the Presidents of missions. Stop finding fault, and refrain from troubling Elders about their returning home. They are being educated in the Gospel, and being taught to obey the laws of the Lord, that seemingly cannot reach their hearts at home. And this rewards them for all sacrifices. Our sons are there being taught to obey the law of tithing. Some of our good brethren's names would not be found on the tithing records if their wives did not pay tithing on eggs and butter.

In conclusion, I desire to state that I feel well and honor and respect men who love God and keep His commandments; men who are truthful, honest and do not fear men. I love great generals and leaders like Moses, a man who loved God, and followed His counsel, yet was not afraid to express his views. The Lord loved him because of his manhood, and loyalty to His people.

I desire to say to you, Seventies, and the Latter-day Saint~ the closer I get to the Presidency of the Church and Twelve Apostles, the more I love them, because I know they are kind men, and they love God, and they love His work and His people. That is my testimony. If you have feelings against the brethren, go to them. If your brother offends you, go to him. Try to fix things up and do not let us have jarings and bitterness, do not let us have apostasy in our hearts. God bless you. Amen.

ELDER MARRINER W. MERRILL.

I wish to say a few words in testimony, relative to what President Sey-

mour B. Young referred to. To my mind what he referred to is quite an important matter: With regard to the foreign people, the Scandinavian, German, French and every people who speak foreign languages, teaching their children to speak the mother tongue, to speak the foreign language that the fathers and mothers are acquainted with. In some instances where the mother is acquainted with the foreign language and the father is not, or the father is acquainted and the mother is not, a great deal of pains should be exercised by the parents in teaching their children their language. We are sending Elders to different parts of the world; and a great majority of our Elders, I believe, have to learn a foreign language, if they are sent to a foreign country. This should be measurably avoided in the future, because our foreign population is scattered all over the country. We have a great many Scandinavian and German people in the country and I am sorry to say that a good many of those people who emigrated here a number of years ago have utterly failed to teach their children their own language. I had occasion a short time ago to look for some missionaries to go to Sweden, Norway and Denmark, and, of course, among that class of people I expected to find young people able to speak their mother tongue, but in this I was sadly disappointed. I only found a very few that could speak their mother tongue. In no case did I find any one that was reared up and born here and of foreign parentage, that could read the language. Now, I think this is a great mistake. The children may just as well learn two languages as to only learn one, and they can do it quite readily when they are young. I remember marrying a couple, I think it is about thirteen or fourteen years ago; the brother was an American and the sister a Swedish lady, and she could talk English very fluently, as also the Swedish language. When they came to get married, I asked them if they would promise me, should they be blessed with children, that they would teach those children the mother tongue, that is, teach them the Swedish language. Of course the brother could not speak that language. They promised me that they would.



and I took occasion to visit them about six weeks ago, and after hunting them up I went into the house to renew acquaintance. Of course they knew me, but I would not have known them. I asked them about it, and the mother said, "Yes, we have four children," they had lost one or two, "and every one of these can now talk Swedish to you, if you can understand them." They brought those children to talk and sing for me, and the little children were quite young, the oldest being about twelve years old, or nearly so. The mother said they talked very correctly. Of course I could not judge as to that, but suffice it to say they could talk their mother tongue; and that sister carried out and kept the promise they had made, to the very letter. The father comes in and takes the little girl on his knee, but he does not know a word she says. I was very much pleased in listening to these children talk their mother tongue. Now this will apply to all the foreign brothers and sisters. You brethren that have been to Germany, do not forget the German language, the language that you have so studiously acquired when you were preaching the Gospel. Now, the German people are quite numerous in this State, and every one of them ought to take greater pains in teaching their boys their own language. Now, Brother Young referred to this, and I thought you were not impressed with the idea so fully as you ought to be with regard to this important matter, for I tell you it is important. There was a young man raised by the side of me and his family lived by the side of me for forty years; they had a family of boys, and they were good boys too, Both father and mother were Norwegian. A little while ago one of the boys was sent to Norway on a mission, and it was with a great deal of difficulty that he learned the language. He had not learned it at home and did not make a success learning it on his mission, did not make a success learning his mother tongue. Now, if you take children in their infancy you can soon teach them a foreign language. Talk in that language to the baby and it will soon learn what you are talking about. Now, this thing ought to be observed throughout the whole Church. We are here to preach the Gospel to all

people, nations, kindreds, tongues and tribes. If we can learn the language here at home, how much better it is than to spend months when you go abroad to learn the foreign language. You people that know the French language ought to cultivate it and not forget it, but practice, talk and read it. The Germans ought to read their language and have the children read it, and so with the Scandinavian people. They ought to have books and teach the children to read the language as well as to speak it. It is one thing to read it and another thing to speak it. It is not everybody that can speak it that can read it correctly. We ought to take these matters into consideration. I think we have time to devote to this important matter. Now I think that is enough.

I want to say something in relation to what Brother David H. Cannon, President of the St. George Temple, said.

Temple work has been my theme and labor for a great many years, and, of course, those subjects naturally impress themselves upon my mind. It is a very important matter, laboring in the interest of our kindred dead. We feel sometimes that we have done a great amount of labor in the Temple. We have four Temples now in operation, and they are open most of the year, and people are going there, but we are just commencing now; we will continue during our life time to work here, and the life time of our children, and the life time of our children's children, and then through the Millennium, and how much longer I am not prepared to say, but suffice it to say the work will go on and continue to go on during these periods. Now, I suppose there are people here in this congregation that have almost lived under the shadow of some Temple, and have done nothing. You are liable, as well as myself, to be called to the other side to meet your children and relatives that have died without the Gospel, and who will, no doubt—no question in my mind—receive the Gospel if we will give them the opportunity.

Now I want to exhort you, my brethren and sisters, to consider these matters more seriously. Remember the obligations to your ancestors. If it had not been for them, you and I would

not have an existence. Remember our kindred, and our fathers, and see to it that the hearts of the fathers are turned to the children and the hearts of the children are turned to the fathers. God bless you. Amen.

The choir sang the hymn:

Go, ye messengers of glory,  
Run, ye legates of the skies.

Benediction by Elder M. W. Merrill.

Tabernacle, 2 p. m.

Singing by the choir:

Glorious things of thee are spoken,  
Zion, city of our God!  
He whose word can not be broken,  
Chose thee for His own abode.

Prayer by Elder Abraham Hatch.

The choir sang the anthem, Hosannah.

#### THE GENERAL AUTHORITIES.

were presented to the Conference by President George Q. Cannon, as follows:

Wilford Woodruff, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Lorenzo Snow as President of the Twelve Apostles.

As members of the quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham O. Woodruff.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as Presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder,

with John Jaques, Charles W. Penrose and Andrew Jenson as his assistants.

As the General Church Board of Education—Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith and John Nicholson.

As Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Wilford Woodruff.

John Nicholson as clerk of the General Conference.

All of the voting to sustain the authorities was unanimous.

#### ELDER FRANKLIN D. RICHARDS.

Signs of the times—Fulfillment of prophecy—  
Spirit of war—Work for the dead.

I have been requested to occupy a few moments of your precious time this afternoon. I greatly desire the sweet and enlightening influences of the Holy Spirit to direct what I shall say to you, that the time may be occupied acceptably and profitably. I have been greatly edified in the instructions that have been given from day to day during this protracted and exceedingly interesting Conference. A great deal has been brought forward for our consideration, deeply interesting, and should be exceedingly profitable unto us.

We are living in times of momentous importance, times which are marvelously significant from every point of view in which we may consider the conditions of the human family at the present time, whether religiously or politically, or whatever view we may take of it. Jesus, when on the earth, informed His associates that in the latter times there should come many false Christs, and there would be a great deal of wars and rumors of wars in the earth, etc. This same Jesus, risen from the dead, and again speaking to His Prophet in the last days, has spoken to us more definitely and significantly upon this point than He did at that time to the brethren with Him. He was pleased to say to His Prophet, Joseph Smith, on the 25th day of December, 1832, the day celebrated as the anniversary of the birth of Christ, that there should come wars.

in this land, and specifically stated that they should commence in the state of South Carolina. This revelation was preserved in the archives of the Church until July, 1851. Some nineteen years after this revelation was given to the Prophet Joseph it was brought out and published to the nations of the earth. Since then it has become common property to all the inhabitants of the earth who have been pleased to examine the revelations of God to the Latter-day Saints. It was stated that this was to be the commencement of wars that should cause the death and misery of many souls. It was not until 1861—about ten years after this revelation was published—that this was fulfilled. And it was not done in a corner, nor in any obscure part of the earth, but it was fulfilled just as the Prophet said it should be. The first guns of that war were discharged at Fort Sumter, in Charleston harbor, South Carolina. It is now a matter of national history, and all the human family should know that it was given to Joseph Smith in 1832, some twenty-nine years before it occurred, and which cost this nation so much anguish and the lives of nearly a million of precious souls.

This has come to pass, and the same Lord Jesus Christ has given us through the same Prophet Joseph Smith to understand that the day is near at hand when peace shall be taken from the earth, and that it has begun to be taken from the earth. These things have been read in our hearing during this Conference. Now, we may as well understand that as the other great revelation of 1832 was fulfilled, which the whole human family know who are of civilized or semi-civilized condition, just so certain is this also likely to be fulfilled. It furthermore states in the revelation that has been read to us, that the time will come when all nations shall be at war; when every man that will not take up his sword to defend himself against his neighbor will have to flee to Zion. These prophecies indicate a growing tendency in that direction. And I wonder if the latter part that I have just quoted is not already tasted in its bitterness in the island of Cuba near to our coast though they have not the chance to flee to Zion, but have to take

up their sword against their neighbors and have to contend for their liberties, and are at the present time in a horribly distressed condition, objects of the charity of the whole nation and of the other nations of the earth.

Living then in times when these tremendous prophecies are hanging over the heads of the human family, partly fulfilled, partly unfulfilled, and when the angel of the Lord came with his message in these last days declaring the Gospel revealed again and bringing especially the word, "the hour of his judgment is come," shall we take no notice of these great and wonderfully significant sayings? The brethren who have ears to hear and hearts to understand, will feel the necessity of maintaining closer business relations than we have been in the habit of doing for the last decade to two. If we had hearkened to the good counsels that were given to us by our President, and made it a point, as they and the officers of our cities and counties did, to make once a year a clean sheet, and get no further into debt, we would have been in a much stronger business condition today than we now are, and many men would have saved themselves sleepless hours who now have to lie awake to study how they are going to raise the money to meet their obligations and to save their homes from being taken away from them.

We live in a time when the nations of all the earth are so disunitedly united that the tension of their connection is drawn to its utmost limit in many places. We need not only to notice the case here on our coast, but it is so on the other side of the globe. Nations are ready to go to war, and anxious for the opportunity. It seems as if the spirit of war had gone forth until great men who pose as patriots, and would like to be considered statesmen, are ready and clamoring for war. Latter-day Saints have always taught the principles of peace and good will. This came to us through our Savior. But He told us that we were going to come to a time when we would have contention and strife even in our families; when a man's enemies should be they of his own household—another affirmative statement of that terrible



consummation that was before referred to. The world are tending to that. But the Latter-day Saints are tending to peace, to union, to fellowship, and love. While in the midst of our deepest affliction, harrassed, tormented, scattered and peeled, and coming here as far as we could get away from civilization to make a home, I say while we have been passing through these things we have had a peace within us; we have a settled conviction of the knowledge of God; we know that He has accepted us as His children; we know that He has manifested himself to us frequently by gifts and blessings and manifestations not a few. Thus have we been right along. And while we do not nor are we under any necessity to, make any great demonstration or indulge in any spread-eagle discourses to convince the people that we are at peace, and that we wish they would keep the peace, that has been the way we have felt. But the Lord has told us that Zion would be the only people on the earth that would be at peace in the earth. Therefore, we want to overcome evil with good, cultivate this spirit and the keeping of the commandments of God, and get that spirit that Brother Joseph was talking to us of this morning, to know that we are born again, that His Spirit is in us, that we live by it and are guided by those principles; that it is the light that leadeth our feet, and we want to live so as to keep it growing brighter and brighter till the perfect day.

Considering these are the times and conditions in which we live, it seems to me that the teachings we have had during this Conference have been wonderfully adapted to our condition, not only the spiritual portion, but the exhortation to the wise management of our temporal concerns. I would urge the brethren to make all reasonable effort to get out of debt, and live honest and honorable before all men. If you have but little, realize that that much comes as near being yours as anybody's, except the Lord's, who has made you the steward over it.

We see then that the growth and tendency of all influences existing among the human family are towards discord, violence, warfare, contention

and strife. The union that used to be felt among people in neighborhoods is being lost. The confidence of men with men is being lost. We hear it common among the people that we must treat every man in that way that we do not know but he may turn to be dishonest.

Now, in the light of the great work that is going on, we want to cultivate every grace and virtue, and keep the commandments of God and the covenants we have made with each other. It is our integrity, our faithfulness, and our devotion to do these things and to walk in the law of the Lord, that we may have the light of His Spirit to increase with us constantly—it is this that is going to enable us to get through and accomplish the work that is laid upon us for ourselves and for our dead. I want to say that in our appointing the Elders to the nations we have an eye continually to their efforts among their kindred in distant lands, and the obtaining of the genealogy of their ancestry, that they may labor for their dead.

I know this is the work of the Lord. I sense it continually. The only thing that I have to concern myself about is to be able to live it, to be counted worthy of the multiplied blessings which He has bestowed upon us. In other lands people are dying by the hundreds and thousands, through famine and terrible diseases and pestilences, which are God's messengers sent forth to convince the people. As it was said to an ancient Prophet, when the judgments of the Lord were in the earth people would learn righteousness. Perhaps they will; but I am afraid it is going to be too late for the great mass of them, the way they act. It seems as if the human family were anxious to become drunk with blood and imbrue their hands in each other's blood. And what a work will it be when peace is taken from the earth! Let us cultivate peace. Let us walk in all the ways of the Lord and serve Him continually.

I pray that the blessings of God may be upon all the interests of Zion; that the spirit of this Conference may go to the ends of the earth as far as there are Saints or honest in heart

that want to hear and to learn of it, that it may be a blessing and a benefit to us and to the human family; that the work of the Lord may go on and prosper, increase and spread abroad until the Gospel has gone to all nations, and until all the ends of the earth shall be made to know that He is God, and that there is none else in the earth like unto Him. And may His blessings be upon us, and upon all we have to do with—our persons, our families, our flocks, our herds, our gardens and our orchards, and all that the Lord hath made us the stewards over, in the name of our Lord Jesus Christ. Amen.

#### PRESIDENT GEORGE Q. CANNON.

Prophetic promises concerning the land of America and its people—It is choice above all other lands—Designs of God in regard to it—Law in relation to war—Course of the government of our nation commended—Our duty to our country.

The remarks which have been made by Brother Franklin D. Richards concerning the position the inhabitants of the earth are in, and particularly our position, and his reference to the revelation that was read the other day concerning the necessity there would be for those who desired peace to flee to Zion, suggests the reading of some promises and predictions that the Lord has made concerning this land. Lehi, before his death, in speaking about this land to which he and his family had been led, made the following remarks:

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve Him according to the commandment which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever."

His son Jacob also spoke concerning this land, and those who had charge of the records have left on record something that He has said respecting it:

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall

be no kings upon the land, who shall rise up unto the Gentiles;

"And I will fortify this land against all other nations."

Here is a promise given to the people of this land, that if we will serve the God of this land no nation shall prevail against us; for the Lord says he will fortify this land against all other nations. Of course, it is understood that to have this we must be a righteous nation.

Other prophets have spoken in similar language. It is recorded by Mormon, in the book of Ether, as follows:

"And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity;

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of this land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

These are great promises which the Lord has given unto the inhabitants of this land; not to the Latter-day Saints alone, but to all the people of the land. You remember, no doubt, the effort that was made to establish a king on this land of North America, and the destruction which resulted to many of those who attempted it. The word of God as recorded in this Book of Mormon, which was revealed through the Prophet Joseph Smith,

concerning the results of any attempt to set up a king on this land, was literally fulfilled in that instance. Maximilian was destroyed, and the attempt to establish an empire was brought to naught. The Mexican people, inspired with a grand patriotism and an intense love for country, rose up, led by a pure descendant of Lehi—a pure Lamanite—and overthrew the armies of Europe that were brought here to conquer the land and to establish upon this sacred soil—this soil dedicated by the Almighty to liberty and freedom—an empire. The flower of the French army, and most distinguished of her generals, with the Emperor Napoleon himself as the designer of the enterprise, backed and sustained by Austria, were ignominiously overthrown and brought to shame and confusion. The Lord fulfilled His word exactly as it had been predicted long before. Upwards of six hundred years before the birth of the Savior Ether, a Prophet of God, had made predictions concerning this land. Not long after that Lehi made similar predictions. Shortly after that Jacob, a Prophet of God, made predictions concerning the fate of those who should attempt to bring the inhabitants of this land into bondage, and he said that no king should be established upon the land. So that we have on record great predictions by these three men of God concerning the future of America. This is a sacred land. It is a land choice above all other lands upon the face of the earth. It was kept hidden from the nations for long centuries, and the reason for this has been given to us; it was that the land might not be overrun by the nations of the earth, and that it might be reserved for the great drama of the last days.

It is a remarkable thing, and we would be incapable of understanding the reason why this land had been hidden for so many centuries from the knowledge of the nations of the earth, if the Lord had not revealed it. There is said to be a record among the Scandianvians that some of that race penetrated the western sea and landed on the coast of North America. This may or may not be so. The Welsh also claim that a prince of their blood also reached this land. The

Irish also have a tradition that some of their race penetrated the western ocean and reached the land. But whoever did this, if any, left nothing on record to incite the nations of the earth to the belief that there lay hidden, enveloped in the mists of the western sea, a large hemisphere such as the continent of North and South America. The knowledge of it was completely hidden, as completely as if it did not belong to our globe. Navigators sailed to and fro; but through the long centuries that elapsed from the confusion of tongues at the Tower of Babel, when the inhabitants of the earth were scattered, until the time that Columbus, inspired of God, went from court to court, pleading with the governments of nations to give him the means to penetrate the ocean and find what he supposed was the Indies—during all that time the knowledge of this land was kept from all the nations of the earth. Is not this wonderful? How can we account for it? There is only one way, and that is the way the Lord accounts for it; He tells us through His servant that the knowledge of this land should be kept from all the nations of the earth, because if it were not they would overrun the land. It was a land too choice to be left unoccupied, possessed of too many of those elements that enrich individuals and peoples. The nations of the earth would have swarmed here by the hundreds of thousands, and there would have been no place found upon the land for the great events that are taking place now and for the people who now possess the land. There would have been no room for the Church of Christ, no room for the kingdom of God, no room for the gathering of the millions that will yet come to Zion, to build up the kingdom of God on this land and to prepare the way for the establishment of the New Jerusalem; for this is the favored land upon which the New Jerusalem will be established. We, therefore, can see today how the Lord has prepared the way for the gathering of the people from all the nations of the earth, and how His providence has been over this choice land above all other lands. There is plenty of room here; not crowding upon anybody; not compelled to come as conquerors have in



other ages who have overrun other lands and driven out or destroyed the people who occupied the land, in order that they might possess it. No necessity for this; for God has made abundant provisions. He has kept in reserve this glorious land, in order that in the last days His kingdom could be established, and that under the inspiration which He should give, a government might be founded—a government of liberty, a government of freedom, giving to all the utmost liberty they could desire, and promising to those who should possess the land many precious things; for He has told us that none should be brought here except they should come by His permission. Therefore, the emigration that has come from the beginning, and that is still coming, comes by the permission of the Almighty. He is watching over it, and He will control it and bring to pass His purposes in connection with it. He has told us that if we will only worship the God of this land, Jesus Christ, we cannot be brought into bondage or into captivity by any other nation. The powers of Europe may band together and indulge in hopes of conquering this nation; but the Lord has said—and it will be fulfilled if we do right—that they will be defeated in all their schemes, and this shall be a land of liberty unto the righteous. This nation of ours, so glorious in its past, so glorious in its prospects of the future, will stand and never be overthrown, unless the inhabitants of the land reject Jesus Christ, the King and the God of the land. Now we know the conditions upon which victory will be assured to us as a nation. If this nation had listened to Joseph Smith, the Prophet of God; if they had been counseled by him, God would have adopted this nation and its government, and made it His; for the promises are to that effect. Now, what the future will be depends upon the conduct of those who possess the land and upon the administration of affairs in the land.

There is one thing that has gladdened me very much during this recent agitation concerning war; I have been pleased exceedingly at the course that has been taken by the administration in this threatened difficulty.

There has been so manifest a desire and determination on the part of President McKinley and those immediately connected with him, to keep down excitement, to prevent the circulation of falsehood and everything that would disturb the public mind and inflame it against Spain, that I have been very much pleased.

In connection with this I would like to read a revelation which the Lord has given to us as a people, because I see in the conduct of the administration some features that agree with the instructions of the Lord. The Lord, in speaking about the plan that He recommended to His ancients, says:

"Behold, this is the law I gave unto my servant Nephi, and thy fathers Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient Prophets and Apostles.

"And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them.

Here is a law given that is of the utmost importance to the inhabitants of the earth, as well as to us as a people. It is the law by which the inhabitants of the earth should be governed, and we, as Latter-day Saints especially, should understand this law and be governed by it; and not, as we have been told at this Conference, indulge in warlike demonstrations or manifest a bloodthirsty disposition. We should be a peaceful people, seeking peace, and endeavoring to escape all the horrors of war, and to avert them from the nations of the earth, particularly our own nation. The Lord says:

"And if any nation, tongue, or people, should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue."

I have been impressed (and I say this aside from any political bias, not wishing political feeling to enter into a question of this kind) with the conduct of the administration in relation to this. There has seemed to me to be a determination on the part of President McKinley and those immediately associated with him to push off war and to do all in their power to avert it. Because of their apparent hesitation

some have become inflamed against them, and have felt that the dignity of the nation was not being maintained, and that we were not doing as we should do to punish Spain for her supposed action in relation to the destruction of the battleship Maine, and because of her treatment of the Cubans. The feelings of our nation have been stirred up by reports in the newspapers, many of which have been incorrect and without foundation. While the examination concerning the destruction of the Maine was going on, the administration has been under the continued necessity of publicly denying the false stories that had obtained circulation; and they did this in the interests of peace, to keep the people of our nation from being misled and stirred up to such a degree of indignation that they could not be controlled. I have admired this, and I have thanked God that this spirit has been given unto the men that have our nation and its affairs in charge, because I have recognized how much it agreed with what the Lord has said. Spain has not yet proclaimed war against this nation; but if she has countenanced (which I do not believe she did) the destruction of the battleship Maine, or even if the ruling powers in Spain have done it, and were determined to have war with us, the Lord says we should lift up a standard of peace unto that nation. That is the duty of this nation. That is the duty of the Latter-day Saints, when their enemies come against them to make war upon them. We must proclaim peace; do all in our power to appease the wrath of our enemies; make any sacrifice that honorable people can to avert war, with all its horrors, entailing as it does dreadful consequences so numerous that they cannot be mentioned. It is our duty, I say, as a nation. The influence of the Latter-day Saints should be used in this direction. We should seek to quell these feelings of anxiety to fight and to shed blood. Our influence should go forth like oil poured upon the troubled waters, quieting the waves of discontent and wrath that are aroused by this fearful spirit. The Lord then tells us what should be done:

"And if that people did not accept the offering of peace neither the second nor the third time,"

Not only ought we to extend the offering of peace the first time to a nation that proclaims war against us, but again the second time; and if that should be rejected, again the third time; and if it be rejected the third time, then

"They should bring these testimonies before the Lord."

Go to the Lord, and say, "Here are our testimonies. We have offered peace the first time; we have offered it twice; we have offered it three times; but our offerings are rejected, and this nation is determined to have war with us. Now we bring these testimonies before thee, Lord."

"Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people,

"And I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation.

"Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.

I do not look for our nation to do this. It is scarcely to be expected, in the nature of things, that they would do it. But it is the true principle, and we as a people should use our influence for this purpose. Our prayers should ascend to God; our petitions should ascend to the government of our nation to do everything that honorable people can to avert war. We have no fear of the effect of the combinations against us. Spain might inflict great damage upon our coasts. Her naval strength is equal if not superior to ours. We have a very extended line of seacoast, and a difficult line to defend against a strong naval power. And we might suffer in the beginning. But the promise of God is that if we will do right as a nation, if we will serve Him, they shall not have power over us, or be able to bring us into bondage; and in the end we shall prevail. This is a glorious promise which is made to the inhabitants of this land. I would to God

that the whole nation would believe it. I would to God that they would accept the testimonies of the past, the prophecies that have been referred to this afternoon; for I say to you, as I would like to say to this entire nation, there are prophets of God in the land. The word of God is in the midst of the people. The Lord reveals His mind and will unto His servants the Prophets. The proofs of it are before all the nations of the earth. There is abundant evidence to substantiate the statements which have been made that the Lord has revealed His will, and that there are Prophets in the land. And if the nation would believe, the Lord would make them the great and mighty power that we are told by the ancient Prophets this nation might become.

To us as Latter-day Saints these principles are of the utmost importance. I do not want to see our young men get filled with the spirit of war and be eager for the conflict. God forbid that such a spirit should prevail in our land, or that we should contribute in any manner to the propagation of a spirit of that kind! But one may say, "Is it not our duty to defend our country and our flag? Is it not our duty to maintain the institutions which the Lord has given to us?" Certainly it is. And it is no part of cowardice to take the plan that the Lord has pointed out. No man need be afraid that the Lord or any just man will look upon him as a coward.

There was a time when men who became angry at each other fought duels. A man of honor considered it his duty, if he received an insult, to challenge the insulter, and the man that was challenged had the choice of weapons, and they fought in single combat to avenge their honor. And such a feeling prevailed on this question that brave men were liable to be charged with cowardice if they did not fight. It took the bravest kind of men to refuse to fight. But it is not an evidence of true courage to be willing to rush into a fight. Sometimes the bravest of people shrink from any such action as this; when the time comes to fight, however, they are the bravest, and the slowest to yield.

The Lord has given us a command in connection with this subject that

is worth while for us to bear in mind:

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith;

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy."

In this revelation the Lord requires us to be a brave people, a true and faithful people. As one of our hymns says:

"We want no cowards in our band,  
Who will our colors fly;  
We call for valiant-hearted men,  
Who're not afraid to die."

This is the kind of people that are wanted in the Church of Christ; not cowards, or men who will shirk and fly in the hour of danger. Such people are not wanted. At the same time the Lord expects us to be a peace-loving people, willing to do everything in our power for peace, to preserve the lives of the human family, to deliver every person, to the extent of our ability, from all the evils that Satan would bring upon them. Therefore, I hope if there is a disposition not to clamor for war that it will not be attributed to cowardice or to the fear of losing life. God has commanded us to be ready to lay down our lives whenever it shall be necessary. If it should be to defend our religion, we have in days past shown our fearlessness in that direction. Speaking generally, our people have not been afraid to lay down their lives for their religion. We should be equally willing, if it should be necessary, to lay down our lives for our country, for its institutions, for the preservation of its liberty, that these glorious blessings and privileges shall be preserved to all mankind, and especially to those with whom we are immediately connected. A man is of very little value that would not be willing to take the chances in a contest where these important interests were at stake; for these interests are of far more value than life itself. I believe that the day will come, or is here now, that if this



people called Latter-day Saints should be required to go to defend their country and its institutions, their homes and their religion, and the rights of their fellow-men, there would be an almost universal response in favor of that. Therefore, that which I say upon these points is not in favor of shrinking from the defense of everything that is right, or of doing anything that would be craven and unworthy of honorable people. I would not like to see our government put itself in a position that it would not stand fair before all the nations of the earth; and every effort that we make for peace will make us stand fair, because there is a feeling throughout the world that the American people are strong enough to be magnanimous, and that when they are magnanimous, it is not prompted by any craven or unworthy feeling.

Brethren and sisters, I have endeavored to lay before you some of the promises that God has made to us. I say "us," because we are inhabitants of this land and possessors in common with our fellow citizens. I have read this to you so that if you need comfort it may be imparted unto you. There need be no trepidation in our hearts concerning the threatening aspect of affairs. If war should come, it will no doubt come because of the determination of Spain to force it upon us. I feel confident that there is no disposition on the part of our own government, whatever may be the feeling of the masses of the people, to create war. The freedom of Cuba has nothing particularly to do with us, only this far: They are on our borders, and the atrocities which have been committed have been of so awful a character that we would be less than human if we did not sympathize with them. Our government is amply justified in demanding that these atrocities shall cease. We would be less than human if we could sit quietly by and see people massacred and starved to death as they have been and are being on the island of Cuba. It is not the newspaper correspondents alone who have brought these tidings to us; but men of the highest repute have told of the conditions there. I have myself had communications upon the subject from one of the leading

men in this nation, who visited Cuba personally. Of course, we all have seen what the newspapers have said. Under these circumstances, men and women who have the least feeling for their fellow creatures must cry out against the continued perpetration of such horrors, and the word should go forth that they must cease. We cannot allow a continuation of these scenes while we have the power as a nation to put an end to them. Then if Spain is determined, because of this position that we have assumed, to make war upon us, let us do the best we can under the circumstances. But I hope that Spain will see the folly of continuing this, and will give those poor, wretched people the liberty they are contending for.

I pray God the Eternal Father to be with us as a people, to fill us with sentiments of justice and mercy, with comprehensive views concerning our relationship to mankind in general, and the duties that devolve upon us because of our position. For I say to you this day that the Latter-day Saints, in some respects, occupy the most influential position of any people upon the face of the earth, according to our numbers. And our influence will be felt more and more, especially if we will only be united. It is our union that gives us power. Take that away from us and we are weak as water. But united, bound together in holiness, in purity, and in the love of liberty and of truth, we are the strongest people upon the face of the earth. God grant that this may continue, and increase, until all shall be fulfilled that has been spoken concerning Zion and this glorious land of ours. I ask it in the name of Jesus. Amen.

#### PRESIDENT WILFORD WOODRUFF

Historical incidents—Keys of power from Joseph to the Twelve—Founders of our nation inspired—Afflictions awaiting the world—Importance of redeeming the dead.

At the close of this Conference I have a desire to bear my testimony before you upon a few principles. I have rejoiced very much during this Conference in listening to the testimony of the Apostles and Elders who have spoken. It has brought to my remembrance a little of my history.

In April, 1838, while in the town of Kirtland, in walking across the street I met two men who held the Apostleship. They said to me, "Brother Woodruff, we have something that we want you to join us in." Said I, "What is it?" "We want another Prophet to lead us." "Whom do you want?" "We want Oliver Cowdery. Joseph Smith has apostatized." After listening to them, I said to them: "Unless you repent of your sins you will be damned and go to hell, and you will go through the fulness of eternal damnation, and all your hopes in this life will pass before you like the frost before the rising sun. You are false. Joseph Smith has not apostatized. He holds the keys of the kingdom of God on earth, and will hold them until the coming of the Son of Man, whether in this world or in the world to come." I am happy to say that those men did repent pretty soon, turned to the Church, and died in it.

I feel thankful today that Joseph F. Smith is with us as a son of Hyrum Smith. He bears a true and faithful testimony of his father. I would to God that Joseph Smith had a son in the flesh who would do as Joseph F. Smith does here—bear testimony to the truth of his father. The Prophet Joseph Smith has no son that stands in the midst of the Church of God and bears record of his father. He never has had; possibly never will have.

I will give you a testimony here that will show you where I stand with regard to this matter. Joseph Smith never ordained his son Joseph, never blessed him, never set him apart, to lead this Church and kingdom on the face of the earth. When he or any other man says he did, they state that which is false before high heaven.

The last speech that Joseph Smith ever made to the quorum of the Apostles was in a building in Nauvoo, and it was such a speech as I never heard from mortal man before or since. He was clothed upon with the Spirit and power of God. His face was clear as amber. The room was filled as with consuming fire. He stood three hours upon his feet. Said he: "You Apostles of the Lamb of God have been chosen to carry out the purposes of the Lord on the earth. Now, I have received, as the Prophet, seer and

revelator, standing at the head of this dispensation, every key, every ordinance, every principle and every Priesthood that belongs to the last dispensation and fulness of times. And I have sealed all these things upon your heads. Now, you Apostles, if you do not rise up and bear off this kingdom, as I have given it to you, you will be damned."

I am the only witness left on earth that can bear record of this, and I am thankful that I have lived to see the day in which I stand. I am thankful to see the sons of these Prophets and Apostles holding the Holy Priesthood in our day and generation. I do not believe the day will ever come—it is too late in the day, in my opinion—when any Elder in this Church will be called to stand before any two of the Apostles with us today and give unto them the declaration that I gave unto the two Apostles I have referred to. I do not think any of the Apostles will occupy that position. I have faith to believe that these men who bear the Apostleship will hold it and live their religion. They have been called and ordained of God for this purpose. I do not think that one of them will apostatize. I believe they will be with you and with this Church while they stand in the flesh, true and faithful to God.

Brother Cannon has been laying before you something with regard to the nation in which we live and what has been said concerning it. I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government and signed the Declaration of Independence were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence, with General Washington, called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of

God for them. Men are here, I believe, that know of this, Brothers J. D. T. McAllister, David H. Cannon and James G. Bleak. Brother McAllister baptized me for all those men, and then I told those brethren that it was their duty to go into the Temple and labor until they had got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not.

I bear this testimony, because it is true. The Spirit of God bore record to myself and the brethren while we were laboring in that way.

What has been said with regard to this nation and to our position is coming to pass. All the powers of earth and hell will not stay the hand of Almighty God in the fulfillment of those great prophecies that have to come to pass to prepare the way for the coming of the Son of Man. You who have gathered here are my witnesses of this. I feel as though the day has come when every Elder and every Latter-day Saint ought to stop and consider the position he is in and the covenants he has entered into. Is there anything on the face of the earth that will pay you to depart from the oracles of God and from the Gospel of Christ? Is there anything that will pay you to lose the principles of salvation, to lose a part in the first resurrection with the privilege of standing in the morning of the resurrection clothed with glory, immortality and eternal life at the head of your father's house? No, there is nothing. I feel sorry many times when I see men who have the Priesthood forget almost that they have any interest in the work of God.

I feel to thank God that I have lived as long as I have, and to see as much as I have in fulfillment of the words of the Prophet of God. His days were few. The lives of great men have been strange. The idea of Jesus Christ, the Son of the living God, only laboring three years and a half in the ministry and then He was put to death! His apostles, too, were put to death, excepting John the Revelator, and they would have killed him if they could have done so. He lived because God wanted him to live. We live in the

last dispensation and in the midst of the great work that all the Patriarchs and Prophets since God made the world have spoken of. Afflictions and tribulations await the world. The destroying angels have got their sharp sickles in their hands, and they are going to reap the earth. Everything that has been spoken by the prophets under the inspiration of the Holy Ghost will come to pass in the generation in which we live. Do not forget it. I thank God we are as well as we are; that we have as many as we have who are united together in the Priesthood. Let us try to live our religion, do our duty, and magnify our calling while we are here. The eyes of all heaven are over us. The eyes of the world are over us. The eyes of the angels are over us. The Lord has looked upon us and upon the house of Israel to be saviors of the nations. We are here to fulfill these principles.

I pray God my Heavenly Father that as Elders of Israel and as Latter-day Saints we may prize these principles, and that we may do our duty what time we spend here in the flesh. These Apostles and all the quorums of the Priesthood have a great work upon them. Every father and mother has a great responsibility resting upon them, to redeem their dead. Do not neglect it. You will have sorrow if you do. Any man will who neglects the redemption of his dead that he has power to officiate for here. When you get to the other side of the veil, if you have entered into these Temples and redeemed you progenitors by the ordinances of the House of God, you will hold the keys of their redemption from eternity to eternity. Do not neglect this! God bless you. Amen.

The anthem,

God of Israel, hear our prayer,  
was sung by the choir.

Benediction by Elder C. W. Penrose.

Conference adjourned for six months.

The stenographic work in taking the account of the proceedings was done by Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.



# DESERET SUNDAY SCHOOL UNION.

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## Its Annual General Conference.

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Minutes of Annual Sunday School Conference held in the Tabernacle, Salt Lake City, Sunday evening, April 10, 1892, at 7 p. m.

The General Superintendency, Members and Aids of the Union Board, President Joseph F. Smith, several Apostles, a large number of Stake and Ward Officers and Sunday School workers were present.

The choir, under the direction of Prof. Evan Stephens, sang:

Great God attend while Zion sings.

Prayer was offered by Elder Andrew Kimball.

The choir sang: Lord, Thou wilt hear me when I pray. Elder Seymour B. Young called the roll, which was responded to by twenty-nine out of the thirty-seven Stakes. He also presented the General Sunday School Authorities, who were unanimously sustained as follows:

George Q. Cannon, general superintendent; George Goddard first assistant general superintendent; Karl G. Maeser, second assistant general superintendent; George Reynolds, general treasurer.

As members of the Deseret Sunday School Union Board: George Q. Cannon, George Goddard, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon and Andrew Kimball.

As aids of the board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, W. B. Dougall, W. D. Owen, Seymour B. Young and C. D. Fjeldsted.

FIRST ASSISTANT GENERAL SUPERINTENDENT GEORGE GODDARD

requested all Sunday school teachers and Sunday school children present to rise to their feet. In response to this request almost the entire vast congregation arose.

FIRST ASSISTANT SUPERINTENDENT GEORGE GODDARD

then said. It is very pleasing to see so many that are interested in the youth of Zion. You may have noticed that when Brother Seymour B. Young called the names of the thirty-seven Stakes of Zion, representatives of all responded with the exception of eight.

During the last year annual Sunday school conferences have been held in every one of those Stakes, and at each of these conferences one or more of the members of the general board have had the privilege of being present.

It is very gratifying, and I, for one, felt extremely grateful to our Heavenly Father while listening to the statistics that were read the other day. During the last year we have had an increase of 165 Sunday schools, and of between five and six thousand Sunday school children. These are very encouraging facts.

In these annual conferences there is one subject that we seldom forget to speak about, it is to train our children in concert singing in the Sunday schools; to teach them to sing and take part in the praises of our Heavenly Father. And, in connection with that subject, I have been led to recommend that the fathers and the mothers bring their hymn books with them when they come to our religious assemblies. Who is expected to take

part in the singing? All the Latter-day Saints have the privilege of joining in the song. It is good to have choirs to keep up the tone of the song and to lead; but to enjoy the singing, if you cannot sing without making discord, you must follow and take note of what is being sung and enjoy the principle or the doctrine that is contained in that song. In our prayers one person speaks, all the rest close their eyes and open their ears and when the prayer is ended for a response, they say amen.

Our Sunday school institution is a very elaborate one. The grand object and chief aim of our Sunday school efforts are to train up our children to become Latter-day Saints; that when they grow up they may show by their daily example that they have been taught the principles of the Gospel, and that they have been trained to true religious habits.

There are two grand principles that have been especially spoken upon during this conference. Since 1852 it has been my privilege to attend eighty-five conferences in this city, and I feel that the one that has just terminated has been better than any conference hitherto held. And I am going to prophesy about this conference. There will be more tithe payers, resulting from the instructions given at this conference, than there has ever been from any previous conference. More will go away from this conference and observe the Word of Wisdom than have ever left any previous conference. The Saints are improving. The object of our conferences is to make better Saints than we have been, and to remind us of the duties that we must henceforth more rigidly observe.

Many subjects have yet to be treated upon in relation to our Sunday schools. But I feel grateful to acknowledge the hand of my Heavenly Father that has been over us in this direction. God bless the superintendents, the teachers and the children connected with our schools.

We are waiting, anxiously waiting, for the superintendent of some Stake of Zion to send word to headquarters that not only the superintendents but all the teachers and children, that are old enough to learn anything, are

strict observers of the law of tithing and of the Word of Wisdom. Superintendents, will you kindly labor to this end, that we may show forth the fruits of our labors, scattered through the Stakes of Zion. And that this may be the case, is my prayer, in the name of Jesus. Amen.

ELDER LARS E. EGGERTSEN,

superintendent of Utah Stake, said:

My brethren and sisters, I have the pleasure this evening of representing the Stake superintendencies of Zion. My remarks will be specially addressed to First Assistant Superintendent George Goddard.

Brother George Goddard, this occasion, with permission, has been selected by the Stake superintendencies of the Sunday schools of Zion as a fitting occasion to express to you our esteem for the untiring efforts with which you have labored in the Sunday school cause, for holding up before us, both in precept and example, that ensign of the millennium—the Word of Wisdom; for showing to us what a complete and consecrated devotion to a noble cause means. Accept, therefore, our appreciation of your wise counsel; our love by reason of your solicitude in our behalf; our determination to be true to the principles that have caused you to be so devotedly interested in bringing God's children near to Him. We say with the poet:

"Master, go on, and I will follow Thee  
To the last gasp, with truth and  
loyalty."

We thank God for one whose life has exemplified Christ's teaching, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Accept the veneration which we would offer to one who has had an unfaltering faith in God's laws; the reverence we feel for one whose life has been unselfish.

"He who strives the world to lift and  
save

By deeds of sweet self-sacrifice  
And noble Christian love,  
Will find e'en though he seek an early  
grave,

His image, pure as morning skies  
Reflected there above."

Among the number who do you honor,  
some are crowned with hairs of silver

and are named among the first in the great Sunday school cause of the Latter-day Saints. There are those, who, for many years, have borne the heat of much anxiety. And there are those who first knew you, when as little children, they heard your voice in melody sing, "Who's on the Lord's side, who?"

Tonight, Brother Goddard, we unitedly ask you to accept a token, and to permit us, by the hand of one of Zion's fair daughters, to place upon your breast this medal, inscribed as follows: "To George Goddard, April 10th, 1898. Who's on the Lord's side, who? From Zion's Sunday School Stake Superintendencies, representing 37 Stakes, 630 Schools, 10,429 officers and teachers and 88,497 pupils." And at the same time we assure you by this token that we shall ever strive to follow your precepts and emulate your worthy example. We also ask you to accept this purse, the contents of which you are to use in the manner that will give you the most joy.

Sister Alice McLachlan then pinned the gold clasp and medal on Brother Goddard's bosom, and the purse containing \$100 was handed him.

The Tabernacle choir and congregation sang "Who's on the Lord's side, who?"

To Elder George Goddard, First Assistant General Superintendent Latter-day Saints' Sunday Schools, Salt Lake City, Utah:

Dear Brother:—In connection with the medal and purse presented to you by the various Stake superintendencies of the Sunday schools of Zion, it may not be improper to give you a brief outline of the movement from its inception, and it is with that object in view that this sketch is written.

Let us say by way of introduction that this movement has been in mind for two years, but the method of procedure was not definitely settled until the beginning of the present year. Since the idea first presented itself, several of the Stake Sunday school superintendents were consulted, and each one expressed himself in favorable terms, and pledged co-operation in whatever might be undertaken.

At a meeting of the Utah Stake superintendency in January, 1898, a

formal motion was carried, that a letter be written to each Stake superintendent, explaining the matter, and asking for \$1, and for suggestions as to what would be suitable for a present, and best express to you the feelings of the Sunday school workers.

To this letter came a hearty response from nearly all of the Stakes, some giving one suggestion, some another; a number felt that the amount proposed was entirely inadequate. Those who did not make any suggestion left the matter with the Utah Stake officers to select whatever they thought proper. Among the letters most ardently advocating that more should be done than was at first intended, was that of the superintendency of the Salt Lake Stake, these brethren being really the fathers of the idea which has now taken bodily shape—that the present to you be a medal and a purse. It was acted upon, a report was made to the various Stake officers, and again encouragement in the labor of love was given. Almost every letter has had words something like the following:

"I heartily concur in the idea of making a present to Superintendent George Goddard, who has labored so long and so faithfully in behalf of the Sunday schools of Zion, and think that too much cannot be done for him. Enclosed you will find a postoffice order and if you need more, let us know."

Not only did the Stake officers respond to the suggestion, but private parties who heard of the affair incidentally, desired and asked for the privilege of contributing for the purpose of showing the esteem in which you are held by all of the Latter-day Saints.

Arrangements were made with your co-laborers in the general superintendency, Brothers George Q. Cannon and Karl G. Maeser, to have the presentation made at the regular Deseret Sunday school conference on the evening of April 10, 1898, and a short program was arranged with their consent and approval.

The letters relating to the affair have been carefully filed and will be preserved for future reference; they form a portion of the history of what was, up to the present time, perhaps, the



largest surprise party in the history of the world.

And now, dear brother, in behalf of all the Sunday schools of Zion, permit us to congratulate you upon the work you have done, a general summary of which you have compiled as follows:

"Fourteen months' mission to Canada, by hand-cart to Missouri river, in 1857 and 1858.

"Three years gathering rags for paper, 1861-62-63, as a mission.

"Nine years superintendent Thirteenth ward Sunday schools, from 1867 to 1876.

"Nine years superintendent Salt Lake Stake Sunday school, from 1873 to 1882.

"Twenty-seven years clerk to Presiding Bishop Edward Hunter, from 1856 to 1883.

"Twenty-five years first assistant general superintendent of Deseret Sunday School Union, from 1872.

"Ten years clerk of general conference, from 1874 to 1884.

"Four years clerk of the School of the Prophets.

"Three years clerk and treasurer to the Salt Lake Assembly Hall, from 1877 to 1880.

"Twenty years Teacher in Thirteenth ward.

"Twenty years member of Tabernacle choir.

"Twenty-five years member Thirteenth ward choir.

"Twenty-two years member of the Old Folks' committee from 1875.

"Paid in tithing, temple and fast offerings over \$12,000, or an average of \$270 a year for over forty-four years.

"During the past forty-four years, I have missed very few ward meetings, Tabernacle, quorum, and fast meetings.

"I have had the pleasure of being present at over eighty of our general conferences in Salt Lake City, and attending nearly every meeting at each conference.

"I am now between 81 and 82 years old, and during the past three years, have traveled between twenty and thirty thousand miles in the interest and for the benefit of the youth of Zion who are connected with our Sunday schools.

"I use neither tea, coffee, tobacco, wine, beer, or liquor, and I am blest of the Lord with good health, which causes my heart to rejoice exceedingly."

We ask God to spare your life until you are entirely satisfied. We know that so long as any one of the thousands of children shall be alive, who have heard your voice in songs of prayer and praise, and in exhortation, you will not be forgotten; and after all the present generation shall pass away, your labors will be read of by the Saints, and encouragement will be occasioned in the hearts of the faithful, who cannot but know of some of the difficulties which you have overcome by your persistent and untiring efforts to advance the interests of the Kingdom of God on the earth.

Your brethren in the Sunday school cause, and in behalf of the Stake superintendencies,

LARS E. EGGERTSEN,  
ALFRED L. BOOTH,  
WM. S. RAWLINS.

E. H. HOLT, Sec'y Utah Stake.

Father reverend and friend beloved,  
And brother, true through many years:  
Reap here tonight, a little sheaf  
From seeds thou'st sown in smiles and tears.

Reap from our o'er laden hearts  
A mite of what thou'st scattered there—  
In "Seeds of Kindness:" let thy song  
Prove its own worth: its truth declare.

Our good absorbs the very life:  
Thine every thought our constant weal:

What pleasure, in return, for us,  
To feebly show the love we feel.  
No, not in vain thine earnest word—  
Thy noble voice in song and prayer:  
The youth throughout the land have heard  
And pondered o'er their sense most rare.

And many a valiant hero brave  
Stands "On the Lord's Side" firm today;  
Who but for thee might still have been

But loitering, heedless, on the way.  
Give us the joy with thee to feel  
That love to love may here express  
Its very self in gratitude;  
For loving deeds and power to bless.  
How blest thou art in ripened age;  
How blest to work while life shall last;  
In deeds of good still be thou blest  
Forever more, as in the past.

To Brother George Goddard, from  
Evan Stephens.

GENERAL SUPERINTENDENT  
GEORGE Q. CANNON

said. To me this is an unusually interesting occasion; and I am sure every heart present rejoices exceedingly in this opportunity of expressing the feelings that we all have towards Elder George Goddard. There has nothing been said here that he has not deserved. There is no eulogy that has been pronounced that is unmerited. Brother George Goddard has been especially endowed in this direction. His labors have been indefatigable. And none who have known his course can feel otherwise than that this testimonial is well deserved. I thought, while Brother Eggertson was describing the feelings which prompted and speaking of the testimonial, that there is another occasion—I hope that it is some distance off, that is if it involves the life of our beloved brother—an occasion when he will be crowned in the presence of God and the Lamb. That time will come and we shall witness it; because George Goddard, as I fully believe, will be faithful to the end, and will earn a crown of glory in the presence of God and the Lamb. That he may be blessed during the remainder of his life, that he may have physical vigor—you all know that his voice has been preserved; I trust it will be while he shall live—physical vigor to go, as he delights in going, to visit the various conferences of the Church in the various Stakes of Zion, until the Lord shall be fully satisfied with his labors, and he himself feel that he has completed the work assigned to him below, which is my prayer in his behalf, in the name of Jesus Christ. Amen.

ELDER FRANCIS M. LYMAN.

I dislike to change the course of pleasure and joy that we have tasted because of this movement in favor of Elder Goddard. I have been on his track for a great many years and I have never found a person disposed to speak otherwise than to this great credit and honor. He lives in the hearts of all the Saints, the children and their parents and everybody. And I wonder why we shall not emulate the great example that he has set before us. I trust we may, and that when we have

come to the weight of years that he is under tonight, that good things can be said of us, and that we too may live in the hearts of the people because of our many years of faithful labor:

I desire to speak a few words to you in regard to the subject of presiding in the Sunday schools, that is by the superintendents. We have noticed occasionally that the superintendent of a Sunday school is inclined to be so generous that he divides up the honor of presiding with his assistants, when he is present himself. And I wonder sometimes if the brethren have not taken from what they have seen, or what appears before us, in presiding in the general conferences and other places, that the duty of a president or a superintendent is intended to be shared and divided, so that one may be president on one occasion and his assistant or counselor upon another. I believe that the proper way is for the superintendent to preside, when he is present, and to direct all the affairs of the Sunday schools as a superintendent or president should do. So that visiting a Sunday school you may know who the superintendent is, or know who the presiding person is in that school. It is the duty of a president or superintendent to preside when present; when he is absent it is the business of his first assistant or counselor; and in the absence of the superintendent and the first assistant it is the duty of the second assistant. But the man whose duty it is to preside cannot lay off that responsibility; it is his business to exercise it; not that he should do all that is to be done, but what is done should be under his presidency and direction, when present. We notice here in our general conference that President Cannon and President Smith are called upon to present the business before the conference, just as President S. B. Young here acting as the clerk, calls the roll and presents the authorities of the Sunday school. Brother Goddard, as the first assistant superintendent, here, does his talking and often the work as general superintendent. But in the presence of General Superintendent George Q. Cannon, who is the head and who is the chief, everything is conducted here just as he directs. I have noticed that Bishops as well in their council and ward meetings

and presidents of Stakes also, sometimes surrender their meetings to the counselors instead of the chief or president attending to the business of presiding. My view of this is, in order to avoid confusion, that the chief or president who is called to preside is entitled to the presiding inspiration of the occasion, and that the presiding inspiration rests upon his first assistant in the absence of the superintendent or president. But otherwise conducted we find it produces confusion. I wanted to make this suggestion. I have one more word to say and then I will finish. The time is precious.

I have noticed in my travels throughout the Church that the Sunday schools and the parents of the Sunday school children are not patronizing the organ of the Sunday schools as it ought to be patronized. They are not failing on every occasion, for there are many wards where the Juvenile Instructor is well sustained, but we find very many wards where it is not sustained as it ought to be. It should be in every family; it should be in the homes of the people. It is worthy of the patronage of the Latter-day Saints, and we want to see it patronized and encouraged by the Church. It is suited to the parents, it is suited to the children and all ages; it is an authority, it speaks with the voice of authority unto the Latter-day Saints, and ought to be thoroughly well patronized by all the people.

God bless you my brethren and sisters. Workers in the Sunday schools, do not weary, but live to win the same kind of crown which President Cannon says shall be placed upon the brow of Elder Goddard and if you desire such a name, win it for yourself by following the footsteps of that great man in the Sunday school cause. Amen.

#### SECOND ASSISTANT KARL G. MAESER

said. It will be scarcely necessary on my part to say with how much of my whole heart I rejoice in what we have witnessed in honor of our fellow-laborer, Brother Goddard. And I add my prayer and blessing to what has been said and done in his behalf on the present occasion.

The subject that has been assigned me to speak on for a few minutes is

the way and manner in which annual Sunday School Stake conferences should be conducted. According to the view of the Sunday School Union Board, all the exercises of our annual Stake conferences should be patterns and models for everything that is done in the Sunday schools; so that when the superintendents, teachers, officers and pupils of the various Sunday schools of the Stake return home they can say, "That is the way it was done at conference, and that is the way it should be done in our Sunday school." This means in regard to the discipline, seating, good order and also in the carrying out of the program. The singing also should be a pattern. There should be two or three choirs, the best that can be found in the Stake, to perform the singing, so that the Sunday schools of the Stake may have something on that point as a pattern and model to follow after. The marching to the various classes, the recitation of the classes that have exercises, should be done in such a beautiful, well trained way, that all the other Sunday schools can take pattern and follow them.

There has been, to the sorrow and regret of the members of the Sunday School Union Board, here and there among the conferences, a failure in regard to these matters. Programs have been made but they were not carried out. I remember in two or three instances during my last visit in the South, that a thorough program, very neatly laid out, was presented to me, but when it came to its execution there was nobody to respond. The superintendent was full of excuses. This is not a pattern or model. There is sufficient time given to all the superintendents to have the necessary arrangements made previous to the Sunday school conferences; so that when the teachers, superintendents and representatives of the various Sunday schools gather together they may see something that serves them as a guide in their labors. Every Sunday school conference should be a stepping stone and an improvement upon the one that has been held the year before; so that when the members of the Sunday School Union Board come around they can notice the progress, not only by the reports that are made by the superin-



tendents, but also by the various exercises that constitute the program of the conference during the Saturday's and Sunday's exercises. The Sunday School Union Board desire that the superintendents and officers of the Sunday schools will act on this matter, that from now on we shall notice in our various visits a marked improvement in this direction.

#### ELDER SEYMOUR B. YOUNG.

I am reminded of a circumstance that I wish to relate. A large court room was filled with judge, jury and spectators. An interesting trial was on, a woman being accused of un-Christian-like conduct by a drunken husband. In the accusation it was said that she was not a proper person to rear her children. When the accusation was read by the clerk, the judge turned to the accused and said to her, "Madam, what have you to say to the charges?" She said in reply, "May it please your honor, I have taught my children to the best of my ability to be honest, God-fearing and sober, good children." There was one of her little girls, four years of age, sitting upon one of the high stools in the court room at the mother's side. The judge said, "Madam, I will prove you" and so said to the little girl, "What is your name?" She said, "My name is Mary." "Mary," said the judge, "Can you pray?" Without any answer, the little child climbed from the high stool, knelt down upon the floor of the dirty court room and lifted her little eyes to heaven and clasping her hands repeated, without one stop or break, the Lord's prayer. When she had closed the prayer and said amen, every heart in that room was melted and every eye filled with tears. "Gentlemen of the jury," said the judge, "I instruct you to give your verdict in favor of this woman, for a mother who can so teach her children in the way of true Christianity is indeed a proper person to rear those children, and they should be left in her charge."

I relate this, my brethren and sisters, to impress upon your minds the wonderful power for good that can be made and impressed forever upon the hearts of our little children in these wonderful Sunday schools of the Latter-day Saints, where they are be-

ing taught and made acquainted with these noble principles, not only of the Lord's prayer, but of living its precepts and the wonderful example that is contained within its tones and utterances.

In relation to our friend, Brother George Goddard, I will quote: "If I should die tonight you would drop a tear on my pale, cold brow and say good things about me. O, do not wait till I am dead, let me hear those good things now, and let me feel, while the heart's warm blood is coursing through my veins, that I have gained love and esteem from those I love best." I am glad that we did not wait until Brother Goddard was dead before we showed him our love and something of our appreciation for his noble life work.

#### ELDER GEORGE REYNOLDS

said. As treasurer of the Sunday School Union Board I wish to report that I have received from the various Stakes on Nickel Fund account for 1897, \$2,860.

This is in excess of the collections of previous years. But I will say that during the same period the Union has distributed in literature—charts, leaflets, and books, to the different Stakes and to the various missions of the Church more than this amount by several hundred dollars. And I would ask if the Stake treasurers have any means on hand that they will kindly send it to me as soon as possible so that I may close this account on my books.

I will now read the suggested dates—Saturdays and Sundays—on which the forthcoming annual Stake Sunday school conferences will be held:

April 30th and May 1st, Sanpete (Manti); May 7th and 8th, St. George; 14th and 15th, Parowan; 21st and 22nd, Millard; 28th and 29th, Juab; June 11th and 12th, Utah; 18th and 19th, Wasatch; 25th and 26th, Malad; July 2nd and 3rd, Wayne; 9th and 10th, Sevier—Bear Lake; 16th and 17th, Morgan—Star Valley; 23rd and 24th, Bingham; 30th and 31st, Bannock; August 6th and 7th, Alberta; 13th and 14th, Boxelder—Cassia; 20th and 21st, Cache—San Juan; 27th and 28th, Tooele; September 10th and 11th, Summit—Beaver (Adamsville); 17th and 18th,

Oneida—Kanab; 24th and 25th, Weber—Panguitch.

Should a Stake superintendency wish to change its dates, they may submit their wishes to the General Board and if possible they will be complied with.

We have just received from the publishers No. 4 of our Bible Charts. It is a very admirable collection, treating on incidents connected with the life of our Savior and His Apostles. These charts are now on sale at the office of the Sunday School Union in the Templeton building.

I wish now to draw the attention of those superintendents and teachers who use the leaflets that this month a change is made from the Bible to the Book of Mormon. For many months past our leaflets have been devoted to Bible subjects, and having considered the ten commandments it was thought a good place to turn from the Bible for a time and resume Book of Mormon history, which has been taken up at the point where the last leaflet on that subject closed. Studies from the Book of Mormon will probably be continued during the whole of the present year.

On the back of miniature card No. 12, accompanying No. 2 Book of Mormon Chart is what appears to be an error in the lesson statement and in the questions and answers. The picture on the card represents the baptism of King Limhi by the Prophet Alma. In this lesson it is stated that Alma and his people reached the land of Zarahemla from the land of Lehi-Nephi before Limhi and his people did. Though no exact statement is made in the Book of Mormon in regard to this, yet the presumption, from the historical narrative, is very strong that Limhi and his people reached there before Alma and his people. Therefore those who are teaching from this chart, when they reach this point, will please draw attention to this apparent error.

A quartette was sung by Brother Thomas Ashworth and associates.

#### GENERAL SUPERINTENDENT GEORGE Q. CANNON

said. I will tell you heaven is not far off; it seems as though it had come down here close to us. That is the feeling as though there were heavenly beings here, and a very sweet spirit. I am sure you all feel it.

I wish, before making any further remarks, to propose that President Joseph F. Smith be a member of the Deseret Sunday School Union Board. The business of choosing members of this board I have done but little about; but it struck me this evening that President Smith's name should be among the members of this board. All who are in favor of this will manifest it by raising the right hand. (Vote unanimous). I am sure he will accept of it.

I see I am put down for some remarks. I want to speak in the first place upon the "Nickel fund." For many years I was opposed, very strenuously opposed, to take up subscriptions from the Sunday schools. I felt we should manage our affairs without imposing the least burden upon the children or parents; that there should be nothing in the shape of assessments, if you call it such, collected from the Sunday schools. As the general superintendent, I, for one, did not want anything of this kind that would be the least unpleasant, and for a great many years this has been carried out. My views upon this point prevailed; though there were many times it seemed as though something of this kind should be done, because of the necessities of the Union. But we were able to get along and keep out of debt. We managed our affairs so that there was no debt, and we have since managed them so that there is no debt. But it was thought necessary, eventually, to establish what is called the "Nickel fund," a contribution of five cents from each child, once a year; and as we have been told tonight by our treasurer, that more than the value of these contributions have been returned to the schools, the purpose being not to burden the people, not to burden the children, not to burden their parents, and not to have anything of this kind associated with the Sunday school movement. But I have learned of late that there is a disposition in some of the Stakes to take up local subscriptions for the "Nickel fund," that is for purposes connected with the local organizations.

Now, I wish to express myself on this point before this conference or gathering of Sunday school workers.

I want to say that I am not in favor of anything of this kind. Let us not permit ourselves to be drawn into measures of this kind. Let us conduct this movement without resorting to taxation of this character, and bringing ourselves into disrepute. I feel that this is very important, and feel impressed upon this, for I heard lately of several collections of this kind being taken up in the various Stakes or wards. Let us get along with good management without doing this. Do not burden the people, and do not bring our annual nickel fund into disrepute. I trust that our superintendents and those in charge of our Sunday schools will avoid everything of this kind. Do it in some other way. It can be done with good management. Do not make our Sunday schools collecting agencies. We have now for twenty-six years had this organization and it has not been burdensome, it has not been oppressive, or become odious through taxation, and let us avoid it.

Another point that I have felt very much impressed upon of late, it is in relation to the character of our literature. There is a disposition to introduce different kinds of studies in the Sunday schools. I have written some on this point in the *Juvenile Instructor*. There are 168 hours in our week. Out of those 168 hours we devote one hour and a half to the instruction of our children. We have about one hour and a half out of the 168. Now shall we introduce other studies in the schools to occupy the attention and engage the minds of our children? I think it wrong; and I wish to say this to those assembled, it is wrong. Let us devote the one and a half hours that the school occupies to the study of the word of God, where the children are old enough to read and understand it. And our theological classes, instead of having different works in the classes, let us confine the study to the Scriptures—the word of God. The object of our Sunday schools is to make Latter-day Saints of our children, that was the object in view when the Sunday schools were organized. Let us use this time for this purpose and for no other. If our children, young men or others, wish to study other works, let them take the time outside of the Sunday schools. They have

plenty of time. One hundred and sixty-six and a half hours are left to them to sleep and perform their various labors and to study. That gives them ample opportunity to acquire a knowledge of that which they may desire to obtain in connection with their Sunday school studies. I think you will all see the propriety of this. Let us give our children a thorough knowledge of our Scriptures, of the word of God, the Bible, that is, the Old and New Testaments, the Book of Mormon, the Pearl of Great Price; the Book of Doctrine and Covenants, is too advanced for our young children, but the older ones can read it. I desire to impress upon you the necessity of making our children thoroughly familiar with the contents and teachings of these books. I know the children would be more benefited by them, by reading and paying attention to them, than anything that we can do or say for them in the shape of lessons or giving them other subjects or books to read. I trust that all will see the propriety of this.

I have been led in visiting the conferences and in talking to the Sunday school children, to dwell upon the importance of the Word of Wisdom. I have also written upon the same subject. I know it is thought by some to be a thread-bare subject; but I have felt impressed to talk to the children and to cease talking to the parents in the Church upon that subject. They have had instruction enough. I have felt to leave this with themselves. But I have desired, and have so expressed myself, that our children should be brought up to be a new generation, so to speak, that there will not be a tea drinker, a coffee drinker, a tobacco user, a liquor or beer drinker in the whole generation; that we may have a generation that can say "I never tasted tea and coffee, I never tasted tobacco, I never use any of these intoxicants;" that a whole generation shall grow up in that way. It can be done through the agencies of the Sunday schools; for every child can be so taught. But if parents use these articles, the children can say, "Well, my parents grew up under different circumstances to those that surround me; but I am not going to taste these articles; I am not going to



acquire the least desire for them, and know anything about their influence upon my body."

I have taken the liberty of urging this course upon the children, and have said if you will do this you will have satisfaction during your life, and we will raise up a generation of this kind, very different to the generation to whom the Word of Wisdom has been preached now for over sixty years. So much on that point.

I do not want to trespass upon your time; we have had so many meetings. But there is one point I would like to mention, and that is that the Mutual Improvement Associations should endeavor, we wish to say that to the brethren in charge, as much as possible, to refrain from taking the superintendents of the Sunday schools as missionaries, or to act in other capacities.

My brethren and sisters, let us glorify God with all our hearts for what He is doing for our children. I feel as though we were going to raise a mighty generation. Every heart should be encouraged for that which God has done and is doing for us. The future before us is of the grandest description. If we will open our eyes to see and look with the eye of faith, we will see how rapidly God is fulfilling His promises, and how glorious is the prospect of the fulfillment, the future fulfillment of those that are yet unfulfilled. God bless you all, in the name of Jesus. Amen.

#### FIRST ASSISTANT SUPERINTENDENT GEORGE GODDARD

said. I thank my Heavenly Father for what my eyes have seen and what my hands have received from Thy servants and Thine hand-maidens. I ask Thee to accept my thanks and gratitude, in the name of Jesus Christ. Amen.

#### PRESIDENT JOSEPH F. SMITH:

I feel also very grateful for the recognition that has been given me this evening by President Cannon and this body of teachers of Sunday schools, and I hope to be able to labor in connection with my brethren in the Sunday school cause, as I always have done, and more faithfully, if possible, in the future, and as opportunity may present. I have always had a lively interest in the youth of Zion and in the children of Zion, and I have always felt that nothing I could do would be too much, if it could be directed in the interest and welfare of the children of the people of God. I feel very grateful for the recognition and of the calling to which I have been called this evening. I feel very grateful to the brethren in my spirit for the kindness and for the high appreciation which they have manifested toward Brother George Goddard for his faithful and efficient labors in the Sunday school cause. I feel that they have done honor to themselves in thus recognizing the faithful and valient services of this our veteran brother in this cause. And may God bless Brother Goddard and continue his health and strength many years to come, that he may pursue his labors as heretofore in the interest of the young people of Zion. May the Lord bless those who contributed this beautiful medal and purse of money for his benefit, and I feel that the Lord will bless them therefor. Amen.

Guide Us O Thou Great Jehovah was sung.

Benediction by Elder George Teasdale.

LEO HUNSAKER,

Secretary pro tem. Deseret Sunday School Union.

# Sixty=Ninth Semi=Annual —Conference

—OF—

THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS,

Held in the Tabernacle; Salt Lake City, October 6th, 7th and  
9th, 1898, with a Full Report of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF  
THE DESERET SUNDAY SCHOOL UNION.

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# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### FIRST DAY.

The Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints commenced in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, Oct. 6, 1898, President Lorenzo Snow presiding.

Of the general authorities present on the stand there were of the First Presidency—Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the quorum of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham Owen Woodruff; Patriarch, John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, B. H. Roberts, George Reynolds and Jonathan G. Kimball; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang the hymn which begins:

Redeemer of Israel,  
Our only delight,  
On whom for a blessing we call;  
Our shadow by day,  
And our pillar by night,  
Our King, our Deliverer, our all.

Opening prayer by Elder John Nicholson.

The hymn which begins as follows was sung by the choir:

Zion stands with hills surrounded—  
Zion, kept by power divine;  
All her foes shall be confounded,  
Though the world in arms combine;  
Happy Zion,  
What a favored lot is thine.

### PRESIDENT LORENZO SNOW.

#### OPENING REMARKS.

Brethren and sisters, at the commencement of this Semi-Annual Conference I wish to say a few words. I suppose that many of the audience now before me have come from a long distance to meet with us in this general conference; and that all have been moved to gather here by pure motives—by a desire to improve and perfect themselves in matters that pertain to their usefulness in the kingdom of God. In order that we may not be disappointed in this, it becomes necessary that we prepare our hearts to receive and profit by the suggestions that may be made by the speakers during the progress of the Conference, which may be prompted by the Spirit of the Lord. I have thought, and still think, that our being edified does not so much depend upon the speaker as upon ourselves. When we come together on occasions like this we are entitled to

receive something that will be of great importance to us in our lives. We ought to understand—and I presume that we do generally—that the work which we have come into this life to perform cannot be done to the glory of God or to the satisfaction of ourselves merely by our own natural intelligence. We are dependent upon the Spirit of the Lord to aid us and to manifest to us from time to time what is necessary for us to accomplish under the peculiar circumstances that may surround us. It is the privilege of Latter-day Saints, when they get into difficulties, to have supernatural power of God, and in faith, day by day; to secure from the circumstances which may surround us that which will be beneficial and advance us in the principles of holiness and sanctification, that we may as far as possible be like our Father. It certainly is possible to advance ourselves toward the perfections of the Almighty to a very considerable extent, to say the least. In fact, we are commanded to be perfect, even as our Father in heaven is perfect. From everything that arises, whether it be of a disagreeable nature or of a pleasant character, we should derive information and secure power to serve ourselves in the path of exaltation and glory over which we are moving. I know that we should never have been able to endure the severe trials that we have experienced during the past few years, had we not been gradually educated in times past and prepared to struggle with difficulties as we passed along.

I desire to suggest to the Latter-day Saints this morning that they should not lose sight of the object which has prompted us to gather ourselves together, that we may not return to our homes without having received lessons of encouragement to assist us in the surrounding difficulties. It is impossible for Latter-day Saints to move along in the path of glory we are now treading unless they devote themselves fully and wholly to the work and make the preparation which is absolutely necessary to meet and over-

come the temptations that might otherwise overpower us. Here, I suppose, are brethren and sisters who hold important positions in the Church and have most solemn and pleasing duties to perform, and it is their ardent desire that they may be properly qualified to discharge these sacred duties satisfactorily to themselves and in a way that shall promote the interests of those they preside over.

There is something grand in the consideration of the fact that the Lord loves us with a most ardent love. The love that a woman exercises toward her offspring cannot equal the love that God exercises towards us. He never leaves us. He is always before us, and upon our right hand and our left hand. Continually He watches over us. The antediluvians rejected the Lord in their day. The message which He sent to them was of the highest importance. Upon their acceptance of the message depended their temporal and spiritual salvation. But they rejected it. When the Lord communicates to man that which pertains to his most important interests, it is a solemn and serious thing for him to reject so direct a message. But the antediluvians rejected the message, even the fullness of the Gospel, as it is now preached to us. If they had then embraced the opportunity they might have received the fullness of the Gospel and been prepared, when Christ was crucified and arose from the dead, to receive through the resurrection of their glorious bodies, free from disease and corruption—the most glorious object that ever man set his mind upon. Those people failed to embrace that opportunity; but the Lord did not fail to love them and to have regard for them, and He gave them another opportunity, although it was about two thousand five hundred years afterwards. After Jesus was crucified, He went and visited that people and gave them the opportunity of receiving that which they rejected when Noah proclaimed to them the principles of spiritual and temporal salvation.

Now, in some respects we differ from

any other class of people. Opportunities are before us which are not before them, though at some future time they will have the same opportunities as we have received and acted upon. But our prospects are different from their prospects; things are required at our hands which are not required of them; and there could not be placed before men more glorious prospects than are placed before the Saints. No mortal man could wish anything greater or that will ultimately prove more satisfactory. Everything that pertains to perfect peace, happiness, glory and exaltation is before the Latter-day Saints. We should enjoy the spirit of this, and keep it actively before us. We should not let our prospects be darkened in the least by doing that which is not acceptable before the Lord.

Brethren and sisters, I pray that the Lord may be with us during this Conference; that He may be with those who address you, and especially with you, that you may receive and comprehend some principle or some suggestion that will be of the most sacred importance to you.

The brethren will now address you, and through the exercise of your faith you will be greatly and abundantly blessed; which may God grant, in the name of Jesus. Amen.

#### PRESIDENT GEORGE Q. CANNON.

Condition of missionary fields—Preparation for the ministry—Relating to immigration—Providing employment—efficacy of faith.

The six months that have passed since our last General Conference was held here have not been particularly fruitful in changes in the missionary field, or in any other direction, excepting the loss of our beloved President. The Elders have been blessed in their labors in all the countries where they are endeavoring to propagate the Gospel, and more have returned from their fields than the number of those who have gone. We have, therefore, a smaller number of Elders now in the various fields than we had at our last Conference. There is one thing that has been noticed in the reports that

have come from the fields, and that is, there is more diligence on the part of the missionaries and a better class of work is being done. There has been more care taken in sending out missionaries; more strictness observed to have men go out who would not bring discredit to the name of Latter-day Saint by their indiscretions or by their lack of faithfulness. It may be said, I think, truthfully, that the standard is being raised. Our young men are entering more into the spirit of the work, and are seeking to qualify themselves in a manner that will be more acceptable to the Lord and more satisfactory to their fellow servants. There is plenty of room for improvement in this respect. There was a time—probably many of you can remember—when if a man were called on a mission it was frequently asked what he had done that he should be called on a mission. But now the question is asked, if a man is eligible and not called, "What have I done that I should not be called to go and preach the Gospel?" I think that is the rule at the present time among the Saints throughout Zion. It is looked upon as an honor to go out and preach the Gospel. I was talking to several strangers last night, and we were conversing about our sending out missionaries, and how quickly they responded to the call. I remarked that a young man was always looked upon more favorably by the gentler sex if he were called on a mission than he would be if he were not called. I believe this is true. I believe the girls among us look with favor upon the young men who are called to go on missions, and they feel that their lovers are slighted if they are not called when they are at the proper age; and if they marry, they feel as though their husbands are not taken notice of as they should be if they are not called. This is a good spirit and feeling.

We want our young men to qualify themselves for this labor. Education is easily procured now. There was a time, in the early days, when education was not common—that is, it was not uncommon for very able men to



have but meager education. This was the case with the first and most prominent Elders in the Church. But all this has changed. In those days, if a man were not educated it did not attract much attention, for the reason that education was not general—that is, higher education; but now, through the increase of colleges and universities and educational facilities, it is rather discreditable to a man not to be educated, because education is within the reach of all. Therefore, our young men who go on missions should bear this in mind and should endeavor to qualify themselves for their missions. There is no reason why we should be behind any people in this respect. It should be a stimulus to our young men to seek for education and to qualify themselves, when they know that this is the feeling and the opinion of the world concerning men who go forth as ministers of the Gospel. But a great many lose their faith because they do not understand how to avail themselves of the advantages which they have. This is especially so in regard to college education. Our young men who go away to get education come back in many instances with their faith weakened, because they do not revere the principles of the Gospel and hold fast to them as immutable truths. But, notwithstanding these drawbacks, I am sure we are all gratified at the progress that is being made by our young people, and I hope it will continue. Some perhaps may not use their education aright, and may have their faith weakened; but this is not the case generally, and I trust will not be the case, but that our young people will learn to obtain higher education without becoming imbued with the belief and the skepticism that prevails in the world.

Our Elders among the nations have been very successful, the Lord is blessing them, and great progress is being made in various directions. We are warning the people, and we are bringing the honest in heart to a knowledge of the truth. There is one course that has been taken which I think will be attended with good effects, that

is, counseling the Saints in the various lands where they embrace the Gospel to remain quiet for a while; to not be anxious to break up their homes to gather to Zion. This counsel is being given by the Elders now in various lands, and it will be attended with excellent effects, because the converts will be accustomed to the principles of the Gospel, and acquainted with the circumstances which surround the people, and more familiar with the trials they may have to meet. Their faith will become stronger, and they will be better able to withstand the trials and difficulties they will have to contend with when they do emigrate to Zion. Most of you know how this operates. A man that is new in the Church and has no experience is not in a position to resist trials that he could subsequently. By having the Saints remain in the places where they dwell they gain experience and strength. Besides this, they are able to help the Elders, and the Elders do not find it so difficult to preach the Gospel, because they have the support and the assistance of those who are members of the Church and who live in organized branches of the Church. I am sure that we will see the good effects of this. We shall not have so many spending means and time to come here, and then apostatizing, and becoming tired and desiring to return again to where they came from. This effect, I am sure, will be noticeable throughout the wards and Stakes of Zion.

In our own land the Lord has been very kind to us. He has prospered us. He has given us good crops, and the people are in better circumstances, speaking generally, than they were a year ago. And He will continue to bless us. There is one thing that we should attend to as a people, and that is, diversify our pursuits. Our cities should not be crowded with unemployed men. There is plenty of opportunity in this State for men to work out for themselves a subsistence. I often think of how it was when the people landed here in the beginning. They had but very little to eat,

very little clothing, and but few tools; but they came on this ground, and they built themselves houses—such as they were—and they turned in and cultivated the soil, to raise their food, and they succeeded without anyone but the Lord to help them. If our brethren who are unemployed would ask those who have had experience, they could tell them how to make a living without expecting somebody to feed them or to furnish them with that which they need. It is wrong for them to walk around unemployed. In the spring of the year, if they have not some other employment, they should get a piece of land (there are plenty of people who would let them have a piece on some terms) and raise their own food, or try to raise it. Have somebody teach them how to do it, if they do not know themselves. Our people are willing to assist the industrious and the persevering. None need go short. There is plenty of room on every hand. You need not go out of the State of Utah; there is land in abundance to be obtained here, and obtained easily; and if we can get land and are healthy, every man ought to be able to sustain himself and his family. There is no reason why he should not. Our young men should not be contented to be looking around for somebody to give them employment. Every man should seek to be able to employ himself, and not be hanging around stores and offices asking for somebody to give him employment. Let him strike out for himself, and make a living for himself. He can do it in this country. There are plenty of facilities for every young man. There is no need to go to California, Montana, or to the mines; go to some place in the State and build the State up, build up Zion, and take example from those who have preceded us, who have shown what can be done in building up a commonwealth and making a rich people. For, notwithstanding our difficulties, we are a comparatively rich people.

I alluded to a conversation I had last evening with some gentlemen. Another thing

I mentioned comes to my mind, and when it was told wonder was expressed how we could do it. I related how years ago, before the railroad was completed, we sent down every year for several years 500 teams, 500 teamsters, and guards, and loaded those teams with provisions to feed the poor, whom the teams brought up, and also to feed the teamsters. This was done by the Latter-day Saints. Thousands of people were brought into this country in this way. Now, we did not think that was very heavy. I never heard, that I know of, a murmur from anybody respecting this labor. Just think of the cost of it! The hiring of 500 teams for the summer (it was practically a whole year's work), 500 men and guards, and then the provisions to feed the people who were brought from the Missouri up here. We can do great works if we are united and have faith. But where people have no faith, and they say, "I cannot," "It is too much." They ought to feel that they can do anything that is right. We as a people can do anything the Lord requires of us. We ought to have faith in these directions. But we fall into the ways of the world and into thinking as they do. Why, if we do that, we become a commonplace people, of no value particularly. The strength of the Latter-day Saints is their faith. By that they can accomplish anything they set their hearts to do if it is right. God will be with them and sustain them. He has done it all the time. We have accomplished apparent impossibilities through the power and blessing of God and the faith of the people. If we have faith we can accomplish all things that are required at our hands. We should not say, "I cannot do it"—"it is too much for us." That ought not to be the feeling of a Latter-day Saint. We can preach the Gospel, we can gather the people, we can build temples, we can build houses of worship, and we can do everything that is required of us, by the principle of faith, actively exhibited in works. But the feeling that has been growing among us is to drop on somebody else

for them to help us. You would be surprised to know how many there are who come and want the Church to help them. They pile on to the Church, and forget that the leaders of the Church have to exercise faith themselves. If they get into a close place instead of going to God and asking Him to help them, and having faith that God is able to assist them in carrying their loads and open the way before them, they must come to the Church. "Cannot the Trustee-in-Trust help me do this?" They cannot build meeting houses; they cannot do this or the other; it is too much for them; and they want the Church to help them. Well, it is a wrong feeling. We should seek to help ourselves, and to call upon God, who is as near the individuals in the settlements as He is to us. He is as willing to listen to the prayers of an Elder in the remotest parts of the earth as He is in Zion. He is willing to hear all our cries, if we have faith. I tell you, my brethren and sisters, we must cultivate this faith and this confidence in God. One reason, I believe, that the Lord has required the Elders to go without purse or scrip is that we may have faith developed in the earth, that the Elders shall come back filled with faith. Why? Because God has heard and answered their prayers in the utmost extremity. When they have been in the greatest difficulty and it has seemed impossible for them to get relief, the Lord has heard their prayers. These men, returning by hundreds as they are, ought to have faith and to increase faith throughout the entire community. There is no doubt they do have a good effect. This community is being elevated by this kind of training. But there is still plenty of room for us to cultivate faith, and not imagine that we must fall on the Church for everything that we need or that we have difficulty in accomplishing. The Trustee-in-Trust cannot respond to all the calls. There is not means enough at his command. Therefore, we should seek individually to do our part towards this work. It should be our pleasure to labor for Zion in every

direction and to the utmost of our power. There is no labor on the earth so pleasurable as laboring for Zion, whether in the ministerial field or at home in any field that may be assigned us. There is no greater work, and no work that God smiles upon and blesses as He does that. The man that does it is a happy man, and will be a happy man, who labors for Zion with singleness of purpose and with his heart devoted to the work of the Lord. God bless you, in the name of Jesus. Amen.

#### ELDER MATHIAS F. COWLEY.

Guidance of the Holy Spirit—Perpetuity of the Church—Divine authority of the Priesthood—The power of Faith—Necessity of strictness in the payment of Tithing.

My Brethren and Sisters: I am gratified for the privilege of meeting with you at this Conference, and I desire, in performing my duty, to enjoy the suggestions of the Holy Spirit. The object, as I understand it, of our general conferences, and proportionately the Stake and ward conferences of the Church, is that we may be strengthened in our faith, that we may be encouraged in the performance of our duties.

There is no question of greater importance than the one which every man and woman should ask himself or herself personally: "Am I doing my duty as a Latter-day Saint?" Am I living in strict harmony with the sacred covenants which I have made with the Lord? If I am there is a testimony in my heart that the Lord is pleased with me, and if I am not there is a testimony that I am not as acceptable as I should be." And if any one who is not doing his full duty is not chided by the Holy Spirit, he is in a dangerous condition, for he has deadened the influence of the power within him.

I have been impressed so many times that it almost seems to be a hobby in my own mind, by the statement that President Woodruff made to us on several occasions; I think not only in this tabernacle but in other places throughout the Church, and possibly in his writings; that President Brigham Young appeared to him on a certain occasion, I believe it was when he was



in exile in Arizona. President Woodruff was on his way to attend a conference and the departed Prophet presented himself to this living Apostle in the flesh, and President Woodruff asked him: "Are you going to attend conference with us, President Young? and will you address us on the occasion?" President Young replied to him: "Brother Woodruff, I have done my talking in the flesh; that remains for you to do; but there is one thing I want you to do and to impress upon the minds of the Latter-day Saints, and that is to tell them to get the spirit of God and keep it with them." This sounds a little peculiar because it is the common injunction that is laid down in the Scriptures, that has been written in the revelations of God in every dispensation and has been uttered by every Prophet, and for that matter it has been urged by every faithful Elder in his ministration, and by every faithful Bishop of the Church, and every president of a Stake, to seek for the guidance of the Holy Spirit, and to cultivate it that it may be unto us a constant companion. Considering this it would seem a little peculiar that a departed Prophet of God should come to a living Prophet and tell such an apparently common message. But it is not common; it is the important key-note to everything in this Church. When the Latter-day Saints first heard the sound of the Gospel in their native lands, they were led to receive it with joy and satisfaction, but they were unacquainted with the whisperings of the Holy Spirit. It had been taught for many generations that the living Spirit of God as it was enjoyed in the ministrations of the Savior and his Apostles in the land of Palestine during their ministrations on the earth, was not to be expected in this enlightened age; and that the conditions which were associated with the various dispensations of the Gospel committed to man from the time of Adam down to the present day, the conditions associated with the enjoyment of the spirit of revelation to guide every man and woman that should embrace the Gospel, were not to be expected in the nineteenth century. And consequently when the Gospel was restored to the earth, and the

Elders went forth declaring the same, it was a matter of astonishment to those who heard it and who did not have the spirit to receive it, and were not looking for such a message; but the hearts of those who received the Gospel had been, in most instances, prepared for it. They were looking for such a message. Their hearts were filled with joy and pleasure when they embraced the Gospel. They received a living testimony for themselves. That testimony was not confined to the Prophet Joseph Smith, nor to his immediate associates. It was not confined to any council or quorum in the holy Priesthood, but the promise was universal; that whosoever would receive the Gospel might not only receive a remission of their sins, but also a living testimony of the Holy Spirit; they should know that God had spoken from the heavens; they should receive a witness that their sins had been remitted; and when this testimony came to those who embraced it, what joy, what satisfaction it produced in their hearts! And during all the history of this Church, now sixty-eight and one-half years in this dispensation, it is so organized and, in the purposes of God, is so designed as to perpetuate itself. Men have passed away; the Prophet of God and his brother, Hyrum, who stood by him in all the trials and tribulations of life, and who was also a Prophet of the living God, they laid down their lives; they sealed their testimony with their blood; but the work did not die with them. The Lord had organized the Church in such a way that when the Presidency was dissolved by the death of the Prophet, Twelve Apostles should preside over the Church, until the Presidency should be organized again; and so this organization has been perpetuated on the earth; and when men have been called to positions, they have been called by the spirit of revelation from God, just as literally, and just as distinctly as those that Paul spoke of in the 13th chapter of the Acts of the Apostles. When the Apostles were assembled and considering the appointment of Elders to labor in the ministry, and as they fasted, the Holy Ghost said unto them: "Separate unto me

Barnabas and Saul for the work where unto I have called them." And they were called by the Spirit of revelation, and by the laying on of hands by those who had been called of God to administer in His name in the flesh; and this is the only way that the work of the Lord has ever been perpetuated in the earth in any dispensation of the Gospel. It was so in the days of Moses, who had received the higher Priesthood, which holds the keys of receiving revelations from God for the government of His affairs among the children of men, and without which Priesthood, the Lord has said the power of Godliness is not manifest unto men in the flesh. But Moses honored this Priesthood, and he sought to sanctify all his people, just as the Prophet Joseph and his successors have sought to sanctify the Latter-day Saints, that they might come to a higher standard in the enjoyment of the Gospel, and the authority and power of the holy Priesthood. He sought to sanctify them that they might have the manifestations of the glory of God, and he sought to promote them to that standard, but when he went up to commune with the Lord on Mount Sinai, he had to draw a boundary line, and say to them that they should not pass over it because of their unworthiness; and he went up and communed with the Lord, and he received the mind and will of the Lord; and when he came down to communicate it to the House of Israel, they could not look upon his countenance, because it shone with the Spirit of God—it shone with that power of Godliness which was reflected through the Priesthood which the Prophet Moses held; but they could not be sanctified, for the reason that they rejected the higher law of the Gospel, which had been delivered to the Prophet Moses and through which he sought to sanctify them. As they were unworthy to continue in these higher blessings the Lord decreed that they should continue in the ordinances of the Lesser Priesthood—the administration of sacrifices, symbolical of the sacrifice of the Son of God for the redemption of mankind. He was called to do that work; to stand at the head of the House of Israel; a man that was called of God by revelation—a man that had been faithful.

Joshua, the son of Nun, was always inspired with that faith in God spoken of this morning by President Cannon. He did not stagger at the command of God, or at the purposes of the Almighty in designing the plan for entering into the land which had been promised to Abraham and his seed after him for an everlasting possession. You may read in the later chapters of Deuteronomy how Joshua was called. The Lord said unto Moses: "Take unto thee Joshua, the son of Nun, in whom is the spirit of wisdom, and lay thine hand upon him." He was called of God by revelation, and was ordained to stand at the head of the House of Israel and to preside in the administration of those ordinances which were symbolical of the atonement of the Savior, and which continued in Israel until the coming of the Son of God, who introduced the Gospel again in its fulness and restored the higher Priesthood.

The work of God in this generation has been established just as literally as it was anciently. The brethren who have been called to preside over this Church have been selected by the Spirit of revelation, and it has been manifest very strikingly of late in the calling of President Lorenzo Snow, and of brethren to preside over missions. Brethren have communed with the Lord; they have sought the mind and will of the Lord to know about these matters, and they have received it by the Spirit of revelation. I want to bear my testimony concerning the principle of faith. We do not have it as we ought to have it; it is not exemplified in our lives as it ought to be; we ought to have the faith that characterized Nephi, when he was sent to obtain the plates of Laban, and when his brethren staggered at the thought of their going to face the probable danger of performing that duty which had been assigned to them by their father, or by the Lord through their father, the Prophet Nephi said unto them: "The Lord, God, giveth no commandment unto the children of men, save that He will prepare a way for them to accomplish the thing which He commandeth them." That statement, enunciated by the Prophet Nephi, is as true today as it was then. The evi-

dences of the truth of this work are stamped upon the mind by the exercise of the principle of faith. We may not be able to communicate by mere verbal statement or by letter the Spirit and testimony of this work, but it is as tangible to us as it is to the human body when you receive a shock of electricity. You cannot describe the sensation so that others can feel it and understand it; they must have the current of electricity turned into their own souls in order to understand it. It is just as possible to receive a testimony of the divinity of this work as it is tangible to the human body to be shocked with electricity.

I rejoice, my brethren and sisters, in the labors of the Elders abroad. I rejoice when I see them returning with a good report, having been schooled in that experience which can be obtained alone by the exercise of faith in God by going forth, without money and without price, to declare the Gospel unto the nations of the earth. Education is not alone to be obtained from books and in universities, colleges and in seminaries of learning. There is an education that comes through the revelations of the Spirit of God to man that is higher than every other class of education, and compared with which all other systems of education sink into insignificance. What do we know about the earth even upon which we stand? What do we know about the planets that roll in space? Very little; but when the time comes, we will receive a knowledge of these things by revelation from God—when these sciences will be written upon by the Spirit of revelation resting upon men of God—men who exalt the Lord above all else. These things will be revealed from heaven, and we will understand them in their true light, and we will understand them perfectly.

I exhort you to pray to God for His spirit; strive to keep it with you; the only way to do that is to do your simple duty. There is nothing so important as the simple duty of the hour—that is the duty of the Latter-day Saints. It is their duty to have family prayer in the evening, and to call God into their midst. They should teach their

posterity to pray; teach them to ask a blessing on their food. It is the duty of every Latter-day Saint to pay his tithing and to pay it fully, not to make a feeble attempt at it by paying one-half, or one-fifth, or four fifths, but by paying his full one-tenth of his interest annually. If it is not one-tenth, it is not thoroughly and completely tithing. When you baptize a man in water, if you do it with his right hand not immersed, the Elder on the bank in charge, requests the one administering to do it over again, and immerse the whole body in the water, that it may be truly a baptism for the remission of sins, in similitude of the resurrection of the Son of God. As Latter-day Saints, we ought to be just as thorough in the performance of our duties, our simple duties in the Gospel, our prayers, our thanks, our offerings, our attention to the Priesthood of God in complying with the calls to carry the Gospel abroad, or to labor at home, as a merchant is in looking after the interests of his establishment. If we were so, the spirit of the Lord would be more abundantly poured out upon this people. There would be more living witnesses by their experiences of the power of God among the people than there are. I want to bear my testimony that no man or woman ever gets tired of paying tithing so long as they observe these simple duties. It is one of the grandest testimonies to the truth of this work, that no man who conscientiously lives it, who reflects and studies upon it according to the best opportunities, and time and ability that he has, ever tires of what the world call "Mormonism;" but when you find a man that has fallen by the wayside, you can trace in his course the neglect of some duty or the violation of some covenant which he has made with his God.

May God bless us, my brethren sisters, and enable us to live nearer to him and keep His commandments more strictly in all respects, that we may enjoy the spirit of the Priesthood and the spirit and power which belongs to this work; I ask it in the name of Jesus. Amen.



The choir sang,  
We thank Thee, O God, for a Prophet.  
Benediction by Patriarch John Smith.

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2 p. m.

The hymn which begins as follows was sung by the choir and congregation:

Now let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Prayer by Elder George C. Parkinson.

Singing:

All hail the glorious day,  
By Prophets long foretold,  
When, with harmonious lay,  
The sheep of Israel's fold  
On Zion's hill His praise proclaim,  
And shout hosanna to His name.

#### ELDER ANTHON H. LUND.

Missionary work in the Orient—Opposition encountered—Changes in Palestine—An American Colony,

I hope that I may be in possession of the same spirit that inspired our brethren who addressed us this morning. I feel happy to be in your midst, to see so many faces, happy faces, of the Latter-day Saints as I see here before me today.

When you last met in general Conference, I did not have the pleasure to be with you, as I was then laboring among the Saints in the Orient. I had a very interesting mission to that part of the earth. As you know, we have a number of Saints in the Turkish empire. During the massacres which occurred in Armenia a few years ago, our brethren and sisters there were left without any Elders from Zion to preside over them. The Presidency of the Church sent Brother Hintze and myself over there last December to organize the Church more fully. We found that the Saints there, though left without Elders from Zion to preside over them, had not lost the spirit of the work. It is quite a testimony to me that the Spirit of God works the same, makes the same manifestations wherever it is enjoyed. The Saints there enjoy the

spirit of the Gospel, rejoice in that which they have received, and the Spirit had led them to a right understanding. I was pleased to see them so well grounded in the principles of the Gospel, especially when I thought of their not having access to any of our Church works. Only a few of the Saints were able to read English, and we have not yet any of our Church works translated into Turkish. A few tracts have been published, but the works of the Church have not yet been translated into that language and consequently our brethren and sisters there have not been able to read our accepted works except the Bible, nor any of our published sermons; and still we found them in full accord with the belief and faith of the Church, showing that the Spirit of God leads into all truth. They were very happy to have us come and visit them. We found quite a number ready to receive the Gospel, and had the joy of leading quite a number into the waters of baptism. Some had been baptized, but for the want of an Elder had not been confirmed members. They were glad to receive this blessing. We organized a branch of the Church at Aintab. I do not think that such a condition will again arise there, as that of the Saints of the largest branch being left under the presidency of a Priest only. We found brethren there worthy of presiding, worthy of the Priesthood, and ordained them.

We also found that our adversary was not pleased with our work, nor with the work of the Saints. Persecution was raised against the Saints there, the mob disturbed some of our meetings, but the Lord was with us; none was hurt, and it caused more of a spirit of inquiry amongst the people. The government and the officers of the government were friendly to us and promised us protection. I found that it was mostly members belonging to different Christian denominations which raised this persecution against our people. The Turks themselves did not act in any way unfriendly towards us. They wondered what all this turmoil was about, and came to us and wanted to know what we really believed. While the Turkish government is not one that an

American would like to live under, still it gives greater religious liberty to our Saints than they would be permitted to enjoy in countries like Greece, Italy, or Spain. The Mohammedans do not interfere with our brethren in the exercise of their religion, or forbid them to believe as they desire, but give freedom to worship God according to the dictates of their conscience. I may qualify this by saying that the Mohammedans themselves do not enjoy this freedom to the same extent as the Christians. If a Mohammedan should leave his religion and join any other religion in that land, he would be ostracised from the society of his relatives and friends, and would be in danger even of his life. But as to the Christians, the Mohammedans are willing that they do as they please in regard to their religion, and I believe the more contention they see amongst the Christians the more they like it.

When persecution was raised against us, the Saints were desirous of our appealing to the government for help, but on second thought we felt that this would not be wise. We did not like to raise strife between the Mohammedans and the Christians. It is not a long time since a great many Christians lost their lives in Armenia, and we were afraid that we might be the cause of starting this race hatred between the two parties, and we thought it would be better to suffer a little wrong than to be the cause of wrong being done. I told the Saints that I did not think the persecution would amount to much, and I knew that the Lord was able to protect His Saints.

Wherever the Gospel has been introduced it has always met with opposition. The Turkish mayor of Aintab said to me, when I asked him to look after our people, that they should not suffer any wrong at the hands of their enemies, "Wherever a message of truth is sent, those bearing it will suffer persecution." I knew the sentiment was true, but it sounded curious to hear it from his lips. He promised to protect the Saints, and I learn from them that he has fined some of the mobocrats.

I believe there is a great future for our people in that land; and that there are many of the honest in heart, and I hope our brethren will find them. They love to hear the Gospel. They love the truth, and when they receive it they enjoy the Spirit, and the signs follow them that believe, even in that far off land.

In company with Elders Hintze, Maycock, Larson and Nishan, the latter a native Elder, I visited the Holy Land, and traveled over the places so familiar and so interesting to us from reading the Scriptures. We examined the country and the conditions existing there carefully with a view of finding a place of gathering for the Saints.

You remember that in the forties Apostle Orson Hyde was sent to that land, and that he dedicated it unto the Lord, and for the gathering of the Jews. That land had been cursed on account of the iniquity of its people, and for hundreds of years it has been a testimony to the world that the Lord honors the words of his servants, the words spoken by the inspiration of His Spirit. Moses, thousands of years ago, was permitted to see the future and prophesied concerning it, warning the people of Israel that if they did not obey the commandments of God they should be scattered amongst the nations of the earth. You who have read history know how literally this prophecy has been fulfilled, and that the land given to Abraham and his seed has been occupied by strangers, and that the blessings of God which once made that land a delightful place in which to dwell, were withdrawn and it was turned into a barren and forbidding land. Brother Hyde went there and blessed it. The mission given to the servants of God was to proclaim the Gospel to the Gentiles first and then to the Jews. This was declared very early by the Lord as the mission given to His servants. His chosen people were not forgotten. They, also, should receive the Gospel message; but this time the first should be the last. The Prophet Joseph was inspired to send Brother Hyde to that land, and look at the change! A spirit has come over the Jews, over the House of Israel, to gather to that land. This was not

felt by them before but since that time.

This spirit has come upon them in whatever part of the earth they dwell. We found in traveling in that land whole settlements of Jews who have gathered there of late years. In talking with them (Brother Hintze being able to talk the language) we learned that they were not gathering in faith; it was not because they believed that the Lord had opened the way before them, but they had a desire to go there. A learned Jewish doctor told us that his people wanted to become again a nation. They longed to be once more a people upon the earth, and to own the land given to their fathers.

In Jerusalem we found quite an increase in the number of the Jews; during the last three years, fifteen thousand had settled there. The sultan is not pleased with this and has prohibited the Jews from emigrating into Palestine, but still the movement is going on, the Zion movement among the people of Israel, and they are looking forward to inhabiting that land. It is one of the signs of the times. Before long I believe the Lord will touch the hearts of that people and they will believe in Jesus as their Messiah. The Book of Mormon has the prophecy that when they do believe in Him that land shall be given them again as their inheritance. I do not believe that time is far distant. I believe that the time is hastening when the Lord will accomplish what he has spoken by His servants the Prophets.

While in Jerusalem we met a colony of Americans. These people have been impressed that they live in the last days and that the coming of Christ is near, and so they have sold out their possessions; taken their means with them to Jerusalem that they might live there when Christ comes, believing that He will come to Mount Olivet.

We spent a very pleasant evening with them. They lived in the united order, having everything in common, and they use their time in doing good, in going to the sick and helping the poor. So far they are doing a good work. Mrs. Spofford, the president and leader of the society, told us that in studying the Scriptures they have come to the conclusion that Christ will soon appear, and she said: "We

were struck very much by the prophecy uttered by Zachariah in the 14th chapter, 10th verse, and also by the prophecy of Jeremiah concerning Jerusalem, in the 31st chapter, in which it is foretold how the city of Jerusalem shall be built on certain lines. When reading the chapters closely we find that the time alluded to is the latter days, and it is said there that the city of Jerusalem should be built from the tower of Hananeel to the king's wine presses and from there to the valley of the dead bodies and of the ashes." She pointed out to us this fact, that the city is being built now exactly on these lines. They did not know at first where the tower of Hananeel was. Nobody seemed to know, and if you look into books giving descriptions of Jerusalem, that place is not designated, but a few years ago when they were digging the foundations of the Grand hotel in Jerusalem they discovered the foundations of a tower and among inscriptions found was the name of Hananeel. This made them believe that this must have been the tower of Hananeel. Taking that for a starting point, and to the king's wine presses and down to the valley of ashes, Jerusalem is being built as thus described. These people took this to be one of the signs of the times. I take it to be one of the signs of the times, that God is working upon His people, His chosen people, and that they are gathering to that land.

As for our people gathering there, we feel that our brethren should be well grounded in the faith before we move them, and still being in their infancy it would be better to strengthen the branches and have more come into the Church, and then gradually gather them down to a place selected in the Holy Land, and this is a work that will be accomplished. There will be a Zion in the East as well as in the West, "for the law shall go forth out of Zion and the word of the Lord from Jerusalem."

Brethren and sisters, I delight in dwelling upon these things. I see the Lord is working with the nations. He is gradually accomplishing His purposes, and His work will grow in the earth, and all the opposition in the



world will not stop it. He has revealed His will to men. He has established His kingdom upon the earth, and it will grow until it becomes, as Daniel saw, a kingdom that will fill the whole earth.

May the Lord help us to be faithful and true and to have a share in His kingdom forever, is my prayer in the name of Jesus. Amen.

#### ELDER MARRINER W. MERRILL.

An occasion for self-scrutiny—The labor committed to the Saints by the Lord—The Church the most perfect of all organizations—Local officers should be active and discreet—No unworthy person should be recommended to enter the holy Temples—The great work for the dead.

In arising before you, my brethren and sisters, I desire to make you hear the few words I may speak to you this afternoon.

In looking over this congregation, I realize that we all have an object in view in coming to the Conference from distant parts, and as was observed this morning, perhaps a large majority of the congregation here today is from remote parts of the country. We are here to be instructed. We are here to listen to the voice of the Spirit of the Lord. We are here to have a refreshing from the Lord in our assemblies together during the Conference. It is a good time to reflect, it is a good time to look over our history, that is our private history and our private life and the acts thereof. It is a good time to sit in judgment upon ourselves and judge ourselves as to our standing and fellowship with the Lord. The Lord has been very merciful to us, very merciful to the Latter-day Saints. We are constrained to acknowledge the hand of the Lord in His kind dealings with us in this mountain country.

Those who have had a few years experience can see visibly that the elements have been tempered. The earth has been blessed and sanctified for the good of the people, so much so that it produces in abundance to the husbandman; it rewards him for his toil; while but a short time ago it looked as though the country was a barren waste. But we find that the Lord has blessed the earth; has blessed the people; has multiplied them in the good

things of the earth, so much so that all, or seemingly all, have all the bounties of the earth.

The Lord has also given unto us the charge of His work in the earth; given unto us the charge of organizing His people, to teach them the Gospel, and to send the Gospel to the distant parts of the earth, as we have been hearing this afternoon. This charge and labor has been committed to the Latter-day Saints, and we are obligated to the Lord to preach the Gospel in all the world, to every nation and to every people. This is the work that we have in hand; this is the labor that is marked out for us; and we come together from time to time at the conferences of the Church, and we usually hear from the brethren who are posted with regard to the spread of the work in other lands and in our own land, and we are led to exclaim: "Praise the Lord for His goodness and for His mercy and His long-suffering to us as His people."

We have, my brethren and sisters and friends, a beautiful organization, complete in all its details, such as no other people has; such as was not in the wisdom of man to give to the people. I often think about it, think about how we are situated, the circumstances under which we are placed. We are not left to depend upon ourselves, upon our judgment in matters of interest that pertain to ourselves. We have been advised to seek counsel of each other, to seek the counsels of the Lord. In the midst of counsel, it is said, there is safety. I have thought sometimes that we did not appreciate this beautiful system that the Lord has revealed and made known to man under which we may live and have full fellowship with each other. I have thought, my brethren and sisters, that if we were a little more careful, and should give a little more attention to the organization that we have, it would save us a great deal of trouble and also save our brethren trouble.

I have said that I thought it was a good thing, and I say it from experience, for the authorities of a ward, the organizations of the Priesthood in a ward, to have their meetings frequently. The Bishop in a ward should call his

## GENERAL CONFERENCE

brethren together, especially his counselors, and talk over the interests of the people there. Counsel together, call in others that have interest in the work of the Lord, and advise together about all matters relating to the interests and welfare of the people that live there. Old wards need this, and new wards also need it—to know the condition of all of the people and to specially know the condition of the young people, in this ward organization; and if it be found that there are matters of interest and problems that they cannot solve, then they may apply to the president of the Stake, and take him into their confidence and apply to him for the counsels of the Lord; and if the problem is such that he can not solve it, then there is another source that he may apply to and get the mind and will of the Lord on all matters relating to the interests, relating to the welfare, relating to the establishing of the people in the faith of the Gospel. We want to encourage faith, as was said this morning; we want to instill that faith into our children and into the young people. I believe faith is increasing in the land, however, but we find it will be through our efforts, through our labors that faith will be increased in the minds of the people.

I have had, in connection with others, some experience with people, young people especially, and middle-aged people, too, sometimes, who procure endorsements or recommends from the Bishop of their ward where they live, and I have been led to question whether the Bishop knew much about the person that he recommended, if he was fully familiar with his life. Now this should not be. We ought to be familiar with the affairs that are under our care and under our jurisdiction, and this can be brought about by holding as I said before, these councils. Why, we have an example of this in the Church, a striking example. The Presidency of the Church hold their council and call in the brethren with them and counsel upon given matters. They hold it every week, and counsel and talk over matters pertaining to the Church, the whole Church. Of course they are not supposed to come down

to the details of a Stake or to the details of a ward; they are looking after the general interests and welfare of the whole Church here and abroad in all the world. Such counsels in a ward capacity and in a Stake capacity would have good results; they certainly would have no bad results. If the Bishop of a ward were to call the Priesthood together they could talk over matters of interest to the ward, of labors that there are to accomplish, and take into consideration the propriety of making their influence felt in all the associations of the organization—in every association in the ward. These organizations and associations in the ward make up the grand total of the Church; they make up the grand total in the greater organization; and they have to be watched over and cared for and looked after with a diligent eye.

Now we are singularly situated; there are a great many things that need to be watched over, and that need to be looked after in order that we may retain the faith, retain our fellowship, retain our favor with the Lord. Somebody has to do it. The Lord has made these appointments, has given us these organizations, and when the Elders go out into the different Stakes of Zion, new wards are to be organized, new Stakes are to be organized, the matter is canvassed and looked over carefully, and good men are sought for, diligent men are sought for, in order that they may have a proper organization, in order that the people may have proper care and proper attention when the ward or the Stake is thus organized.

We might bring this down in detail even in a ward. When we have teachers, to select, when we have Priests to select, when we have brethren to select for various positions and labors, we want to canvas the matter, look it over, and counsel together about these things that the greatest good may be effected by our labors, and that the greatest good may be accomplished through our labors in our various callings in the ministry whereunto we are appointed.

It is desirable that no unworthy people go into the sacred places—go into

the houses of the Lord. They would not want to go there themselves if they understood matters properly. It is not desirable to have unworthy people go. And who is to know? It is not fair to suppose that the President of the Stake in endorsing these people personally knows them all.

President Taylor once said, in speaking on this same subject, and giving counsel and advice, that if they were unacquainted with the doctrines of the Church and had not had experience, they should at least have experience in a ward somewhere, before they sought to go to the Temple. He said they ought to be at least a year in some ward under some bishopric, before they sought to go to the house of the Lord. We find it very desirable to have good people present themselves at the doors of the house of the Lord, who has entrusted us with this work, pertaining to our kindred that are passed away; has entrusted us with the work to have our families and our progenitors labored for and organized under the holy Priesthood; the children sealed to the parents from one generation to another, and to see that the work for the dead, as well as for the living, goes forward, as has been indicated by the erecting of temples to the name of the Most High.

I remember in my early experience in the Church that I never contemplated that there would be more than one temple. I thought that would be all that would be needed for the work of the dead; but as it has rolled on, as we gain experience, we find that the work of the Lord is expanding, and we are also expanding in our views with regard to the work of the Lord. We are more enlightened now than we were before the temples were built. We have greater desires in many respects to hunt up and look after our kindred, to look after the genealogies of our forefathers who have died without a knowledge of the truth. Now this is one of the things in connection with a great many others that we have to do. We must not lose sight of it in our day nor in our lifetime. We must

not have it said when we go to the other side of the veil, when we meet our kindred there and they perhaps ask us what we have done for them—we do not want to have to say we have done nothing for them. It would be much more desirable to say we have done all we could. We have hunted up and down the earth; we have traveled abroad to find records and genealogies of our kindred; we have done all that we could. How many of us can say this today, up to date? We have had four temples going now for some time and the people have been invited to attend to these matters, and how many could say up to date that they have done all they could for their kindred that have passed away? I presume that there are many that can say it and there are a great many that can't say it. It is advisable, therefore, my brethren and sisters, to not lose sight of this important labor, as well as educating and training our sons and our young people to become ministers of the Gospel to be faithful representatives, honorable representatives of our people and of our Church. I repeat that in the midst of these labors we should not lose sight of the importance of attending to these matters in the temples of the Lord, because there is a purpose and a design in these things, and those that enter into the spirit of it can comprehend it and understand it. When they come and make a commencement they want to stay longer, they want to stay a year, some of them, and continue their labors because they enter into the spirit of it. They see the importance of it more and more as they progress in the work.

There are a great many things for our consideration as live, active Latter-day Saints; a great many duties and responsibilities that are upon us, but there is nothing required at our hands but that we may accomplish through our diligence and our faithfulness in observing and keeping the commandments of the Lord.

I would urge upon you, my brethren, the Bishops and presidents of Stakes, who may be here, to try the experiment if you have not tried it, and have your counsel meetings occasionally, once a week or oftener; counsel together with



your brethren, and whatever is done let it be done with common consent from the head of the ward, from the head of the Stake, from the head of the Church, let it all be done by common consent; then everything will be harmonious. We want to work in harmony, we want no friction, we do not want discord, we do not want contention among the Saints; we want peace and the good spirit of the Lord in our homes and in our families. We desire that above all other things. We want that union, that strength that will make us vallant in the work of the Lord, and the way to get it is to seek for it, look after it, and attend to this beautiful organization that the Lord has given us, and work together, counsel together in all matters pertaining to us spiritually, and pertaining to us temporarily. We used to do this, I think, more than we do now. Those of us who went up into Cache valley a good many years ago to open up that country and develop it, had to do this, because we were surrounded by the enemy, the red men, who were on our path. They killed some of our brethren and we were driven together. We had to talk and counsel together, and work unitedly. If we went to the canyon for anything we had to go in force. One man did not start off alone, it was not safe, but we went in force, we worked unitedly in that district of country. And thus it was under the wise counsel of President Young, who would come to us and talk to us like a father, told us what to do to save ourselves. Naturally we wanted to scatter all over the country, but there would not have been a town anywhere. He counseled with us and advised us what to do, and we can see and have seen the good in so doing. It is a good thing to do now, to counsel together and be agreed upon matters pertaining to our interests, and in doing this we learn to love one another. We learn to respect each other. We won't want to pass over the Bishop of our ward and go somewhere else; we won't want to ignore the President of the Stake and go to someone else; nor we won't want to pass over the Apostles when they come around, but we will have the spirit of

humility, that we may take counsel together for our good. I am sure it will result in good to the wards and to the Stakes without doubt. We may know, through this means, everybody in our ward. The Bishop may become acquainted with every young man. If the president of the Elders' quorum, doesn't know him personally, why his brother knows him, his counselors know him, the president of the Elders' quorum knows him, some of the Priesthood there know him, some of the High Council may be there that may know him; what a nice thing it would be for the Bishop to be acquainted with all these affairs. Talk these matters over together, and not hurt anybody, but work for the salvation and unification of the people in the district where we live. We may find, in counseling together, that there are some families that are careless, that are indifferent. We may find also that the teachers are a little indifferent, and that they do not visit everybody, and they only make a visit occasionally. You may find in counseling together many things you might correct. You may find that some family is not living the lives of Latter-day Saints, not paying their tithing unto the Lord, and not doing their duty in helping to support the poor, and so on. They can be kindly looked after, cared for, and watched over, and talked over in a gentle way, that they may be brought back into the fold and into full fellowship with the Church of Christ.

Perhaps I am lengthening out too long in my remarks. But I know, my brethren and sisters, that this work is true; I know it is from the Lord, and I bear record of this. I have had many testimonies from my youth up; testimony upon testimony with regard to the truth of this work, and I bear you this testimony, that this work is true, that the eye of the Lord is upon us, and He has organized His Church according to His mind and will, and according to the dictations of His spirit, and the brethren who stand at our head are inspired men of God. We have reason many times to bear record of this, because we have seen it made manifest so plainly to us. God bless you. Amen.

## ELDER J. G. KIMBALL.

An ambition that is not wordly—A great Missionary responsibility—Special reference to the Seventies.

I trust, while I stand before you, that I may be governed and influenced by the Spirit of the Lord; for I can assure you that I have only one ambition, only one desire burning in my heart, and that is, to serve the Lord and keep His commandments. I understand my labors to be to preach the Gospel continually among the children of men; that my calling and labors are well-defined; and I do not ask any Seventy in the Church of Jesus Christ to do what I am not willing to perform myself. I am a candidate in the Church of Jesus Christ to take up the cross and follow the Savior, and preach the Gospel to the nations of the earth; and I am willing, if the customs of the country will permit it and I am so directed by the Spirit of the Lord, to travel without purse or scrip, to addict myself to fast and to pray, and to live near unto the Lord, that he may soften the hearts of the children of men towards me. I have only one ambition, viz., to follow in the footsteps of my father and emulate his example. While I believe it to be my right, notwithstanding I am a member of the Church of Jesus Christ of Latter-day Saints, to work for any gift that can be given by this great nation or by the people of this State, yet I have no ambition in that direction. I realize that there is danger in speculation; but I claim the right to speculate, if I am honest and straightforward in my dealings. I claim that it is my right to become rich and to surround myself with the riches of the world, inasmuch as I use it for the good of the children of men. But I have no further ambition in that direction, unless I am specially called by those appointed to labor in the Church. I have, however, an ambition to be saved in the kingdom of my Father. I desire to understand the Gospel, the plan of life and salvation, and if there is any greater ambition that can be given unto the children of men, I pray you to point out the pathway.

I realize, my brethren and sisters, that there is a very great labor devolving upon this people. As was stated by President George Q. Cannon, we cannot say that we have the number of missionaries laboring throughout the nations of the earth that we had six months ago. In the Southern States alone there have been over one hundred and twenty-five Elders released since the 20th of June, and on the 20th of June there were five hundred and eighty Elders laboring in that mission; and Elder Rich, who presides, stated that there should be released from that mission another one hundred and twenty-five Elders. Take that mission alone, then, and there should be sent into that field of labor at least two hundred and fifty more Elders as soon as it can possibly be done. I feel myself that it is a time to thrust in the sickle; for the Lord has softened the hearts of the children of men towards this people, and Satan, in his anger, is trying to raise up persecution against our people, and it is already developing in the Southern States. I feel, my brethren, that we should put ourselves in a condition to undertake and carry out this labor, especially the Seventies, whose labor it is to continually preach the Gospel. We read in the Doctrine and Covenants that the High Priests are to preach as their circumstances will permit; but there are no such words found in the Doctrine and Covenants regarding the Seventies. I went into a quorum of Seventies only a few nights ago—one of the best quorums, too, that I have met with—and we found eighteen Seventies out of thirty-five that have never filled missions to the nations of the earth. So we find it all through the Church. It is my opinion that there are but few quorums in the Church in which you cannot find twenty Seventies that have never filled missions to the nations of the earth, and I look upon it as one of the most unfortunate things that can befall a man—to be robbed of that privilege. While it is true that many of our brethren have filled honorable and wonderful missions at home, yet we look to Seventies to fill up this

number; and I pray the Lord to move upon them mightily by His Spirit, that we may be able to supply our brethren in the next year with three hundred Seventies that are willing to take upon themselves this labor.

I realize, my brethren, that we should be charitable. I do know that our brethren are in debt, that they are in trouble and in difficulty. It is only two weeks ago since I personally interviewed eight bright, intelligent men who were perfectly able, physically, mentally, and, for aught I know, every other way except financially, to go on missions, and these eight brethren all declared that they were in debt and unable to go. I felt impressed by the Spirit to prophesy to them and to promise them that if they would have faith they could pay their obligations in the next six months, if they would make a covenant with the Lord that they would take up this labor and preach the Gospel to the nations of the earth. But it leaves a very grave responsibility upon the Bishops and the presidents of Stakes; for when you send that class of men, they leave behind them probably large families to be taken care of. I feel that that is one reason that so many young men have been called—men who were not Seventies—because many of them had no families to leave behind. But I say to you, my brethren and sisters, inasmuch as this is my calling, that it devolves upon this people, notwithstanding there is a great expense to it. From a human standpoint, it would seem as if it would take from our people nearly all their means to preach the Gospel to every nation. Yet, if I understand the matter aright, when the angel came, that was the message he delivered to the Prophet Joseph Smith.

I do not desire to occupy more of your time; but I did desire to call your attention to that part of our labor that is devolving upon the people. I pray the Lord that He will continue to bless us, and bless the earth, that it shall yield forth of its strength, so that our people may free themselves from debt, and take up this labor; that it may not

be necessary to hunt and search as we now are under the necessity of doing, to find men to send forth to the nations. I pray the Lord to bless our brethren, the Apostles, for my sympathy is with them. I desire to say to the people that I hope the time will never come when it will be necessary for any of our people, through their strife and their troubles—their political troubles—to make any further trouble for their brethren; for when I look back to that aged servant of God—President Wilford Woodruff—who has passed away, and when I think of our other brethren who follow him, how true and how faithful, how full of integrity they are; they have never swerved, but they have been steadfast and have fought valiantly for the cause of Christ, and just as they get here and have established themselves seemingly permanently, and it seems when it ought to have been a time of peace and rest for our brethren, some of us who became restless and got the spirit of the world had to make more trouble for them. I pray the Lord that He may soften our hearts, that we may love the Priesthood, that we may honor them, that we may serve the Lord and keep His commandments, and have the Spirit of God burning in our hearts like a living fire. This is my desire, in the name of Jesus. Amen.

#### ELDER GEORGE REYNOLDS.

This is God's work—Human weaknesses—Payment of Tithing—Every day duties.

I trust, my brethren and sisters, that while I stand before you this afternoon I shall have your faith and prayers in the testimony that I may bear and in the few remarks that I may make. It is very unexpected to me to have to stand before you at this time; but I always esteem it a privilege to bear testimony to the truth of the great latter day work, and also to that which is being accomplished by the labors of our brethren. I understand and realize that we are accomplishing the work that God has designed; that we are fulfilling His purposes; that this is His work, and not



ours; and that according to His good pleasure, according to His divine will, all things will be brought about, and the words of His servants will be fulfilled, until this earth is prepared for the reign of His Son. I have no doubt of this on my mind. All things, whatsoever they are, that the Lord has willed in the restoration of His Gospel, in the gathering of His people, in the building up of His kingdom, will be brought about. And though our efforts from day to day may seem but small and insignificant, yet in the end they will fulfill the purposes designed of God. Therefore, as a people we have every cause for encouragement. God will not leave us to ourselves. He will not forsake us. He will not give us over into the power of our enemies. He will not permit that His kingdom in this dispensation shall be overthrown. Though we are weak, though we commit follies, yet in these respects we are not different from those who have gone before us. We are told, in the various divine records that have reached us, that those to whom God gave His revelations, on whom He imposed the responsibility of performing His work, and who were His representatives to the people, were men of like weaknesses as ourselves. We are furthermore told in the Book of Mormon that God gives men weaknesses, that by having weaknesses they may be better prepared, be better able to do what He requires. There is one thing of which we are satisfied, that there is none that is perfect save God. We are instructed to seek to be perfect, even as God and His Son Jesus Christ are perfect; and that Jesus Christ so advised shows to me that it is possible for us so to be. The Savior

not say this in derision, or in irony; but he so encourages us all that we may seek to reach that which is perfect as near as we possibly can, and by so doing we progress. We have long since learned that obstacles, as far as the Church of Christ is concerned, are things to be overcome. When we speak of obstacles we mean that they are things that stand in our path, not to prevent our progress, but

that we may triumph by overcoming them; for most of us have learned with the youthful Prophet Nephi that God never gives a commandment to men but he provides the way by which that commandment can be obeyed. In other words, the Lord does not ask impossibilities of us. Many things that have been done by this people through the grace of God and by His help, in gathering together to these mountains, and the things that have been accomplished since we gathered here, not only show the overshadowing hand of God in our favor, that He has been with us all the time, that He has protected us, and that He has directed His servants who have led us, but also, looked at humanly, we may say that this people have performed miracles in that which they have accomplished in the building up of this community in this intermountain region. But our history, when read in future ages, should the world continue as it is now—which, of course, we do not expect; but if it were possible in the future to look on the present as we now look into the past, if our history could be read in this light, removed from the obstructions that at present obscure the view of things as they really are, we shall be surprised at what we have accomplished through God's help, the influence that we have wielded in the world, the results of the ministry of the Elders, and the changes that we have produced in the world's history. We are a small people, but, as we often say, our numbers are not commensurate with our influence. God has given us power—power above our numbers, and this is so because we are seeking to serve Him. He has also made us a wealthy people. We may not have many multi-millionaires in our midst; but when we take the riches of this people, head for head, I do not believe this wide world over we can find any community of a quarter of a million of people taking them as we would take ourselves, who are so well situated with regard to material prosperity as we are. And this is but the beginning. How often have we heard the servants of God promise us that if

we would be faithful to God, if we would keep His commandments, if we would pay our tithing, if we would be honest with the Lord and generous in our donations, that He would bless us to an extent that we could not at present conceive. I believe this is so. The little that we have done has brought us reward. We none of us claim that we, as a people, faithfully observe the law of tithing; yet the Lord has abundantly blessed us. True, we have been thrifty, we have been patient, we have been persevering, we have been economical—all of which virtues tend to the increase of material wealth. But why have we been so? We have been so because it is the genius of the Gospel that men should be thrifty, economical and temperate in all things; and that the virtues which have an especial effect upon man's present condition should be observed as well as those that more particularly affect man's future life. The Lord is now blessing us abundantly in our flocks and herds, in our crops, and in all other respects in which we materially increase, and I believe He will look to us to honor His law. Now is a most convenient time, a most proper time—never a better time—when we should be faithful to the Lord in paying our tithes and our offerings; that the hands of the servants of God who bear the responsibilities of this Church should be loosened; that they should not be held under the burden of debt and the responsibilities that weigh so heavily upon their shoulders—the responsibilities which President Woodruff felt so keenly, and which should not be upon those who bear authority and presidency in the Church of Jesus Christ. They should be relieved from these burdens by all of us doing our duty, by us observing those laws that we acknowledge, in our testimonies, come from God. These things affect us all. We are bound up in the Church. What would we be if it were not that we are members of the Church? What should we be without the Church? What should we amount to? Where would our salvation be? What could we accomplish alone and

singlehanded, or in a disorganized condition to further the purposes of God and prepare men for the coming of His Son Jesus and for that time when the earth is to be filled with a knowledge of God, when His purposes are to be accomplished, not only in the redemption of the living, but also in the redemption of the dead. Without us, we are told, they who have gone before cannot be made perfect, and we without them would be insufficient for the fulfillment of the purposes of God. All the various generations of men have to be welded together in indissoluble links, so that as one great whole, as one united family, we may be prepared for the great final consummation, when all things that our Heavenly Father has created and made shall be returned to him in the condition in which they were when he pronounced them, at the beginning, very good. But in view of this great consummation we sometimes lose sight of the fact that it is little by little that all these great things are accomplished. We lose sight of that truth that is taught in the verses our children learn in the primary departments in the schools, that it is "the little drops of water and little grains of sand" that go to make up the ocean and the land of which this earth is composed. It is the little actions of our lives that go to make up our characters. It is the minutes that make the days, and the days that make the years, and the years that make eternity. So it is with us in our everyday walk; in the fulfillment of our everyday duties we shall bear off the kingdom of God triumphant; not so much by deeds of heroism that few of us may be called upon to perform, but by the daily, patient, continuous performance of our every day duties, laborious though they may be, wearisome though they may be, tiresome though they may be, and drudgery though they may sometimes be. It is by the performance of these duties that we are building up the kingdom of God, that we are accomplishing His purposes, and that will eventually bring us that perfection of character that will enable us,

through the mercy and blessing of God and the atonement of His Son, to enter into His eternal presence, and reign with Him through the years to come. May God bless you, my brethren and sisters. God bless this conference, that all that is said and done herein may

have God's approval, is my prayer, through Jesus. Amen.

The choir sang the anthem:

Light and truth the world are waking.

Benediction by Elder Charles W. Penrose.

## SECOND DAY.

Friday, Oct. 7th, 10 a. m.

Singing by the choir and congregation:

Come all ye sons of Zion,  
And let us praise the Lord;  
His ransomed are returning,  
According to His word.

Prayer by Elder George B. Wallace.

The hymn which begins as follows.  
was sung by the choir:

Great God, attend while Zion sings  
The joy that from Thy presence  
springs;

To spend one day with Thee on earth  
Exceeds a thousand days of mirth.

### PRESIDENT JOSEPH F. SMITH.

The right of the Saints to participate in affairs of the Church—All should be interested—Spiritual and temporal affairs inseparable—Necessity for mutual aid, industry and enterprise—True order of equality—Principle of stewardship—Thoughts on home-building—Difficult personal experiences.

It is with a feeling of great dependence upon the Lord that I arise to speak to you for a short time. I sincerely desire an interest in your faith and prayers, that I may be guided in my remarks by the Spirit of wisdom and by the inspiration of the Lord.

I have enjoyed the spirit of the conference so far. I was heartily in accord with the remarks that were made by the brethren who spoke to us yesterday. I trust that the same good spirit may continue with us throughout the conference. It is a great privilege that Latter-day Saints enjoy, to come to this Tabernacle once or twice a year to listen to the voices of the servants of the Lord who have been chosen as our leaders, and to partake of the spirit which accompanies the gatherings of the Saints on occasions like this, and to participate in

the business which may be brought before the people for their consideration and approval. We come together as officers and members in the Church of Jesus Christ of Latter-day Saints, each and all of us having rights and the privilege to participate in the affairs of the Church, as to the spirit and principle of government, in the continuance of our organizations, in sustaining the measures that may be presented before us or that may come up for consideration by the people. We are commanded indeed that we shall meet together in conference to attend to the business of the Church. It is here that we have the privilege of expressing our faith and confidence or otherwise in those men who have been appointed to fill the various positions as general authorities of the Church, from the First President down to the last general officer in the Church. This is not a mere form. There is efficacy in it. It means something. And it is a matter that we should all appreciate and take part in intelligently, feelingly, and with an earnest desire in our hearts to see the Church of Christ established upon the foundation of direct revelation and inspiration from the Almighty. We should come here with a determination in our hearts to sustain that which is good, and to discountenance that which may not be good. It is our privilege and right to determine by the Spirit of God between the right and the wrong, between that which will build up and sustain the work of the Lord in the earth and that which in its nature will tend to disintegrate and destroy or to divide the people of God in the earth. Every member of the Church should be deeply interested in the welfare of the whole Church.



Those who are called to official positions in the Church are not by any means the only ones who have an interest in the welfare or the advancement of the kingdom of God. Every true and faithful Latter-day Saint ought to feel as earnest a desire in his or her heart for the advancement of the cause of Zion and for the firm establishment of the principles of truth in the earth as President Snow, or his counselors, or any of the Twelve Apostles, or any of the leading authorities of the Church. This Church is not established for one, or for a few; but the great plan of salvation and eternal life, which has been revealed to man in this latter day, is for the purpose of saving and exalting all mankind who will yield obedience to the requirements that are made of them. It is not necessary to argue the point that all men must receive the truth and obey it in order to be benefitted by it. The Lord has spoken from the heavens, and men must become acquainted with this fact. This truth must be declared unto men, and they must receive it before they can be benefitted by this great revelation in the latter day. All men must believe; they must repent of sin and forsake it, in order that they may be restored to fellowship with the Lord and be brought into His fold, be numbered as His children and become entitled to the special gifts and blessings of the Spirit of God which are promised unto those who are born again.

Having gathered together, as we have done, in these valleys of the mountains, we have great responsibilities resting upon us. It is our business, whatever the world may say about it, to look after the temporal as well as the spiritual welfare of the people of God. We cannot divide the temporal from the spiritual, or the spiritual from the temporal. We cannot give advice and counsel to the people calculated to benefit them spiritually that will not also benefit them temporally; neither can we give to the people advice or admonition which will be beneficial to them from a temporal point of view that will not tend to benefit and strengthen them spirit-

ually. We are of a dual nature. We are not all spiritual, neither are we all temporal. The spiritual and the temporal are blended together. It is absolutely necessary in the cause of redemption, in which we are engaged, that the temporal welfare of the people should be looked after, and their temporal salvation secured unto them as well as their spiritual salvation. It is for this purpose that the Lord Almighty has gathered us out of the nations of the earth and called us into the tops of these mountains, where we can be organized according to the pattern that He has given to us, and where, by means of appointing officers in the Church to look after the people, all the people may be guarded from the evils of the world by the shepherds that are placed over them in the various organizations of the Church, from the Presidency down to the Teacher, who is called to minister unto the people in their homes. And it is not one of the least considerations that the people should be provided with employment, and be put in a position where they can obtain homes for themselves, so that they may all become, if they are not already, self-sustaining and, so far as temporal wants are concerned, absolutely independent. It is, of course, impossible for any individual to become entirely independent of others. The Lord Almighty has not designed that we should stand severally or alone in the world. He has made us social beings, and He has ordained that we shall help one another and be associated with each other. Therefore, no man or woman can be absolutely independent of all others. There is a certain degree of dependency that must exist. It is perfectly natural and proper that it should be so. And that consistent and natural relationship should not be ignored nor forgotten; for the moment we forget or ignore this principle we become, as it were, a law unto ourselves, and under those conditions we are an element of disorder and of contention. It is a law of God, which should be recognized by us, that we should love one another, that we should extend the helping hand to

each other, that we should seek to do good one to another, and that we should uphold one another in that which is right and acceptable in the sight of the Lord. But it does not follow that we should be dependent one upon another for the food that we eat, for the raiment we wear, and for the shelter we need. We will take, for instance, the family unit. In a family organization the wife assists the husband, the husband assists the wife, the children assist the parents, and the parents watch over and protect the children. Thus they are united together as one family. Now, in that family each member can do something that is worthy of his hire, so to speak. Every member of the household should be industrious, frugal and prudent, and diligent and earnest in seeking the welfare and benefit of every member of the family. The family should be in a position to take possession of a portion of the earth that the Lord has given to us, for an inheritance; and by means of industry and labor and the exercise of wisdom, they should be able to obtain out of the earth, and from the flocks and herds and the other means of wealth which the Lord has placed within our reach, all that is necessary to sustain the family and make it independent, so far as its food, raiment and habitation are concerned. And if all the families that compose the Church of Jesus Christ of Latter-day Saints were in a position to sustain themselves out of the earth or by the skill of their labor the whole Church would be independent in this respect. Of course it is necessary that labor should be diversified. It is not necessary, nor would it be prudent, for us all to be farmers. It would not do for us all to be mechanics, or manufacturers, or merchants. According to the multiplicity of labor or of openings for industry that exist in a community will be the independence of the community and employment for the people.

But there are many people who seem to be unable to obtain labor, and they come around from time to time asking if the brethren cannot give them em-

ployment. This should never be in any community, and especially in a community of Latter-day Saints. This country, in the beginning, was called Deseret—the honey bee—signifying industry; Utah, in the early days, was likened to the hive of bees, in which every bee was busy and was supposed to be able to do something toward building up and strengthening the entire colony. This should be the condition of the people of Zion. Every individual should be in a position to add something to the wealth of the whole. Everyone should be increasing, improving, and advancing in some way, and accomplishing something for his or her good and for the good of the whole.

Then again, it is written that "it is not given that one man should possess that which is above another." Of course, there is some allowance to be made for this expression. A man who has ability superior to another man, and who is able to manage and control larger affairs than another, may possess far more than another who is not able to control and manage as much as he. But if they each had what they were capable of managing and of using wisely and prudently, they would each have alike. It is like the quart and the pint measures. You cannot put a quart into a pint measure; but you can put a pint into a quart measure, and then you can duplicate it. If the pint measure is full, that is all it has capacity to hold; if the quart measure is full, it can hold no more; and they are equal, so far as their capacity is concerned. I never expect to see the day when we shall come to the iron bedstead plan—that if a man be too long for the bedstead he will have to be shortened to fit it; or if he be too short, he will have to be stretched out. I expect to see every man a steward over his inheritance, and I expect to see every man manage his inheritance according to the light and wisdom that he possesses and in accordance with his capacity for managing. If his capacity is greater than another's he will have more than another, because he cannot be cur-

tailed in his liberties or rights to do good and to magnify, to enlarge, to increase, to be greater and better, because there is another that cannot be as great or as good as he. What is meant then by this passage which says that it is not given that one man should possess that which is above another? I take it that in part at least it means this: It is not right for one man, because of superior advantages that he may possess in a social or financial way, or in any other way, to take advantage of others and to deprive them of that which naturally and rightfully belongs to them. I understand, too, that it is not right for men to combine together in order to oppress their fellow beings and to take advantage of them. The Spirit of the Lord forbids this, and commands that it shall not be in the midst of the Latter-day Saints. Furthermore, the Lord requires that when men have abundance they shall be as humble, as economical and as prudent in the management of their abundance as the man who possesses much less is expected to be prudent and economical in the management of that which is given to him.

I want to make an application of this principle in the matter of homesteads. Only a few days ago I visited a locality where I looked over a broad extent of country, containing large fields, some of them enclosed, some of them partly enclosed, others not fenced at all; many of them cultivated nicely and carefully, others filled with weeds and noxious growths. The latter were not being made useful to man, and I said to myself, why should this be? Here are opportunities for many men to be employed. Some man possesses here more than he is capable of controlling, more than he can wisely handle, and he is simply half-doing or quarter-doing that which should be done, and in a sense he is depriving others of privileges that they should enjoy. I asked who owned a certain field there. I was told who owned it. What is the reason it is not cultivated? The answer came, Because the man that owns it has 1,800 acres of land

here, more or less, and possessions in other parts of the country and he has more than he can attend to, so his farm here is left to go to weeds. He cuts one crop of lucern a year, whereas if it were properly attended to three crops might be secured. I said to myself, Here is an exemplification of the word of the Lord that it is not given that one man should possess that which is above another. This man has more than he can attend to. That 1,800 acres of land more or less ought to be divided up. Other men ought to be invited there, and they ought to have the privilege of cultivating that soil, and getting three times the wealth out of it that this man gets. They would have an inheritance that they could attend to, that they could labor wisely upon, and that they could accomplish something with. Then, pointing to another field, I asked whose field is this. I was told that that belonged to another man, who had a thousand acres or more. Now, a thousand acres of land, when it is properly cultivated, will produce a great deal towards the sustenance of man, and a number of men could make a living off that land; whereas it is doing the man who now holds it, and who is unable to give it the proper attention, one-third the good perhaps it ought to do. This I consider to be unwise stewardship. Our sons and our daughters who are seeking homes are under the necessity of going to Idaho, or to Arizona, or to Mexico, or to Wyoming, to find land, when there are fields on fields nearer home that should be opened up and made into homes for our young men and women. Why should the wealthy, because they are wealthy monopolize the land, when they themselves cannot cultivate it as it ought to be? It is a wrong principle, and I think advice and counsel might properly be given to some of these rich men that have large tracts of land here in this valley in which we live or elsewhere which they cannot use wisely or profitably, to persuade them to divide it up with their children or with somebody else's children, upon such terms as the young people will be able to



make homes for themselves near the parental roof, instead of having to go a long distance, and leave the land here to be taken up by strangers. I will relate one other circumstance. I asked about another farm there, and was told that the brother who owned it possessed more than a thousand acres of land, all under mortgage. How did he get it mortgaged? I asked. Well, this good brother, in the land boom that we had some years ago, conceived the idea that he could make lots of money by securing land and then selling it out again at an advance; but the bottom of the boom fell out, the money that he borrowed to buy the land with drew interest, and he could not make the interest out of the land that he possessed; the result is that in a short time it will go into the hands of Eastern people, who have advanced money to this good brother. The meaning of that is that a large tract of land together with all the improvements thereon, will ere long go into the hands of strangers, to be held by them in large quantities and probably at exorbitant prices, so that our young people will be unable to purchase it, and will be compelled to go elsewhere to seek homes for themselves, or else pay large interest into the coffers of money lenders. This is all wrong. I said to my friend that it was a great pity, the people of the neighborhood could not form a union and each contribute a portion of the means necessary to create a fund sufficient to redeem this land and hold it among themselves. That, however, did not seem to be feasible, because every man had all the land he could use, and nearly every one had more than he could use, and therefore had their hands full to attend to their own affairs; besides, they did not have any means to spare to help another brother out of his trouble or to secure those lands to the people at home.

Now, I do not object to good people owning land here, no matter where they live or where they come from. But this is the point: You and I have come here to live and stay. We have not come here to speculate and make

money, and then take it away. We came here to make our home, to live and to die here. But there are people who come here simply to make money; and after they have made money out of the people, they are only too willing to go somewhere else and spend it. That is not building up Zion, or the people at home. That is not looking after our interests here.

I do not know just how this matter can be worked out; but I am satisfied that there is a solution to it. If I had a thousand acres of land, and I could only attend to a hundred acres, I would try to get nine other families to come on to the land. I would parcel out my thousand acres between myself and these nine families; and I would say to them, "Here is the land; cultivate it, and pay me out of the products of your labor from year to year such an amount as you can afford until you have paid for the land, and then I will give you a deed to it." If I had more land than I could take care of, I would invite other men to come with me and build up a community, and thus give to others a chance to live as well as myself. Will any of the brethren do this that have more than they can take care of?

We have had a bountiful harvest. The Lord has blessed the earth, has made it extremely fruitful, and the people have been greatly prospered. Now let us remember each other. Let us look after the poor and the oppressed and those who need counsel and succor. Let us each be interested in the other. Let us not leave it all to President Snow, and his counselors, and the Twelve Apostles; not leave it to the Bishops and their counselors, or to the official members of the Church. Let every man who possesses wealth or an inheritance in Zion, that can part with a portion of it to a brother in some reasonable way, do so in order to help his brother and to build up our country. Those who have come to live and to die in this work in which we are engaged, it is our business to look after them first; and when we have looked after them to the utmost, then do as much good to others as we possi-

bly can. Our mission in the world is to do good to all mankind.

These are some of my feelings and thoughts in relation to home-building. Many of our people have had to move away from here and go to distant parts, separating from kindred and the homes of their birth, in order to find homes for themselves. This is all right; and whenever it is done it should be done under the counsel and with the knowledge and blessing of the authorities of the Church. Every man holding a standing in the Church of Jesus Christ of Latter-day Saints, if he wants to move from one place to another, should take his recommendation from the Bishop of the ward where he lives, to locate in some other place where he can find members of the Church. I say this is essential. It is designed of the Lord that we should form communities, that we should associate together, be one people, and have one faith, one Lord, one hope, and one baptism; that we should be united in the labors of life, and the labors of life should be to promote the welfare of mankind, to increase the happiness of the children of men and their knowledge of those things that pertain to eternal life. For we have the words of eternal life, no matter what people think or say about it. We cannot stop to listen to their cavilings, their disputations, and their denials of the truth. We know that we have received the truth. We know that we have received a portion of the Spirit of truth; not in its fullness, for we are not perfect. Now we only see and know in part. We never can see and know and feel perfectly until we overcome the weakness of mortality and bring ourselves into subjection to the laws of God. The Lord help us to do this, and strengthen us in every good desire of our hearts. For we must build up and beautify Zion. We should encourage the people of Zion to be industrious and self-sustaining. We must not depend upon one another for our existence in that sense. We must be working bees in the hive of Deseret, industrious, prudent, instant in season and out of season.

We must find something useful for our lands to do. If we cannot find it here, let us go somewhere else and seek for it. If you can find out who these men are that own from 500 to 2,000 acres of land in this valley or elsewhere, more than they can attend to, go and make a proposition to them to take a hundred acres of their land, make it fruitful, and pay to them so much per annum until you have paid for the land. This, of course, is only a suggestion. It may not be worth very much; but any proposition tending to ameliorate the condition of mankind or to open up the way before them, is worthy of being tried. There is nothing like trying except success, and trying earnestly means success. This idea of sitting down and saying, "I cannot," is a foolish thing. No Latter-day Saint should get to this condition. We should feel in our hearts to say, "I will, I can, I must; my necessities require it; God requires it; my fellow creatures require that I should do something for the common good; therefore I cannot sit down and be idle, like a leech, sucking my nourishment from the life blood of my fellow beings."

I talked a little in this strain at one of our late conferences, and was grossly insulted for it. I received anonymous letters from people who said, "Try your own medicine." They wanted me to do what I had advised others to do. Now, to save such the trouble of repeating their suggestion, I want to tell them that I have not advised you to do anything that I have not done myself in the days of my youth. I know what it is to cultivate the desert soil. I know what it is to take water from the natural channels and to conduct it upon the dry, parched land, digging ditches for that purpose. I was not a blacksmith, but I know what it is to have to take off the well worn tires from our old wagons—the worn-out tires that were used in crossing the plains—and taking them to the blacksmith, with a crooked stick for a beam, and with our crooked sticks for handles and get the blacksmith to make a plow out of our tires. I know what it is to herd cattle on the plains,

and mountains, and in the canyons; for I have done it years and years of my life. I know what it is to go into these mountains and get wood for fuel, for the winter's use, and also for those who would buy, in order that I might get my school books, or some clothing that I needed. I know what it is to go into the canyons and cut poles for fencing farms; for I have done that, too. Therefore, I have had some experience in these matters, and I only say to you that which I would do myself, if I were in the circumstances that I once was, or in the condition that some of my brethren are in today. Then, too, in those days we could not go to a brother and borrow of him that which we needed, because all the brethren were in the same condition. We could not borrow a plow, because our brother did not have a plow perchance; or if he did, he needed to use it himself at the same time. Furthermore, I know how to set a tire with rawhide. We used to have to do that. I know how to fasten the spokes of the wheel in the hub by wrapping green rawhide around the spokes to hold them together, when we could not do anything else. And we know what it is to work, and toil and delve for a living out of the barren soil, and that, too, before the curse was removed from this soil; for the curse of sterility was upon the soil when we came to this valley. Today there are tens of thousands of acres of land that are producing rich harvests of grain and fruits, which, when we came into this valley, could not be cultivated at all, and would scarcely raise a sunflower. I have seen the transformation, and I know what has brought it about. It has not all been the labor of man. It has also been through the blessing of God upon the soil. God has removed the curse, has removed the sterility from the soil, and has made it fruitful. Therefore, I give glory, honor, praise and adoration to God my Father, the giver of every good and perfect gift. I acknowledge His hand in the prosperity of this people in this State. I acknowledge the blessing of the Lord upon all the Saints, in that they have

been preserved from the hands of their enemies, and from the spirit of apostasy and darkness, dissension and division; that we have had the spirit of union in our hearts, and of love one toward another and towards the Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints. Let us continue to cultivate this spirit of union and love, and of community-interest. Let us adhere to it, cleave to it with undivided and unyielding pertinacity, that we may be indeed one, that we may be God's people; for unless we are one we are not His. God bless you, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word.

Benediction by Elder C. D. Fjelsted.

2 p. m.

The choir sang the hymn which begins,

Praise ye the Lord! my heart shall join  
In work so pleasant, so divine,  
Now, while the flesh is my abode,  
And when my soul ascends to God.

Prayer by Elder Angus M. Cannon.  
Singing:

High on the mountain top  
A banner is unfurled,  
Ye nations now look up,  
It waves to all the world.  
In Deseret's sweet, peaceful land;  
On Zion's mount behold it stand.

#### PRESIDENT F. D. RICHARDS.

Self-support—President Woodruff's last addresses  
—Organizing the First Presidency—The Prophet gave the keys to the Twelve—Hour of God's judgment—Wars are necessary.

In contemplating the duty immediately before me, I earnestly desire a liberal measure of the Holy Spirit to assist and strengthen me, to enlighten me, and to enable me to speak unto your edification. I have been very happy in listening to the instructions that have been given us. I realize that these occasions are designed for our great benefit, as spiritual feasts, to refresh



us with the words of life, the spirit of faith, the consolation for our trials and temptations, and the enrichment in the spirit of the Gospel by which to further progress in the way of life.

Much of the instruction that we have had pertains to matters of our self-support and our sustenance, which is not only timely and appropriate, but very important, because we need continually an enlargement, an extension of our opportunities; and there are many young people among us who do not sense the importance of assuming the responsibilities of life and settling down into a position in society, of taking to themselves the character of a head of a family, and of establishing themselves among the Saints of Zion. It should be realized by all people that the comforts of life which we have, whether we get them directly or indirectly, come out of the ground to us; not only our food, but our raiment, from our hats to our boots, and from our feathers to the finest wear we put on. Then even the gold and silver and all precious jewels come forth out of the earth. They who till the ground and bring forth out of it the necessities, the blessings and the comforts of life, by so much improve and increase the general happiness and good of all. There are no portions of the human family that are so independent and comfortable in the ways of life generally as those that are on a farm, which they can attend to wisely and profitably, and obtain from it the necessities of life. If we could realize and understand this more perfectly, and think of it more seriously and considerately, it would be better for a great many of our young, ambitious men and women, who now are seeking for positions in life to escape labor and toil. While they are establishing associations and fixing up measures to cultivate their physical energies and develop their muscles, the general labor that is to be done in the cultivation of the soil, the producing of all that is necessary for living, both in the field for men and in the house and dairy for women, would furnish all the physical culture that they need; and this properly as-

sorted and used would save considerable expense in that certain direction.

Now it has got to that, as has been hinted to us, that if any large enterprise is undertaken, whether it be a private or a public one, there is a seeking directly for something or other in the shape of a bonus. If men come among us with capital to do us any good, to put up some machinery or anything of that kind, they first lay claim to some bonus. Whereas, in the beginning of this work, everybody was expected to take care of himself and do something to help build up the Church, the thing is getting very fast turned round the other way, and people now, if they have been unfortunate in the "boom" or through their own carelessness, are expecting the Church to turn in and support them. We have got the thing headed around the wrong way in that respect. We ought to continue the plan and sentiment of sustaining ourselves and of having something to help build up the Church, as in the beginning. This sentiment, if continued and carried out, will grow and extend until our unoccupied lands will be occupied and cultivated, and these valleys will be filled up, and our settlements extend to Canada in the north, to Mexico in the south, and back to Missouri in the east.

I have rejoiced in these instructions given us for our profit. I feel now like speaking to you some of my own personal reflections, in a different strain. The last time we heard our venerable and beloved President Woodruff speak to us here, how delightfully he did address us, as if he might not have been more than forty-five years of age! He gave us a good long talk—long enough for a common sermon, and it was interesting, instructive and emphatic. It would be good for those who did not hear it, to get and read it occasionally. His last teachings all seemed to be given with a view on his part that it might be possibly the last that he would say to us. While hearing him speak in that excellent, free and enlivening manner, I could not help but think, "Is it possible that this will be the last time we shall hear him?" Well, President Woodruff has departed from us in our

present relation, and has gone to join the holy throng—the Prophet Joseph, the Patriarch Hyrum, and twelve or fifteen of the Apostles that have died and gone during his lifetime and ours. It is only a few years ago that President Snow and I were ordained down here in the Old Fort. We have lived to see the members of nearly a whole quorum depart hence, and we are left behind, though we are following them up as fast as time will move us on.

Now, there are certain peculiar notions that people sometimes have. Once in a while there is one who thinks we were in a hurry to get the authorities of the Church filled up, almost before it was decent and proper in their estimation. I want to say a little about that. There is no standard of human invention, no precedent among mankind, that can determine how long or how short that period shall be. But the Lord has determined a rule for it. Back in the days when the Prophet Joseph was slain, and the Church was left without him here upon the earth, the whole people mourned—mourned as we have never known how to mourn since. I want to tell you Saints, that felt you mourned when President Young died, when President Taylor died, or now that President Woodruff has departed from us, it is no such mourning as was felt through all Nauvoo and among all the Saints when the Prophet and Patriarch were slain. It just seemed as if everything around us, even the animals, the trees and the habitations, were clothed in mourning. We felt his absence, because he was to us instead of God. He directed us in everything, taught us in all the great principles that pertain to our salvation and exaltation throughout all this mortal existence and clear into the eternities. Anybody that has the spirit of revelation, and who will read the last revelations that he gave us, cannot help but wonder and admire, and comprehend something of the great mind and capacity of soul that he had acquired during his short experience, in the Gospel, of twenty-four years here in the flesh.

Now, when he was taken away, it was the first great and terrible experience in that line, and there was no rule left when the Church organization

should be perfected. Let me cite you to a few facts in connection with this. When that event occurred, the Apostles were all away throughout the United States, on missions, except John Taylor and Willard Richards. They were in prison with the Prophet Joseph. President Taylor was shot nearly to pieces, so that he had like to have died, according to all human appearance. Willard just lost a drop of blood from one of his ears; a ball whistled so near that it broke his skin and let a drop of blood mingle with the others. The Prophet Brigham was in Boston, with Apostle Woodruff. It was a sad and sorrowful time. Immediately the Prophet Joseph was slain, one man and another, and another, who had been taught by him to comprehend some great principles of the Gospel, came to feel so important that one man said, since Joseph was dead there was no man living to whom he owed allegiance. He therefore, in the greatness of his self-importance, gathered up his family with a few others and went away to Texas. Lyman Wight was this man, whose cognomen among the Twelve was, "the wild ram of the mountain." By and by one of his sons returned to us. Another man, Alpheus Cutler, in the greatness of his experience and self-sufficiency, took his family and some friends and went to a northern state, making a camp of his own, ready to build up a city, a people, a nation, and become a prophet. George Miller, one of the presiding Bishops, also started with a few and went off among the Poncha Indians. Another one, James J. Strang, who thought he had the thing fixed so it had come to stay, went off with a few to Beaver Island, in Lake Michigan, and carried on his operations for a while, till by and by one of his followers sickened of him and assassinated him. This is the way these great men, who thought they were somebody, have gone in the strength of their own endowments, feeling themselves as great as Joseph the Prophet. How was it, when the Prophet Brigham came back to Nauvoo, that he realized that the powers of the Priesthood and the keys thereof had come down upon him? He went and stood in his place. Sidney Rigdon wanted to become a "guardian"

## GENERAL CONFERENCE.

to the Church, to guide and lead them till he should see Joseph again. And thus, one after another, these different influences wrought. About this time, too, to fill up the cup and make it run over and to accomplish the wickedness of the world, a mob got around and forced the Twelve, when they got back to Nauvoo, to enter into an agreement with them that they and the people would get up and leave the country. This they did. They made their arrangements, and, as quick as we could finish the Temple and get the blessings of the Lord upon us, the Saints started out into the wilderness to find a country as far from civilization as they could.

The Prophet Joseph had a feeling or a premonition of what might be, and we find it on the record of his history that he felt forebodings that he might not stay to see that Temple completed. He took the Twelve aside—those who were faithful—and he gave them their endowments in a holy place, in a new building that he consecrated for that purpose. He placed upon them the keys, authority and powers which the Lord and the angels had conferred upon him. You recollect that John the Baptist came and ordained Joseph and Oliver to the Aaronic Priesthood. Peter, James and John came and ordained him and Oliver unto the Melchisedek Priesthood—the holy Apostleship. In the Temple at Kirtland, Moses, Elias and Elijah appeared and conferred upon him the keys of the gathering of Israel, of the Gospel of Abraham, and of the turning of the hearts of the fathers to the children and the children to their fathers. Joseph called the brethren aside and placed all these keys, powers and blessings, that he had received, upon them. You have heard President Woodruff testify of this, and of the great work and marvelous power thereof. Well, these things bestowed upon the brethren caused some men to become headstrong, and in view of what they knew they thought they could build up the Church unto God, build up the kingdom of God, and stand at the head of it themselves.

While this was going on, the powers of the Priesthood rested down upon the Twelve Apostles, and President Young

always took pains to have a majority of them within reach, where he could arrange for any decision that he found it necessary to make. He had a great vision, in which Joseph said to us through him, "Get the Holy Spirit, and keep it." That is a great injunction that is upon us all. If we want to go where these men are, we must get the Holy Spirit and walk in the light of it. After he and the Pioneers had been out here and had found this place for us to come to live in, and then went back to the Mississippi river, in Winter Quarters, the Spirit of the Lord, the revelation of the Lord, came upon him. It was about two years and a half, on that occasion, that the Church had been without a First Presidency, till the Lord made manifest to them, in Winter Quarters, about December, 1847, that the organization should be completed. There being no good place for it, they picked out men and set them to work to build a tabernacle in Kanesville, for the conference. At that conference the First Presidency was accepted, and, according to the dictation of the revelation, they, Brigham Young, Heber C. Kimball and Willard Richards, were upheld by the unanimous consent and vote and prayers of God's people. Thus the first great calamity to the Church was remedied, and the fulness of the Priesthood was again restored.

In 1849 the Presidency and the brethren got together down in the old fort here, and there was a series of conferences and councils held, where four of the brethren were ordained unto the Apostleship, to fill the vacancies made by those who had been promoted to the First Presidency, and of this number were Brothers Charles C. Rich, Lorenzo Snow, Erastus Snow and myself. For ten years and a half I was the youngest member of the quorum, and when I look back it seems marvelous to me that I have lived to see, in about fifty years, nearly a whole quorum of Apostles pass away to the other world. They have gone to labor with the Prophet Joseph, and they cannot feel lonesome. I cannot help but think how happy President Woodruff must be in getting into their society, and rejoicing and glorifying God in the great work there



of preparing for the coming of the Lord Jesus Christ.

When it came to pass that President Brigham Young departed from us, then there was another period when the Presidency of the Church came upon the Twelve. During this period it devolved upon President John Taylor, the President of the Twelve Apostles, and this continued for a while. At that time it was so that a number of the brethren of the Twelve were but young men, not of long experience, and we had to have a little time to get acquainted with each other, and we had to labor to accomplish the things that were required. During this time some entertained ideas of one kind, some of another. It was thought that some should be brought to the Presidency who were not entitled to it, and we had to take a little time to learn and inquire into the mind of the Lord on these matters. By and by, when we had come to a proper state of feeling, to an entire unanimity, and when the Lord saw fit, He made it manifest unto the Twelve that the First Presidency should again be organized. Whereupon President John Taylor was called to be President of the Church, and Apostles Geo. Q. Cannon and Joseph F. Smith were called to be his counselors.

Now, I want to say to you that the only rule there is about constructing the First Presidency is this: When the quorum of the Twelve Apostles are of one heart and of one mind, and they attain to that faith that the Lord will make manifest His will, then is the time when the Presidency are appointed. There is no other precedent established, only to obtain the fellowship, the union and the faith of the council to prevail with the Lord to make manifest these things unto them.

So again, when President Taylor died, we were left in a similar condition, and the Twelve held the direction of affairs. By and by, when it came the proper time, when we felt the Spirit of the Lord burning in all our hearts, when the word of the Lord came to President Woodruff, then another Presidency was constructed. It was done by the same rule—all were agreed and united, and prevailed with the Lord to make manifest His will about it.

My brethren and sisters, there are some truths greater than other truths. As the Lord said to Abraham, where you see one truth greater than another, then you may know there is another truth greater than that. The great truth that regulates us in all these matters is the truth of being united. The Lord has told us in the revelations that except we are one we are not His. That is a great, capital truth; and if you will carry it with you into your wards and into your Stakes, as also into your families, you will find a great, capital blessing with it everywhere.

When President Woodruff was taken from us, how were we? Why, we had nobody that wanted to go off to California, to Canada, to Mexico, or to the Sandwich Islands even, to set up a church of his own; but we were all here—the two counselors that remained and the Twelve Apostles, fourteen in all. When we were thus together, I want to say to you that under those circumstances and at that time there were no opposing, contending influences. There was nobody wanted to go away and set up a kingdom. But we were united. And I want to testify that a great measure of this blessing of unity, fellowship and love has come down upon us, and through us to the people, by the untiring zeal, energy and devotion of President Lorenzo Snow. While he was President of the Twelve Apostles he labored diligently unto this end; and I have never seen a time, nor have you ever seen a time, in this dispensation, when there was a more cordial, solid unanimity in the Presidency and Apostles of the Church than there is to-day.

When we, as the Apostles, accepted the responsibility to preside, President Cannon took his seat in the Council of the Twelve, where he occupied it before he left it as a counselor to President Woodruff. President Jos. F. Smith did the same. The Twelve Apostles assumed the presidency of the Church, although it was but for a short time—from September 2nd to September 13th. On the latter day we were together, and in contemplating the interests of the Church, temporal and eternal, we remembered the words of President

Woodruff while he was with us, that he did not think the Church should be long without its full organization, and it began to burn in our hearts. One after another felt as if a First Presidency ought to be organized, if the word of the Lord were so; and directly the word of the Lord was given to us that the time had come to organize, and so we organized. President Lorenzo Snow and his counselors were presented, and accepted by the brethren in council, as the First Presidency of the Church. We were all united on it, our hearts were warm in it, the fire of the Lord burned in every bosom, and we could not keep still for the joy we had in this thing.

Now, that is the only rule there is in regard to filling or keeping open the vacancy of the First Presidency of the Church. It is when the brethren are united in the love and power of the Holy Priesthood. When the word of the Lord comes to us, it tells us what to do, when to do, and how to do. So that no one need feel that we have waited too short a time after President Woodruff's departure to make it both decent and proper to fill the vacancy. When the Lord speaks, then is the time! When His mind is made manifest, we should honor and accept it, and carry it out to the uttermost. I rejoice in that the Lord is so ready to make manifest to us; that we did not have to wait two years and a half, nor a year and a half, for Him to give it to us.

President Woodruff was full of teaching concerning the last instructions of the Prophet Joseph to the Apostles, and the blessings he put upon them. Brother Woodruff was the last one of that distinguished Council of the Twelve which the Prophet Joseph administered to personally; not in the Temple (it was before the Temple was completed), but in a retired place, where only a very few knew of it. It was necessary that they should have this blessing, so that if Joseph should be taken away it might be instituted and carried on in the Temple, when the Temple was completed. Oh, blessed be the name of the Lord, for that he caused it to be brought about in this way! And blessed be His holy name, too, that he caused us to be roused up out of our homes and sent out into

these mountains before that war of the Rebellion came upon us. Oh, how we hated to go! But how true the Lord made His word to come out when He said, "My people shall be willing in the day of my power." He knew how to make us willing, although it took mobs to come upon us and kill our brethren, the Prophets.

Brethren, this great work is upon us. The Lord has given us some singular features connected with it. One of them is this: He has said by the mouth of the angel that the hour of His judgment is come. The Savior, in looking down into our time, as recorded in the 24th chap. of Matthew, told the brethren that in the last days not only should false Christs and false Prophets appear and try to lead away many, but He told them that in these times there should be wars and rumors of wars, and great distress among all nations; and so great should be the trouble and distress that it should be only a vexation to understand the report thereof. Now then, what do we see? We have already lived to see wars in our day. They are a necessary concomitant to this latter-day work. They cannot be avoided. They are a necessary part of the latter-day program. Let me draw your minds a little to some of the circumstances, and see if it is not so. I look upon it as part of the great philosophy of the last days' dispensation, that the wars of our times are just as necessary in the fulfilling of the word and the work of the Lord as are any others of His gracious promises made to us. It was necessary to have this liberal government that His Church might be established upon this land. He could not have done it in any of the monarchies of the old world. Why was it that there was a dissatisfied element called non-conformists? It was so with them, between the reformers and the Catholics, that they could not stay and be comfortable, and they had to go off to Holland, to get a retreat where they could survive, worship God and entertain the faith they believed in. Directly, when Columbus had discovered this country and it came the proper time, these same non-conformists, afterwards called Puritans, came over to America as fast as they

could—they who were not tied up to papacy nor to the Church of England, but who felt a desire for more liberty to worship God, came over here, and they became the thirteen little colonies away down on the Atlantic coast. What was the result of it? They had to have a war, declare their independence, and become a people to themselves before they could obtain that liberty to worship that was required before the Lord sent His revelations among them. War was actually necessary to bring step by step the liberty the human family has.

We get along a little further, and the Prophet Joseph was among us. The Saints were driven from New York state to Kirtland, from Kirtland to Missouri, and then from city to city. The first mission of the Twelve Apostles was to New England. A few people receive it. The leading men of the Church—the Prophet Joseph, and Hyrum, Brigham and Heber—were from the Eastern states. But how was it in the South? When we sent our Elders into the Southern States they persecuted them. Elders Wilford Woodruff David W. Patten and Jedediah M. Grant succeeded in getting a few from those states; among the rest, Brother A. O. Smoot, late president of the Utah Stake. But no considerable work was ever done in the Southern States until after the war of the rebellion. That came and destroyed about a million souls, and that destruction produced liberty to the slaves. After that the Gospel could go, and it is having free course until there are many scores of our Elders there, and in some of these states our people have meeting houses, branches, societies and schools. The work is being established and taking root among the people. You see, the war was necessary to bring that about. Of course, we never could have got into the Southern States if something had not happened to break off the bonds of the African, so that slavery might be abolished.

So we may look all along the experience of the Latter-day Saints. Let me take you across into the old country. When I was over there in 1895, presiding in Europe, the work was going on in Great Britain, Scandinavia and Switzerland. A voice came over from Dres-

den and wanted to know what was this doctrine they heard of. We adopted measures to send it over to them. How did we do it? Here is Brother Maeser, known to all Israel, the first fruits, I may say, of the German confederacy. We went over there and in the dead hour of the night baptized eight souls in the river Elbe. But they could not stay a great while before they were driven away. Brother Maeser, after a little, was put in charge of a policeman, who took him across the province and delivered him to another, and he was taken from one place to another until he came over to me at Liverpool. At those times we could do very little, almost nothing. Brothers Orson Spencer and Jacob Houtz were appointed to go there and see if they could start a mission. They went, and on every application to preach in the confederacy they were given notice that they had so many hours to get out; so they had to leave. Again, Apostle Orson Pratt and Brother William W. Riker were sent over to Austria, to see if perhaps over there some better opportunity might be found; but they labored without being able to establish a church. The work did not seem to take hold, and they came back without accomplishing a great deal in the way of establishing a church in that country. But latterly what has been the fact? Why, when that war arose between France and Germany, over Alsace and Lorraine, it had the effect of loosening up the bonds. Quietly and gradually our brethren are now preaching the Gospel among that people, and the work of God is progressing, though sometimes the brethren are banished. Only a little while ago President Snow's son was banished from a province. When they were banished they did as the Savior said—being driven from one place they fled to another.

Thus the work of the Lord is going on. These wars have to occur to loosen up the bonds of the governments that are so tight and strong against religious liberty. I set it down as a fixed principle that these wars are going to be as necessary to the progress of liberty in this dispensation as are the labors of our Elders. We have got to accept these things. And if our sons have



to go away in the wars, we must arm them with the power of God, with the power of faith; our prayers must go after them; and by and by these sons will rise up to be mighty men of Zion; when that time comes that man will say, "Let us not go up against Zion, for the inhabitants thereof are terrible." They will go to other places, where the prey is easier to acquire. So then we need not be worried. Mothers, do not be troubled about your sons who are away in the war. The Lord's eyes are over them; the holy anointing is upon them. Most of them, perhaps all, have the Priesthood, and they will call upon the Lord, and He will deliver them, make them mighty, give them distinction, and they will come as the sons of Brother Brigham have come—to places of prominence, and by and by they may have to lead the armies of Israel. These things are a part of the business.

We want no cowards in our band,

Who will our colors fly;

We call for valiant-hearted men,

Who're not afraid to die.

They that are are not afraid to die are the ones that are likeliest to live. The Lord has said, "He that loseth his life for my sake, shall find it," even life everlasting.

I rejoice in the great work of the Lord. I know it is true. I found that out a long time ago. I only wish I could do more to further it and to help promote the cause. I strive to live my religion, and I feel thankful for the degree of confidence and love which you show to me from time to time, as well as to all of my brethren. I pray you, my dear brethren and sisters, be you strengthened in this Conference by all the counsels you get. Let every man who is the head of a family realize that he wants to labor for the benefit of every soul the Lord has given him to come forth out of his loins, that he may be able to have by and by a righteous seed, a numerous seed in the earth, and partakers of those blessings that were sealed upon the fathers anciently, and have since been sealed upon us, their children. I pray the Lord to bless you, to bless us all, with health of body, strength of mind, and a spirit to prefer Zion and her interests above all things. In ancient times, when

Zion's interests were concentrated on the hill of Jerusalem, David said:

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Let us then make it our study to love Zion above all things, and seek to live to bring her interests to pass. I pray the Lord to bless all the interests of Zion, and help us to live to honor Him, to love to do His will as long as He likes to have us tarry in the flesh, that when we go it may be well with us, as we believe it to be well with these our brethren who have gone before us. Amen.

#### ELDER HEBER J. GRANT.

Necessity for Faith and Courage—Example of Nephli—Church officers should be exemplars—The Church perpetuated--Prophecies fulfilled—Personal testimonies.

I rejoice exceedingly in having the privilege once more of assembling with the Latter-day Saints in General Conference, and I earnestly desire that the time I may occupy this afternoon may be for our mutual benefit; that the Lord will inspire my mind, that I may be prompted to say something that will strengthen our faith and renew our determination to press forward valiantly in the discharge of the duties and the obligations that rest upon us as members of the Church of Jesus Christ of Latter-day Saints. I have never had any other desire in standing before the Latter-day Saints than that I might be able to say something for their good and for my own good, and that would be calculated to increase that determination that ought to animate each and every Latter-day Saint, to "seek first the kingdom of God."

I realize that we all have our weaknesses, and that we do and say many things that are not pleasing in the sight of our Heavenly Father; but if we desire above all other things upon this earth to know the mind and will of God, and if we desire the strength of character, after we shall learn the

mind and will of our Heavenly Father, to carry it out in our lives, I do know that God will help us, and that as we grow in years and in knowledge and in understanding that we will grow also in the power and the ability to accomplish His will.

I have rejoiced exceedingly in the teachings of this conference. When President Cannon was preaching of the faith needed by the Latter-day Saints, there came to my mind that scripture which was quoted here yesterday by Brother Cowley, from the Prophet Nephi, that faithful man, and I felt in my heart that when it came my time to speak to the Latter-day Saints, I should quote that passage to them, and urge upon them to gain the same faith that Nephi of old had; and I rejoice in the testimony that was borne here by Brother Cowley when he quoted that passage to us in our meeting.

I feel that there is an abundance of room for the Latter-day Saints to cultivate that faith. I feel that we should learn never to become discouraged. I endorse with all my heart the remarks of Brother Joseph F. Smith, that we should never become discouraged, but that we should always be full of faith, full of determination to labor for the onward advancement of the kingdom of God upon the earth. I rejoice myself that the Lord has blessed me with a hopeful disposition; rejoice in the fact that it requires a great deal to discourage me in any of the things of this life. In the battle of life I am not easily discouraged. I believe in the saying: "If there is ever a time for a man to be ambitious, it is not when ambition is easy, but when it is hard." Then is the time for us to labor, and in the same sentence from which I am quoting are these words: "Fight in the dark; if you are down, die hard and you will not die at all."

I believe there are many Latter-day Saints who in sickness give up; they surrender to the power of the adversary; and I believe that there are many sleeping in their graves who might have lived to labor for the onward advancement of God's kingdom,

if they had been determined to live, determined that they would not die, unless in the providence of God they had finished their labor here on the earth. I believe there is something in the will power that God has given to us. I believe when we determine within our hearts that by and with the blessings of God our Heavenly Father we will accomplish a certain labor, God gives the ability to accomplish that labor; but when we lay down, when we become discouraged, when we look at the top of the mountain and say it is impossible to climb to the summit, while we never make an effort it will never be accomplished.

Nephi said to his father that he would go and do the things which the Lord commanded, and when his brethren failed to get the plates and they came back discouraged, he was not discouraged, but said unto his brethren: "Let us go up again unto Jerusalem; let us be faithful in keeping the commandments of God, for the Lord is mightier than all the earth, then why not mightier than Laban and his fifty, yea or even his tens of thousands." And after they had tried again and were discouraged, he tried once more. He said to his brethren: "As the Lord lives and as we live we will not go down unto our father in the wilderness until we have accomplished that which the Lord has commanded us." Now we as Latter-day Saints should remember that Nephi succeeded; we should remember that in the face of obstacles he secured the plates containing the precious words of God; that he secured the record which was beyond price; that was invaluable to his descendants, and without which it would have been difficult for many of them to have found the straight and narrow path that leads to life eternal.

If there is one character more than another in the Book of Mormon that I have admired and whose example I have felt to emulate, that character has been Nephi of old; never discouraged, never disheartened, always ready, always determined to labor to the best of his ability for the accomplishment of the purposes of God.

I say to the Latter-day Saints that we should have an ideal in life; that we should have an object we wish to reach, and that object should be that to the full extent of our ability, to the full extent of the power that God has given us, physical, intellectual, and spiritual, we will accomplish His purposes here on the earth. We should have an ambition that no man shall do more for the onward advancement of God's kingdom than we. As laborers in the different Stakes of Zion, standing as presidents of Stakes or as counselors to a president of a Stake, no man should allow any other member of that Stake to be a more honest tithe payer than he is. I say no man should preside over a Stake unless he is absolutely honest with God in paying his tithing. Why? Because he cannot conscientiously urge upon other people to be strictly honest. If we have been careless in this particular in the past, let us be careless no more. I say no man presiding over a Stake of Zion or over a ward should fail to pay his tithes, or should fail to observe the Word of Wisdom. Why? Because he is unable to stand up before a body of people and teach them by the demonstration of the spirit of God that they ought to obey these commandments from the Lord. This is our duty—to place ourselves in a position whereby when we stand up to teach the people, we can teach them by the inspiration of the spirit of God as it shall descend upon us; but if we are not observing the commandments of God, we can not with power, and with force, and with strength urge upon other people that they obey the commandments that we ourselves are failing to obey.

We have heard here today from the lips of the President of the Quorum of the Apostles, that the First Presidency of the Church at the death of the Prophet Joseph Smith could not be organized. Why? Because men holding the Apostleship were not true to their covenants to God. That was why they were led away from that straight and narrow path. They failed to follow their file leader who stood at the head of the quorum of the Apostles.

They failed to follow that man upon whom the mantle of the Prophet Joseph Smith fell.

There are those that know not God. There are those that think the Latter-day Saints are a mistaken people, that they are deluded and that they have no faith in the supernatural; but I say here today that I know the mantle of Joseph Smith fell upon the Prophet Brigham Young. I know it, and I am willing to meet the testimony that I bear. How do I know it? I know it because of my mother, a more honest woman than whom never lived, a more devoted Latter-day Saint can not be found; because she and scores of others have told me that they saw the Prophet Brigham Young when he spoke with the voice of Joseph Smith; when he looked like the prophet Joseph; and I know that these people are honest; and in addition to this I know by the inspiration of God to me that Brigham Young was a Prophet of God. I know that those that lost the spirit of God, that failed to follow the Prophet Brigham Young, have come to naught. There are none who were led away from the Church but those who failed to follow their file leader. Brigham Young was the only file leader that amounted to anything; and the Church of God under the leadership of God, using the Prophet Brigham Young as an instrument in His hands, has grown and increased and spread abroad in the land, and has filled these mountains. We are here today what the Prophet Joseph said we should be, "a mighty people in the midst of the Rocky Mountains." I will read to you the exact language of that prophecy uttered by Joseph Smith with reference to the Latter-day Saints coming to these mountains. "I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease, but more would live to go and assist in making settlements and building cities and see the Saints become a



mighty people in the midst of the Rocky Mountains." Now I have read this in your hearing, and I desire particularly to call the attention of all Israel to this prophecy, and to the fact that it has been fulfilled. I have done this recently in several of the Stakes of Zion. I have done it because there is a question, and an active labor now being carried out among the Latter-day Saints by what is known as the Reorganized Church of Jesus Christ of Latter-day Saints, but as Brother Richards, I think it was, said, there is no such thing, as the Church was never disorganized. But I desire to call your attention to this one prophecy. The Prophet of God proclaimed that the Saints should be driven to the Rocky Mountains; that they should become in the Rocky Mountains a great and mighty people, and we are the Saints and the "Josephites" are not in it. So, if the prophecy was uttered by a Prophet of God, and if it has been fulfilled, and if we are the Saints, then the Josephites will have to reject the chief corner stone upon which their religion rests, which is that Joseph Smith was a Prophet of God.

Now there is another thing—the Prophet Joseph Smith proclaimed that the Saints should be driven from city to city, from county to county, from state to state, and finally driven out of the confines of the United States, all of which was fulfilled. What else? He said the time would come when not only a city, when not only a county, when not only a state, would array themselves against this handful of people called Mormons, but it should come to pass that the whole United States should array themselves against the Church of Jesus Christ of Latter-day Saints. Was this prophecy fulfilled? Yes, to the very letter. Driven here from our homes in the states to Mexican soil, the United States sent its army against us, not a state militia, but the army of the United States of America against the Church of Jesus Christ of Latter-day Saints, but not against the Josephites. Please remember that. This remarkable prophecy must fall to the ground if the

Josephites are in it to the least bit of a small particle of a degree. But as if to doubly emphasize the words of the Prophet Joseph, the United States government confiscated all of the property, both real and personal, belonging to the Church of Jesus Christ of Latter-day Saints. They finally discovered their mistake and gave it back to us, for which we are truly grateful, but we would like them to give back the expense that it cost to manage it while they had it. I have picked up a newspaper and read in bold headlines, "The United States of America versus the Church of Jesus Christ of Latter-day Saints," and I have laid down the paper and said, "Thanks be to God that the United States of America has put upon the prophecies of the Prophet Joseph Smith the stamp of divinity." And I say once more, thanks be to the United States that they have put the quietus on the claims of the Josephite church, because the United States have never arrayed themselves against the Josephites. The Prophet Joseph told us that our name should be cast out for evil all over the world. Why, the Josephites are beloved; nobody casts their name out as evil. Another prophecy that was handled very nicely in the Improvement Era, and to which I am really indebted for the idea coming into my head: The assistant editor took up the question of an interview with the Prophet Joseph by the late Stephen A. Douglass. When this Stephen A. Douglass was an obscure attorney he met with the Prophet Joseph and they conversed about the affairs of the offices of the government, and in that interview Joseph told this obscure attorney, "The day will come, Mr. Douglass, when you will aspire to be President of the United States, and I say to you, if you shall ever raise your hand against the Church of Jesus Christ of Latter-day Saints, you shall be defeated in your ambition, and you shall never reach the presidential chair." Years rolled on, and this obscure man became noted in Illinois; he became a member of the legislature, he entered the halls of Congress; and he finally aspired to the presidential chair;

and thinking that he could gain some slight political advantage by opposing the Latter-day Saints, he did it. The "Deseret Evening News" then took up his opposition, quoted to him what the Prophet of God said—that he should be defeated, told him that he had sealed his own doom. He was defeated. One more nail, my friends, in the coffin of our Josephite friends; because it was not the Josephites that Stephen A. Douglass raised his voice against, but it was the Church of Christ that Joseph Smith, as the instrument in the hands of God, had established upon the earth, and the keys which he had bestowed upon the Apostles. In opposing that work, Stephen A. Douglass sealed his doom when he aspired to the presidential chair.

These things should appeal to the minds of all young men and young ladies of Israel. We should realize that we have the Church of Christ. We should realize that the power of the Priesthood of God rests upon the men that lead this Church. Why, you take men that come from all over the world, and they are surprised at the great mind, as they term it, that Brigham Young possessed, at the wonderful statesman he was. I recognize the great mind of Brigham Young; I recognize the great man that he was, but I say to you that it was God speaking through and directing Brigham Young that made him the great man that he was. The servants of God are the most humble men that I have ever been associated with in my life. They take no credit to themselves; they realize that they are dependent upon God alone, and that without inspiration of His spirit they are as naught. They not only realize, but they know, that God lives and that He directs them.

Do I know that Lorenzo Snow is a Prophet of God? Yes, I do. Do I know that Wilford Woodruff was a Prophet of God? Yes, I do. Do I know that John Taylor and Brigham Young were Prophets of God? Yes, I do. I know it as well as I know when I take hold of the poles of an electric battery, and they turn on the current, that I have been shocked. Do I know

that the gifts and graces of the Gospel abound among the Latter-day Saints? I do. Do I stand here today a living monument, a living witness, that God has raised me from a bed of affliction, where I was given up and told that I had to die? Yes, I do. Do I know that God gave me the witness of the Holy Spirit that I should live and not die? Yes, I do. I say to the Latter-day Saints that I know by the revelations of the spirit of God to me that He lives, that Jesus is the Christ; that Joseph Smith was a Prophet of God; and I pray God that we may all <sup>so</sup> live that this knowledge may be our guiding star, and I ask it in the name of Jesus. Amen.

#### ELDER GEORGE TEASDALE.

Promises of God—Restoration of the Priesthood—  
Saints a pure people—Consistency of prayer—  
Saints must be just—Confidence in the President.

I doubt very much if it is possible for us to appreciate the blessings that we enjoy as a people. It may be that those who have been gathered from the nations of the earth appreciate the Gospel, appreciate the light and truth that is vouchsafed unto us, individually, who serve God and keep His commandments. I know that my soul is filled with thanksgiving to Almighty God for the privilege I have of being a member of the Church of Christ. Why it should be so persistently called the "Mormon Church" is a curiosity. The Lord has given unto us a promise that is very sweet to us, and that is, that if we will love Him and keep His commandments we shall prosper in the land. He has also given unto us the hope of a glorious resurrection. We do not doubt the resurrection; we do not doubt the ability of God to raise us from the dead, for He promised the house of Israel, through Ezekiel, that He would bring them out of their graves, and put them in the lands of their possessions, and that they should know that He was God.

Let me refer you to the revelation that was given concerning the using of wine for the Sacrament. You will find it in the 27th section of the Doctrine and Covenants, which says:

3. Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

4. Wherefore, you shall partake of none, except it is made new among you; yea, in my Father's kingdom which shall be built upon the earth.

5. Behold, this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent among you to reveal the Book of Mormon containing the fulness of my everlasting Gospel; to whom I have committed the keys of the record of the stick of Ephraim:

6. And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days:

7. And also John, the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son and his name should be John, and he should be filled with the spirit of Elias;

8. Which John I have sent unto you my servants Joseph Smith Jr., and Oliver Cowdery, to ordain you unto this Priesthood, which you have received that you might be called and ordained even as Aaron:

9. And also Elijah unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse:

10. And also with Joseph and Jacob and Isaac, and Abraham, your fathers, by whom the promises remain;

11. And also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

12. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them:

13. Unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times,

and for the fulness of times in the which I will gather together in one all things, both which are in heaven and which are on earth:

14. And also with all those whom my Father hath given me out of the world:

15. Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand.

16. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace which I have sent mine angels to commit unto you.

17. Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked;

18. And take the helmet of salvation and the sword of my spirit which I will pour out upon you, and my word which I reveal unto you and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

We have the testimony of the Lord as to His having established His Church upon earth, having restored to the earth the Melchisedek Priesthood and Apostleship, and given unto man power on the earth to preach His Gospel and to administer in the ordinances of His house, and we are His witnesses. I can also bear witness to the truth of the expression of President Joseph F. Smith this morning with regard to men, besides the general authorities, being anxious concerning this work. I know that men are anxious concerning this work, those that are living their religion, living the principles of righteousness. I know the Latter-day Saints are not guilty of whoredoms and abominations, and fornications and adultery; it would be impossible for the Latter-day Saints to be guilty of anything of the kind, for a Saint is a man who is sanctified, who has accepted the principles of redemption, whom God has redeemed from death. A Saint is a man or a woman that worships the living and true God in the name of Jesus Christ, who acknowledges His hand in all things, who has repented of sins and gone forth into the waters of bap-



tism and been immersed in the likeness of the burial of Christ and His resurrection, and who has received the efficacy of the precious blood of Christ, and who has received the gift of the Holy Ghost, and who has the fellowship of the Holy Ghost. Well, now it would be impossible for them to be adulterers, fornicators—just impossible. I want you to distinctly understand that the kingdom of God is like a man that went and sowed wheat and his enemy came and sowed tares, and we have the wheat and tares growing up with the wheat, and the wheat gets the character of the tares; but it is not so; it is the pure in heart that love God; it is the pure in heart that love the principles of the Gospel; it is the pure in heart that are faithful in the testimony of Jesus, and in the saying and doing of His will and the keeping of His commandments; they love righteousness and hate iniquity; and every man that hath the hope of a glorious resurrection, that hath the hope of the Lord Jesus Christ; that hath the hope of His kingdom to come, purifieth himself, even as God is pure; and they seek to become perfect; they strive to be honest and upright and full of integrity; they strive to keep the commandments of God for their own dear sakes in order that they may please God. If they do not do that, what worth are they? The ancient prophets were anxious that they should get this testimony that they pleased God. My anxiety is common with the Latter-day Saints; we are in our humble way striving to serve God and keep His commandments. I came out of the world for this. That is why, perchance, I appreciate it so much, to think that my Father should draw me into His fold; that He should give me the privilege of the schooling and experience that I have had since the year 1852.

We had a powerful testimony at the organization of the Presidency. We did not meet together with any such feeling or idea in our hearts, that the Presidency should then be organized, but our Father in heaven by the power of His Spirit demonstrated unto us individually that it was His will; we knew it; we had the testimony. When I embraced this Gospel President

Young was presiding, and I have had my experience under Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow. I know that these men are men of God. I know that they were pure in heart, and that they are pure in heart. I know that their disposition is the love of righteousness. They have endeavored, like the rest of us, to glorify God in their good works, and to seek to establish His righteousness. That is what we are striving in our humble way to do.

I know that the Lord hears and answers prayers. I know the infidels ridicule the idea of prayer—the idea of asking a blessing on the food. I think it is very consistent for the man that reverences God and acknowledges His hand in all things, who realizes that the Lord provides, and who understands this in his experience, to say: "Our Father, which art in heaven we thank Thee for this food, and pray Thee to bless it to the healing and nourishing of our bodies, and let Thy Spirit be in our hearts, and guide and direct us as Thy children, in the name of Jesus. Amen." What is there curious about that? Is it curious that a man should have that faith and confidence in God? And then knowing his own weaknesses and his own inability, that he should plead before the Lord in the name of Jesus Christ for the fellowship of His Spirit, for His protecting care, for His divine light, and more, for the testimony that we know that God lives, and that we know that Jesus is the Christ; that He has established His Church on the earth; that we have been the happy recipients of its blessings? "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, for herein is the righteousness of God revealed from faith to faith." There is no happiness in this world that is superior to the happiness of the man or woman that loves God and keeps His commandments.

And again, we ought to be just; we want to have a part in the resurrection of the just. There are two resurrections, the resurrection of the just and the resurrection of the unjust, and individually we will have a part in one of these resurrections. Now we want to be just for our own sakes; we want

to be honest, to be upright and to pay our just debts, so that we may owe no man anything. We want to be just in all of our actions to all men and to treat all men right whether they see as we do or not—it does not make any difference, they are our brethren. There was a time when we did not see, nor understand, and we don't know what may be in the future for them. Paul was a persecutor of the Saints, and the Lord Jesus Christ called unto Him, "Why persecutest thou me?" Persecuting the Lord Jesus? Why, yes, when they persecute the Latter-day Saints they persecute the Lord Jesus, for we are His. We do not represent ourselves, we represent Him. We plead with the people in Christ's stead to be fully reconciled to God. These are our pleadings all the time.

I am thankful for the privilege of bearing my testimony at this Conference; and when we say I know that this work is of the Lord, we mean, I know that God has established His Church upon the earth with Apostles, and Prophets, and Evangelists, and Teachers, and Pastors, and for the work of the ministry and for the edifying of the body of Christ. I know it. I knew it a good many years ago, and I have a living testimony of this fact, and so have you, so have you my beloved brethren and sisters. I walked down with a young man on the sidewalk, and in conversing with him coming to meeting, his testimony and conversation carried me back to the time when I was of his age—just as devoted as I knew how to be; fond of being in the Sunday school; fond of being in the Young Men's Mutual Improvement associations, and in the quorums of the Priesthood; and of being faithful in tithes and offerings, and in sustaining the Priesthood; striving to keep clean from the blood and sins of this generation; and this reminded me of the testimony of President Joseph F. Smith. He remembers that when he held no authority in this Church he

was just as devoted to the cause of truth as he knew how to be. It seems that it is natural for some men to serve God and keep His commandments; they have that disposition, and they love righteousness. I say that the Latter-day Saints are a righteous people. This is my testimony. I am laboring with them all the time and have been for a number of years, as I have said, and for most of the time have been more or less engaged in the ministry. I feel thankful to God my eternal Father beyond expression for the testimony that He has given to me, for the schooling and experience vouchsafed unto me, and I pray God that His blessings may be continued unto those holding His authority.

I have all the confidence in the world in President Lorenzo Snow. Why? Simply because for a number of years I have been under his schooling in connection with my brethren of the Twelve. We know his worth; we know that it has been a great benefit and blessing unto us; we know it in our experience, and our hearts go out to him with all the affection possible, for "we know that we have passed from death unto life, because we love the brethren;" we do, and we sustain them by our faith and prayers because we love them.

My beloved fellow-laborers, God bless you, and give us faith and power that we may be true in our integrity, that we may never flinch, that we may be enabled to remain and endure to the end, that when we have finished our probation on earth, we may enter into that glorious rest that is promised unto all those that love God and keep His commandments, through Jesus Christ. Amen.

The choir and congregation sang:  
Come, come, ye Saints, nor toil nor labor, fear.

Benediction by Elder Joseph E. Taylor.

Conference adjourned till Sunday morning, Oct. 9th, at 10 a. m.

## THIRD DAY.

Sunday Morning, Oct. 9, 10 a. m.

The Huntington choir, led by Thomas Hardie, sang the hymn which begins:

Softly beams the sacred dawning  
Of the great Millennial morn,  
And to Saints gives welcome warning,  
That the day is hasting on.

Prayer by Elder Matthias F. Cowley.

The same choir sang the anthem:

Cry out and shout.

ELDER JOHN HENRY SMITH.

Benefits of Conference—Instruction of the youth—  
Family Influence—Force of example—Testimony  
to the Gospel.

My brethren and sisters, I have enjoyed the opportunity of meeting with you in this Conference and in seeing the spirit that is manifest on the part of the Saints from all parts of the country where they are located, in striving to be represented here upon this occasion. Gatherings such as we have twice a year, bringing us from all parts of the land, enable us to renew our old acquaintanceship, and form new friendships, look into each other's faces, and drink in of the spirit that pervades each district of country from which we come. If we utilize properly the talents that our Father in heaven has given us, all on their return to their homes and neighborhoods will carry with them a spirit of improvement, and a determination, so far as practicable, to awaken in their district the determination to more fully meet the obligations and requirements of the faith that we have espoused.

We can only judge fairly by comparison; and by these associations that are offered us the opportunity for that comparison is opened up unto us—gathering new thoughts and ideas, and comparing conditions as they exist with ourselves, and as they exist, and are seen and felt in the companionship and spirit of other sections of our country. We can go forth renewed in spirit, aroused in our determination to see that the sec-

tions from which we come are fully up to the standard, as presented in other sections of the country, and in the expression of sentiment given to us as we shall meet former acquaintances, and of the hopes and fears that we ourselves entertain, and that are manifest in the expressions of others whom we love and with whom we probably mingled in former days.

The Gospel of the Lord Jesus Christ, we are informed by the sacred scriptures, is "the power of God unto salvation." There are none of us that can question this statement made in former times, who have received the impress of that spirit upon which some of the brethren have spoken during the former sessions of this conference. It, without doubt, meant fully the adoption of rules, the acceptance of principles, the establishment of a standard, that should guide and govern our lives, or the lives of former day Saints while they were sojourning upon the earth, and that preparation necessary to prepare us for the conditions that exist beyond the veil. Therefore, when we consider the basis of the faith that we have espoused, and that the Gospel of the Lord Jesus Christ is indeed the power of God unto salvation, each one of us can look into our own souls; we know the temptations and trials and besetments of our own lives; we have a full understanding of our own weaknesses, and under that faith which the Lord has given us in the acceptance of His holy Gospel, we start in to so fully and thoroughly educate ourselves in the understanding of the same, that whenever we comply with each condition, fulfill each and every obligation, there is registered in our own souls, by the spirit of our Father the word of approval; and whenever, perchance, in the performance of our part, and the discharge of the various duties and obligations that rest upon us, we fall below the fulfillment of the sacred duties that we have promised to obey, there is within us the feeling of dissatisfaction, of uncertainty, and of doubt.



Therefore, my brothers and sisters, those that have received of the impress of the heavenly gift, who have been partakers of that Gospel which is to be the power of God unto salvation to every one that shall obey and fulfill its requirements, the opportunities presented in our gathering together upon these occasions, in marking the way of our advancement by comparison with others, actuated by like hope, established in like determination, and pressing forward to the accomplishment of the same purposes, renew within us that determination, and increase the spirit and feeling to do and be indeed the children of the Father who sent us here. There is but little doubt that there are many people who, standing in our organization as members of the Church of Christ, are not fully converted to our principles; there are quite a number, as all of us know who are conversant with the actual conditions that exist among the people everywhere, who are in that frame of mind that they have accepted of the faith, because their parents accepted it. There are some who have been impressed with the idea that the doctrines of the Church of Jesus Christ of Latter-day Saints conform to the doctrines of the Scripture, and conforming to them, they accepted of them upon this basis, without the particular effort, or necessary effort to secure for themselves the witness of the spirit of that Gospel. They rejoice in the evidences that are manifest upon some occasions in discussions or debates wherein the Scriptures are utilized as an argument in connection with our fellow men to the destruction and overthrow of views that they may have entertained; but there are those who receive from the divine source the witness of that spirit which brings conviction to every fibre of the human being; that writes upon the heart; that fixes itself upon the brain; that establishes itself in such a form that no matter what the circumstances or conditions are in life it is written there not to be effaced; and no matter where the individuals might be, or what the circumstances were, their witness for the truth would be given in humility relying upon the mercies and goodness of their Heavenly Father.

We are acquitting ourselves as a people very nobly in the efforts that we are making in scattering the seeds of the Gospel among the nations of the earth. Our brothers, our fathers, our sons, are performing their duties in this respect with heroic courage and fortitude; but when we look into the internal concerns of our country and state and see the needs and necessities of hosts of our young men especially (when I use the word hosts, I use it in the sense that there are many) who are moral, upright, earnest, and devoted, so far as that is concerned to the regular duties and responsibilities of life, but whose minds have not been touched with the sacred fire, whose hearts have gone out in the various directions in the accomplishment of their walks in life, so far as the temporal duties of life are concerned, and who have been led to think perchance father and mother, carried away in their enthusiasm for the faith that they have espoused, are not altogether in that condition or frame of mind that would impress them with that which seems so dear to father and mother, we realize that every effort made in the direction of the improvement and establishment in their minds of a proper understanding of the Gospel is a duty we owe to them. I realize that in our anxiety sometimes as parents in these matters, the constant following of our sons, the constant effort to impress them with the same religious fire that has been aroused in our breasts, may in some instances be overdone, as remarked to me upon one occasion by an eminent man in our nation who classes himself as an infidel. "I became infidel," he remarked, "to the faith of my fathers for the reason of the strict anxiety upon the part of father and mother to impress me with their faith." While this should not be an excuse on the part of men for disregarding the wishes of moral fathers and mothers, who sought to impress upon the minds of their children the sacred obligation they owed to their Father in heaven, there may be in some few instances cause for complaint on the part of thoughtless boys and thoughtless girls in connection with this matter. It seems to me that the proper application of our home govern-

ment, the seeking to secure the aid and assistance of the boys and the girls in the discharge of the duties of that home, in their taking part in family prayer, in their assisting in the saying of grace at the table, in their being kindly and gently pled with, in striving to awaken in their minds that sacred reverence or love for the Supreme Being, would bridge most of the chasms that are found in the way of the development of legitimate and proper faith in the minds of some of the thoughtless ones.

I am a believer in the thought that the sons and daughters of the Latter-day Saints are not recreant to their faith, or to the faith of their fathers. I recognize the fact in my own experience, as I note the conditions that arise in many lives, that while there is a thoughtless period that attends every boy and every girl, when they pass a certain stage in their history, their hearts turn to their home and to the influences of that home, and to the efforts that were made to impress them in that home with a sacred regard for the name of their Heavenly Father, and for the sacred laws that He has given. And inasmuch as we fulfill the requirements placed upon us to teach our sons and daughters the principles of that Gospel, that power of God unto salvation; have sought to establish within them honesty; have sought to fix upon their minds that justice and mercy and propriety and wisdom should govern them as the seeds are sown; as their minds are guarded; as their hearts are cultivated; as they are uplifted in their being by the uprightness and consistency and prudence of the examples of their fathers and mothers, one by one they will find themselves taking their place in the ranks of that religion that God has called to aid in carrying forth the truths of the Gospel which He has given to us in our day.

I desire, my brethren and sisters that you will consider these matters; that there shall be adopted in the regulations of every home that wisdom and prudence that should characterize the Bishop of a ward, the Teachers of blocks, the High Priests, Seventies and Elders, and all that class of men who

have been made partakers of the heavenly gift, that the spirit of truth, striking our own souls and vibrating therein, shall make its way among the children of men; that all who may enter our home circle or our neighborhood circle, shall feel and see that our hearts are in attune to the principles of right, mercy, and justice and the principles of propriety in everything that tends to turn and make man and woman more noble and true.

In connection with my brethren, I desire to bear my testimony to the truth of the Gospel, and the sacredness of that mission given of God in the introduction of this work, and to the uprightness and honesty and determination that exist on the part of those you have sustained as guides in connection with this work, and to the spirit of love engendered in their breasts for the work of God and the extension of the principles of the Gospel on the lines of justice and right so far as it is possible for man with his weaknesses to walk in harmony with the wishes of our Father in heaven. I bear you my witness that this is indeed the Gospel of Christ; that it will be indeed a power of God unto salvation to every man and every woman that shall adopt its rules and walk in the way marked out by the revealed will of our Father in the day and age in which we live. That God may bless you all, is my prayer in the name of Jesus. Amen.

#### ELDER F. M. LYMAN.

Organization of the Church in harmony with the will of God—Man is that he might be saved—Favorable times for the Saints—Man's obligations to his Maker first—Young people should marry—Time should be economized for righteousness.

It affords me much pleasure, my brethren and sisters, to meet with you on this important occasion—the day on which is to be consummated the beginning of a new administration in the Church under President Lorenzo Snow and his brethren. This great body of people gathered from all directions give evidence that the work of the Lord is still alive in the earth; that this Church is growing, gaining strength and power, spreading abroad in the earth, accomplishing the design of our Heavenly

Father. Our children and those who are brought into the Church from abroad add strength to this great work, and the Lord will fulfill His purposes. His favor and blessing are over the people, and they are being established; the stakes of Zion are increasing, the wards, the quorums, the associations and the missions are increasing in the earth, and we are the witnesses that the gifts and graces of the Gospel attend upon the ministry of the Lord's servants. The will of the Lord is made known to the people, and they are not long left in doubt, or to wonder or surmise; for we have attained that degree of humility, union and faith that insures to all Israel the mind of the Lord in regard to His purposes. It is manifest in our present experience how readily all Israel has discovered and learned from the Lord His mind in regard to the Presidency of the Church, and the steps that are necessary to be taken in order that the organization of the Church may be complete and perfect; for as long as the Church is under the necessity of moving without the chief presiding quorum—the three High Priests designated by the Father and sustained by the people—the organization is not complete; and in order that the Church may have all the blessings, the gifts and graces, the inspiration and favor of God, it is quite desirable that every department of this Church should be in complete organization. I say that in this movement that we have witnessed, and that we witness today, is an evidence that the Church is advancing, that the people are becoming schooled and better tried and proven in the doctrines and discipline of the Church. The Lord has spoken to His Prophets and Apostles, and has announced His will; and today the world shall see that Israel is a united people, that they see eye to eye, and in your hearts, my brethren and sisters, as well as in ours, shall be the evidence, positive and unquestionable, that the mind and will of God has been spoken from the heavens. Let every Latter-day Saint in his and her own heart ask the Father that he or she may really feel and know, by the inspiration of the Holy Ghost, that the organization of this Church is in harmony with the mind and will of the

Father; and those who thus seek the will of God shall know it in their hearts and souls.

The work is advancing; it is growing apace and spreading quietly in the earth; the Gospel is being preached; the people gathered and established; the resources and facilities of Zion are developing on every hand, and we are becoming a very remarkable people. The Lord will magnify and sustain His people; He will correct them, reprove them, restrain them, and inspire them. He will inspire every man who bears responsibility in this Church. Every man presiding in missions abroad every man laboring abroad and lifting his voice to the world, calling upon all men to repent and turn unto the Lord, will be sustained by the power of God; and those who preside at home, in the organizations of Priesthood, in the stakes, in the wards, in the associations and organizations of our brethren and sisters, will all be blessed and sustained. We will learn valuable lessons at times, no doubt, by the things we suffer, and sometimes possibly by the mistakes we make. But the Lord knows our hearts, our conduct, and our thoughts, and He will purge us and prove us, and will save us to the uttermost, if we will but be saved. It is the design of the Father that all His children should be saved. Men were not created to be damned; but they were created to be saved. Men have come to the earth and obtained their bodies that they might be saved, that they may be enlarged and developed, and that they may walk in the footsteps of our Elder Brother, Jesus, to salvation. In Him we should discover the very example of purity, of humility and of obedience to God that should be followed by each of us. It will be necessary, if we would be the heirs of God and joint heirs with the Son, that as He had but the will of God, so must we also have the will of God. Our wills must be subject to the will of the Father; that what the Father wills in regard to us, we should will—it should be our will; for He only wills good to us, life, prosperity, peace and salvation, in time and in eternity. We can well afford to exchange our wills for the will of God—or, rather, that our wills should



be as the will of God; that we should adopt the will of God as our will. "Not my will, Father, but thine be done." For the will of God is superior to our will. He knows what will be good for us; He knows what is good for us. He knows what will preserve us and will save us from the power of Satan, from the grasp of that personage who would drag us down into the same condition that he is in. The Lord knows exactly what is best for us; and what our Elder Brother has accomplished and attained to—we also are the sons of God, the junior brethren and the sisters of our Lord Jesus Christ, and He designs that we should come up as He came up, and accomplish what He has accomplished, and be worthy of the favor and blessing of our Heavenly Father in time and in eternity, and this can only be obtained by serving the Lord, as He serves our Heavenly Father.

Then, my brethren and sisters, it is very important that we should learn to live unitedly, to be humble, to be faithful in the discharge of the duties that devolve upon us, and to fulfill the requirements of our Heavenly Father. Now we are entering upon times and conditions that are to be favorable to the Church, and favorable to everybody else. Good times are coming upon the people—prosperous times. As we have been so abundantly blessed this year, so may we be blessed the coming year, and so on for the future. And when the blessings of the Lord are so abundantly bestowed upon us, we ought to make good use of them. We ought to listen to the counsel of wisdom, and to profit by our past experience, to refrain from contracting obligations that we are unable to meet. The Latter-day Saints should begin now, if they have not already, to meet all their obligations. I believe with the favorable conditions that are opening up to us and to the people of the world, that we ought to learn to meet our obligations; free ourselves from mortgages entirely. The Lord will open the way if we will make good use of the blessings that He has bestowed upon us, that we may meet all our obligations. But remember the Lord first! I am frequently approached by brethren to know what they shall do. "If I pay my tithing, I

have other obligations and embarrassments that weigh me down. Shall I, under these circumstances, pay my obligations to 'the Lord?' I say, Yes. First of all a man should meet his obligations to his Maker—He who has furnished us the earth upon which we live, and all the wealth thereof. We ought to remember our obligations to Him; for we are in this work for eternal salvation and exaltation, eternal life, and to become the heirs of God, through our faithfulness, that whatever of wealth the Lord possesses we shall be His heirs, and joint heirs with the Son, who has received from the Father all things and all power in heaven and on earth. If we would be sharers in this, we must remember first our obligations to the Lord; for they are older than the obligations to any man. Pay the obligations in the order of their seniority—as they are due. First meet all our obligations to the Lord properly, and then tell the Father that we want to be conscientious and honest with everybody else—with our brothers and our sisters as we are with Him. Now is the time that we manifest our faith in the Lord, and prove Him; and I want to bear record that no man has ever failed to find the promises of the Lord reliable. No man has ever paid his tithing properly but what has been abundantly blessed. I want to say, too, that no man has ever paid his just obligations to his brother but what he has been abundantly blessed. There is a compensation that always comes in answer to the performance of every right and proper duty between man and his Maker, between man and his brother; for I say that a man will not be honest with his Maker if he be not honest with his brother. Be honest with the Lord and then honest with the brethren. Be honest with the world, and conscientious with them in all our obligations and covenants; for they are our brethren—unbaptized, so far as that is concerned, but they are our brethren, the sons and the daughters of God, and our conduct, our dealings, contracts and business obligations with them should be most conscientious, honest and upright. If so, then they will see that we are conscientious and honest in our dealings with our father in heaven. They

will have confidence in us, and will believe our professions. Then, I say, brethren and sisters, remember the Lord in these times. Let us go forward and discharge the duties that devolve upon us. It is a splendid time now to pay our debts.

It is a splendid time now, also, for the young people to enter into marriage. Young men and young women who are twenty years of age and upwards should see to it. Parents should advise and counsel with them, that they should enter into marriage. The Latter-day Saints are a people that believe in the principle of marriage. They believe it is one of the most sacred commandments and requirements of the Lord that men and women should marry, and should multiply and replenish the earth, and fill it with the sons and daughters of God, training and leading them in the ways of righteousness by their example and by their instructions. Let me exhort you, my brethren and sisters, Bishops, Presidents, leading men, mothers in Israel see to it that your sons and daughters and those under your care are thoroughly taught in regard to this principle. We are not a people with one idea only; not alone the Word of Wisdom, not alone the law of tithing; but the law of marriage, the law of honesty, of virtue, of charity and of uprightness among the people and between each other. We believe in all these doctrines, and we believe that if a man would be saved and exalted in the celestial kingdom of God he must do all that it is possible for man to do. All the requirements of the Lord must be accomplished if we would attain to all that is to be obtained in the celestial kingdom of our Father. And every Latter-day Saint has started out for that—the obtaining of eternal life, and the greatest degree of glory that can be obtained in the celestial kingdom. Then to obtain this I say that the full and perfect law of the Father must be observed. We are to be rewarded for our works. We must earn what we obtain. We have our sins upon us and we cannot atone for them ourselves; they have been atoned for by the Son of God. But we must repent of them, which we can do. Every man can repent who will; for the spirit of repent-

ance, a gift of God, waits upon the children of men, as does the light of day, as does air, heat and cold, and all these conditions that attend closely upon the movements of mankind. So does the spirit of faith, of humility, of righteousness and virtue always attend upon the people. These two spirits are anxious that we should entertain them. Why will we not? It is according to the will of man that he turns against the truth and closes his heart against it. The truth may be here abundantly on every hand, and we can close our hearts against it. Let us not do this, my brethren and sisters. It is only a little season that we live here. This probation of ours is very brief. I discover this when I find that in a little time I shall be an old man, ready to pass away; and my brethren the same. Now I have passed half a hundred, and when men get to that age they become old men, and after that their race to the end is very rapid; they get old in a very short time; years and periods become brief. Now we want to be prepared, and remember that it is only a little span. Ninety years, such as President Woodruff lived, will be looked upon, when he passes beyond and looks back over his career of the past in mortality, as just a brief, brief span. It would seem as though we could almost hold our breath that long, to get over without doing anything that is wrong. Let us shun evil. Let us seek to know the mind and will of the Lord, obtain the Holy Ghost and enjoy it all the day long, and the Lord will lead us gently home. Oh! what joy and happiness there is when we are serving God with full purpose of heart all the time, when sin ceases to afflict us, when temptations and trials are kept far from us. The path is straight, it is narrow, but it is easy and most pleasant. Let us try and walk it, and be faithful in the discharge of every duty.

I want to testify to you in regard to this work. It is the work of our Father who dwells in heaven. It is the work established by Him, and not by man. When I hear the brethren say, as was testified to here by Brother John Henry Smith, that the Gospel of the Lord Jesus Christ is the power of God unto salvation, I say to myself, why the Christian world acknowledge that. But

the question in the Christian world is, where is the Gospel of the Lord Jesus Christ that is the power of God unto salvation? I would testify to all this great assembly here—brothers, sisters, friends, strangers—that the Gospel of the Lord Jesus Christ which is the power of God unto salvation was restored in its ancient power and purity through the Prophet Joseph Smith. We possess it today. We have the Priesthood of God, which is His authority and power. It is in the earth, and with all our imperfections, weaknesses and follies, yet hath the Lord maintained us, and He will do if we are fairly faithful. The more faithful we are the more will we witness the power of God and the more readily will everything be accomplished that comes along which needs the attention of the Lord and of His servants; the more readily and perfectly will every gap be filled, and you will find the Church of God will move so regularly and smoothly along that there will never be a ripple. We may have a rough road to travel over, as we have had in the past; we may have difficulties and trials, and the world may be measurably arrayed against us, and try to destroy us or do us harm, feeling all the time, no doubt, in their hearts that they are doing the greatest possible good and are anxious for our salvation; but I want to say to you that our Father who dwells in heaven—that Father whom Jesus taught His disciples to pray to, "Our Father, which art in heaven"—that same great Parent overlooks these affairs, and is guiding and controlling the destinies of this people, as He is the destinies of all other people; and with this people abides today that Gospel which is the power of God unto salvation, and it will endure and accomplish what the Lord has designed it shall accomplish—the salvation of the children of men, in the name of Jesus Christ. Amen.

#### ELDER BRIGHAM YOUNG.

Instructions should embrace temporal as well as spiritual subjects—Some duties of officers of the Church and of parents—Avoid evil speaking and contention—Periodicity of times of plenty and scarcity. Husband the products of the earth.

I would like your attention, my brethren and sisters, for the few moments

that I may stand before you, for I believe it is difficult to make all of this vast congregation hear the words of the speaker. Some very good things have been said in testimony and otherwise which have been lost to a portion of the congregation; but I believe if we were quiet throughout this building that it would not be very difficult to hear an ordinary voice in every part of it.

I have rejoiced exceedingly during the meetings that have been held here and have listened with attention to the remarks of my brethren. Great things have been said; great ideas have been advanced; great principles have been dwelt upon, for our brethren have spoken of those things that pertain to eternal life. I have felt to say in my heart: if we have not the Gospel, the Lord have mercy upon us, for our fellow-men will not have mercy, the world will not have mercy upon this people; but if, as we testify, we have the Gospel of the Son of God, who can prevail against us? Not the world, nor the adversary of our souls, if we live in harmony with the revelations of God that He has given unto us. I know that we have the Gospel of the Son of God. I do not know that I will be saved in His celestial kingdom, but I know that He has revealed to me all that is necessary, in the past and the present, and will reveal unto me, personally, and by the instructions of my brethren, all that is necessary to guide me in the future, that I may return back into His presence. I know this to be so; that it is the truth; and my desire for you is like the desire I have for myself, to again meet with you in the presence of our common Father in His celestial kingdom.

If people expect that we, who are here in these stands, are to confine ourselves to the spiritual necessities of the kingdom of God, they are somewhat mistaken. We have to deal with that which is before us, the every day life which we live in the localities where our homes and interests are situated. We can come here and feel well for a short time, but if we lay aside the spirit we obtain at these conferences, and which we will find in our meetings at home if we attend them—if we lay that spirit aside, the course of life will seem too



strong for us. I never saw a time in my life, in my experience, when it was more necessary to be humble in prayer, in public, in private, and in family worship than at the present time. I never saw a time in the history of this Church, so far as my knowledge extends, when we were more tempted to omit these commandments of the Lord; something intervenes, something prevents the husband and the wife from gathering their families, their children, in their household and observing this duty. O, I haven't time to pray this morning. The temptation is great to omit it. I testify unto this congregation that if you will go to your homes throughout the length and breadth of the land and will humbly seek your Father in prayer and in supplication, in private and in public, as your duty may call and the spirit direct, that you will grow and increase and life will become a ten-fold pleasure to you. I testify to you that you will create a sentiment and a feeling in the hearts of your sons and daughters that you will marvel at, and rejoice to see the reformation that will take place in all the households of the Latter-day Saints who observe this simple duty. Try it. Let every man and every woman go from this Conference with a determination to observe these requirements which God has made of them. We go into the Stakes and visit the people a great deal, and we find much that needs talking about. In some Stakes that I have visited in the past—I will say in the last year—I find occasionally that the President of the Stake has lost his grip to some extent, lost his influence, and that there are opposing forces arrayed against him among his brethren and sisters—that tie his hands to a great extent. Why these people have a power. One of the brethren said that when he faced the people before him, who are in the image of our God and our Savior, it made him tremble. These people have a force and a power. If you are not in sympathy with me when I stand here to teach you, then I have no influence. You have this power in your wards, in your societies and in your associations.

In visiting some of the wards I have had the pleasure of visiting the Relief Societies, and I asked one person in re-

lation to the visits of the Bishop to their meetings. "Why," the president said to me, "the Bishop never visits us; he never attends our meetings." Here is a neglect on the part of the Bishop in something that is very essential, and they should repent of this, and every meeting that is held, every interest of that ward, should be his especial care, and make it his duty to supervise it as far as need be, and be in perfect harmony with them and have them in perfect harmony with him in all their labors. I go again to the Sabbath school, and on one occasion I said to the presiding officer: "Who are those little boys on those back benches?" "Why," he said to me in a whisper, "those are our hoodlums. We work with them as best we can. You see that brother is a mild tempered man. He sits right there by those little fellows trying to keep them in order; and we use every effort and all the persuasion that we are capable of to get them to observe order, but I tell you, Brother Young, with all they get from here, their parents are indifferent as to what their children do. Parents neglect their children and they run hither and thither all the week long and when they come into the Sabbath school it is almost useless to try to keep them quiet and orderly for the little fellows have been neglected and disorderly the whole week." Fathers and mothers do not second the efforts of these excellent, disinterested teachers who go Sabbath after Sabbath to their Sunday schools, and seek to inform their children's minds that they may grow up useful men and women in the Church of Christ. There is a neglect in this department throughout the length and breadth of the land. Will the people of this Conference go from here and take up these subjects and say in their hearts: With the help of God we will aid the Sabbath schools, for they cannot do it all? The president of a Stake cannot do everything; the Bishop cannot do everything; but we are all neglectful in some things, and here are evils that must be corrected.

I find in some localities that there is a disregard of the principle of tithing as well. Who is forced to pay tithing? Nobody; the principle upon which some of the brethren work with

whom I am acquainted is, they say in their hearts, and they have said it to me: "I want to bind the Lord. He has promised; I want to fulfill my part of that promise that it may be verified to me." They are punctual and they strive to discharge that obligation. If we do it not, we have no promise, but we have a promise if we fulfill it, and though we may do it imperfectly but with a good and honest heart and if we are striving to do our duty in this respect, God is bound to fulfill His part. He always does it, as was testified of here by the brethren who have spoken this morning. God always fulfills His part. Now, brethren, try it. If you come here and listen to the words of inspiration from our Presidency, from our brethren, the leading men, they fall upon stony ground if you do not heed them. You must not do this. Go from here with the determination that with the help of God you will fulfill your obligations.

There is another thing that I find a great evil among some of the people, and that is moral cowardice. A brother offends, and they have not the moral courage to go to him and say: "You have offended me; let us make it right, brother, so that we can live in harmony." Brethren and sisters, make up your minds to take the Doctrine and Covenants and study what God says upon this subject; when you go to your homes, read it; and with the help of God keep enmity and jealousy out of your hearts. God has commanded it and He demands it at our hands—that we have no such feelings. He demands it this day, because they are evils in our midst. Let me have the moral courage, and instead of saying as I have heard men say: "I will get even with him," let me go to the man if I have got anything to say to him and say it in as mild a spirit as I can command under the inspiration of the Spirit of God, and say to him: "Let us heal these differences." That brings peace, that brings love and joy, and the love of God will increase in the midst of the people.

We are too apt to make a man an offender for a word. If God was to make you and I an offender for a word, we never would rise above the existence

we have here; we never could see anything better than we have here; but He would have you to never sit in judgment upon your fellowmen. Let God judge, whose right it is to judge. Who knows what his providences are? If I am injured, or tempted, or should have to meet sorrow or sickness or death, if I have lived according to the light that He has given me, am I not safe in every particular? O, yes. God will overrule; but don't let me sit in judgment upon my fellow man; let God judge; and let me say in my heart, However constrained my circumstances may be, I acknowledge the hand of God in everything.

Now, beware of the heaven of the Gentiles, I suppose this is too plain talk for this time of year, under the circumstances. What do I mean by it? I mean by that that you have received a knowledge of the Holy One, and the heaven of the Gentiles is to heaven that knowledge that you have received from God Himself until it is entirely obscured.

Now, there is a great harvest; the earth groans with her harvest. Looking backward need I cite you to the past few year's experience that we have had, need I say to you that the day was when your cattle was worth nothing? The man that owned the most cattle was among the poorest in Zion. Today we are beginning to talk of cattle kings. There was no demand for them; no demand for grain today; but a little while ago, there was no demand for property in Salt Lake and throughout the State. Bye and bye, men were aroused and went in a sense crazy. These men are not all dead, and they are liable to go crazy again. Plenty will follow a dearth, and dearth will follow plenty. We are thriving in every particular, in every manner, in wealth, material wealth that is useful, that builds us up, that feeds and clothes us, that gives us homes and habitations, beautiful orchards, gardens, farms—all that we desire. We are wonderfully blessed in material wealth here. Brethren do you not suppose that there will come a time when these, all these things will be changed? Why I know

that such action will come. I do not know when, but mark it, whenever there is a flush, it seems to me that the opposite follows. It is so in the rains that fall upon the earth; when we have deep snows in the mountains and plenty of water here, in a little time this plentiful supply is followed by a droughth. It seems to me that it comes in streaks.

Well, now, this is so in our lives. God will temper these things to the good of His people. When the earth yields in abundance is the time to take care of it. When you have plenty of grain, plenty of wealth and the abundance of the earth is given to you, I say to you go from this Conference and take care of it. Brother George Goddard said yesterday a thing that was written upon my mind and has been ever since I saw the fields north and south: Seeing the enormous quantity of the products of the earth, I felt in my heart that a scarcity may follow this plenty. I do pray that the Saints, above all men, will take care of the bounties that the Lord has given them.

There is a great deal that comes to my mind in relation to this matter, but I haven't time to talk about it, and I do not think it would be profitable to do it here, but I can touch upon the points that I had in my mind and that come to me standing here, for the Latter-day Saints to be mindful of.

One of the great things for us to do is to be mindful of our children, our sons and daughters. Now some of you who live in the country permit your daughters to come to this city to get work. They come here to work for a livelihood, to get themselves clothing and to help their families, and for other reasons. Our girls want to appear as well as anybody. They are certainly as good looking as any other class of young ladies I have met in my travels on the earth, and they want to show their good looks and be a little fashionable. We cannot help that; I do not know that they can. But there is a great difference between this and permitting them to be surrounded by circumstances through which they might be led astray. If it is necessary

for them to go out to work, try to see that they get a situation where they at least will be respected, and return to you as they left you, with their virtue not destroyed, but willing to come into the family circle, and the family circle willing to receive them.

I rejoice with you. God bless you, and let us one and all go from this Conference with the determination that we will live as God would have us live, that we may attain unto the great blessing of eternal life.

May God be with us in our homes and in our habitations throughout the length and breadth of the land, and strengthen us in the cause of truth, for I believe in my heart that the Latter-day Saints are the only people that are striving intelligently to be saved in the celestial kingdom of our God. Amen.

The Huntington choir sang the anthem:

The song of the Redeemer.

Benediction by Elder B. H. Roberts.

2 p. m.

Singing by the Tabernacle choir and congregation:

God moves in a mysterious way,

His wonders to perform.

Prayer by Elder Anthon H. Lund.

The choir sang the anthem:

God of Israel, hear our prayer.

The solo parts were sung by Sister Lizzie Thomas-Edward and Brother Thomas Ashworth, and the quartet by these and Sister Mabel Cooper and Brother Willard Christopherson.

The quorums of Priesthood were present in solemn assembly for the purpose of voting, in that capacity, for the General Authorities of the Church. They were arranged as follows:

The Twelve Apostles in their usual seats on the main stand.

On the south part of the stand, the Patriarchs, the Presidents of Stakes, with their counselors, and High Councilors.

On the north part of the stand, the Bishops and their counselors, with the Presiding Bishopric in front of them.

The High Priests in the north center of the body of the house; the quorum presidents in front.



The Seventies in the south center of the body of the house, the First Seven Presidents in front.

The Elders immediately behind the High Priests.

The Lesser Priesthood on the north side of the house.

The gallery was occupied by the people in general.

PRESIDENT GEORGE Q. CANNON said:

This is a very solemn occasion, and the spectacle from the stand is most impressive. It is difficult to repress emotion on seeing such an assembly. We have come together this afternoon in solemn assembly, to vote for the authorities of the Church of Jesus Christ of Latter-day Saints. Every one present is entitled to vote—to vote as he pleases—that is, every member of the Church. They can either vote for or against. Every one has perfect liberty. And it is well that you should understand the method of voting. The brethren will be called upon in their various quorum capacities to vote. If their vote is an affirmative vote, they will rise from their seats and raise their right hands. When they have thus voted, if there are any negative votes—they having kept their seats—they can rise and vote. And each one as I have said, will have perfect liberty to vote as he pleases.

The order of voting by quorums was as follows:

First—The Twelve Apostles.

Second—The Patriarchs, Presidents of Stakes and their counselors, and the High Councilors.

Third—High Priests.

Fourth—Seventies.

Fifth—Elders.

Sixth—Bishops and their counselors.

Seventh—Priests, Teachers and Deacons.

Eighth—The entire congregation.

In each instance President Cannon announced the vote to sustain the authorities successively, then said to the voting quorum: Are you prepared to vote upon this question? If so, arise to your feet and raise your right hands. When the affirmative vote was cast he

called for those opposed, to arise to their feet.

Lorenzo Snow, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Franklin D. Richards as President of the Twelve Apostles.

As members of the quorum of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Arthon H. Lund, Matthias F. Cowley and Abraham O. Woodruff.

All the voting was unanimous, and it was so announced, until the negative vote upon sustaining the members of the Quorum of the Twelve Apostles was called from the Elders. Two of these arose to their feet. President Cannon addressing them, asked who they objected to and for what reason?

Each of these two Elders said he objected to John W. Taylor, and the reason was certain objectionable remarks made by him in Conference on Friday, October 7th.

They were asked if they would come to the stand at the close of the session and see whether Brother Taylor could make the matter right with and satisfy them. Both replied that they were willing to do this.

The voting for members of the quorum of the Twelve Apostles then went forward uninterrupted and was unanimous, until the negative vote of the entire congregation was called for. At this point a number of members of the Tabernacle choir, probably from twenty to twenty-five of both sexes, arose to their feet.

On being asked by President Cannon who they objected to and the reason for it, they replied that they objected to John W. Taylor on account of some disparaging remarks he had made in Conference regarding the choir, on Friday, October 7th. They were asked if they were willing that Brother Taylor should personally meet with the choir and endeavor to make the mat-

ter right to their satisfaction. They signified that this arrangement was agreeable to them.

It was then announced by President Cannon that a vacancy had been created in the quorum of the Twelve Apostles by the removal of President Snow from it to assume the position of President of the Church. It had been decided that this vacancy should be filled, and announced the name of Rudger Clawson for the position. The mind and word of the Lord had been obtained upon the selection of Brother Clawson for this office.

A motion was made and put to the several quorums and to the entire congregation, that Rudger Clawson be ordained an Apostle, be one of the Twelve Apostles and a member of that council. The voting was unanimously affirmative.

The following authorities were then presented to the entire congregation to be voted upon in the usual way which obtains at ordinary General Conferences, and were unanimously sustained:

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder, with John Jaques, Charles W. Penrose and Andrew Jenson as his assistants.

As the General Church Board of Education—Lorenzo Snow, George, Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Lorenzo Snow.

John Nicholson as clerk of the General Conference.

It was stated that the release of the presidency of the European mission had been contemplated, and that one of the number, Elder Edwin F. Parry, had already returned. By unanimous vote of the Conference Elders Rulon S. Wells and Joseph W. McMurrin were also released, and Platt D. Lyman appointed to preside over the European mission, with James L. McMurrin and Henry W. Naisbitt as his counselors.

Similar unanimous action was taken with regard to releasing Brother Lautensock from the position of president over the German mission and the appointment of Arnold H. Schultness to succeed him.

President Cannon remarked that there was no other Church in the world the officers of which were subjected to such an ordeal as had been applied to those who had been voted on here today, and he felt thankful for the unanimity that had prevailed.

#### ELDER RUDGER CLAWSON.

Brethren and sisters, this is a very trying position that I occupy before you this afternoon. It is true, as President Cannon has said, that I have been placed in some trying situations. I was with Elder Joseph Standing at the time of his martyrdom, and was myself exposed for a few moments to martyrdom, but I escaped through the providence of the Lord. I have been placed behind prison bars for the testimony of Jesus, and that was a very trying situation. When I came out of the penitentiary I was told that the Lord wanted me to labor as President of the Box Elder Stake, and I assure you, brethren and sisters, that that was a great surprise to me at that time, and very trying. I had been brought up in Salt Lake City; all my interests, all my associations, and, as I thought, all my expectations were in Salt Lake City, and it was a great trial for me to be called away. No inducements were offered, but I was told that the Lord would bless and sustain me in that appointment, and I testify to you, my brethren and sisters, that I have been sustained in my presidency of the Box Elder Stake of Zion, and I have enjoyed my labors there.

There is a good people in that Stake—a people, I believe, who are trying to serve the Lord. They have sustained me and I have felt blessed and prospered in my labors there. This later call that has come has proven to be a very great surprise. I had no knowledge of it; I had no notice of it whatever, only as it has come to me today in this meeting. My patriarchal blessing, that was given a number of years ago, indicated that I would be called to a high appointment in the Church in the due time of the Lord, and I presume that this is the appointment now. I feel very weak; I feel very humble. I know that unless I can enjoy the spirit of the apostleship and the faith and prayers and the support of my brethren and sisters of this Church I cannot stand, I cannot succeed in this labor; and therefore I earnestly pray that God will be with me, and that I may have your faith and prayers, and I ask it in the name of Jesus Christ. Amen.

#### PRESIDENT LORENZO SNOW.

A serious ordeal—A godlike resolve—The Saints increasing in strength—Will have greater power in the future—glory and dominion in eternity.

My brethren and sisters, this to me is, as it undoubtedly is to you, a solemn scene. It is wonderful what the Elders of Israel have succeeded in securing; it is perfectly marvelous the union of feeling and of action, found nowhere else in the world, among such a great number of people as are here this afternoon. I never felt more humble than I do on this occasion. It is, as was said by President Cannon, a serious ordeal through which we have to pass from time to time—to be presented here before the people, and all of our past acts and doings viewed by them, and we depend upon their sanction and approval or rejection. This belongs to them. The Holy Spirit of light, that brings intelligence to us and an understanding of sacred things, belongs to every member of the Church. They have a right to pass their opinion upon those that are presiding over them. The works and the labors that the officers perform in

the presence of this people may be known and understood by every member of the Church—in a general way, at least. There may be some things that the First Presidency do; that the Apostles do, that cannot for the moment be explained; yet the spirit, the motives that inspire the action can be understood, because each member of the Church has a right to have that measure of the Spirit of God that they can judge as to those who are acting in their interests or otherwise.

Now, brethren, this much I say, and I say it in the name of the Lord: I will endeavor to be devoted to your interests and the interests of the kingdom of God. I will serve you to the best of my knowledge and understanding, in reference to that which will promote your interests in connection with the interests of the Almighty. I will do this, the Lord being my helper.

It is an easy thing for us to rise here and raise our right hands in token of our approval of what is presented before us. I can do that without any trouble, and so can you. But there is something involved in this rising here and raising our right hands in approval of the propositions presented; there is a meaning to it; something that ought to be well considered, and that is, acting in the future in accordance with this manifestation of our approval. Now, I know—and I know it well; nobody can know it better—that if this mighty Priesthood and these Latter-day Saints that are before me will act up to that which they have approved by raising their right hands and in accordance with the motives that undoubtedly inspired them, the progress of this Church will be more rapid than it has been in the past. The Latter-day Saints are becoming stronger. They are much stronger at this Conference than they were at the last, as a general thing. There are some, no doubt, that are weaker, that have not the strength and the faith they had six months ago; but the people, speaking generally, are much stronger and, if called upon, could endure more and make higher sacrifices than they could have done



six months ago. There is a satisfaction in this consideration.

In this solemn assembly, let us decree in our hearts, let us inwardly testify to the Lord, that we will be a better people, a more united people at our next Conference than we are today. This should be the feeling and determination of every man and woman present in this solemn assembly. I feel in my heart that I will try to be more devoted than I have been in the past to the interests of the kingdom of God and the carrying out of His purposes. We are bound to rise and to advance in power and in influence in the midst of the world. There may, as has been suggested by one of the speakers, be opposition to meet of a nature that we have never met before; such things have come in the past, and will come in the future; but I will assure you that if we will do our duty with a determination that we will be prepared for everything; we will go through successfully any future difficulties that may arise no matter how serious they may be. We have done wonders; we have passed through difficulties and made sacrifices that are marvelous, when we consider their nature. And we have done, and will do in the future, that which we never could have done unless we had educated ourselves by the spirit and power of God. We are a mighty people, and growing mightier as trials and difficulties arise. I can imagine that at some future period, in the other life, we will pass through an ordeal that will be as close and as serious to us as we have passed through today; for our past course and conduct will be fully understood. What a pleasure and consolation we have in thinking of the past, the sacrifices we have made, the purity of our motives, and the feelings that have exercised us in the past in having done right and passed through ordeals that were of an unpleasant nature. Coming before this mighty people here, what a pleasure there is in thinking that we have done heretofore about as well as we knew how, having kept our consciences tolerably clear. You who are seated

here will have opportunities of standing in the presence of multitudes, and I can easily imagine, yonder in the next life, after we have passed along perhaps a thousand years or more, that many of you who are here today will have an audience before you of your own posterity. I am as sure of it as I am that I am talking to you; I know it just as well as I know anything. Now we are starting in. Most of us, no doubt, have sons and daughters who will continue faithful to your counsels, and in the other life they will be with you and increase with you. It was said to Abraham on one occasion that his posterity should be as numerous as the sands upon the sea shore and as the stars in the firmament. His offspring are being increased generation after generation.

It is well for us, once in a while to look away ahead and see what will be the result of all the sacrifices and labors that we endure and perform in this life. This existence is but a moment; but the other life is continuous from eternity to eternity. This is Sunday, and we are not pleased to talk very much on Sunday, or any other day, on matters of politics; but I sometimes think that our friends here make themselves a great deal of trouble and there are no fruits to their labors and exertions. No matter what condition we are in, we ought to have that understanding that we can do all our labors whatever they may be, as the Lord pleases that we should do them. We should perform them right and be faithful in every calling and position that we occupy. Whatever may be the difficulties or the temptations that a person may labor under, he should so govern and control himself that in every condition he may act wisely and in a way that will increase his intelligence, power and faith. It is a grand position that we occupy. Our future is glorious. We could not desire more for our happiness than has been prepared for us. Those who endure unto the end shall sit upon thrones, as Jesus hath overcome and sat down upon His Father's throne. All things shall be given unto such

men and women, so we are told in the revelations we have received. In view of these prospects, what should we not be willing to sacrifice when duty requires? It is a great thing, we say, for a man to be an Apostle; yet there are things you can look forward to which are greater than this. A man has no reason to envy his friend because he happens to get a little higher than himself. The glory that is before us is open to every man and every woman, through this Gospel, which is the power of God unto salvation, glory and exaltation, in the fulness thereof. We have learned some things that are more valuable to us than a gold mine of the highest richness could possibly be. We are the offspring of God, He is our Father, and we have a mother in the other life as well. These women that are sealed to us for time and eternity will, with our children be ours in the other life, going on in honor and glory. The Lord has revealed this to us, and we know it is so. Is it not something grand to know these things? So I say, we should be a holy people, a sanctified people, a people that God loves, and worthy of being directed in the highest path of glory and exaltation.

It has been a grand assembly this afternoon. We do not see it every day in our lives. How soon such a gathering as this, for such a purpose will be again, God only knows, unless He has revealed it to someone, and I doubt whether He has.

Now, brethren and sisters, God bless

you. I say it from my heart, and I feel it—God bless you. I feel that it belongs to me, and my brethren here, to be longsuffering, kind, always ready to forgive, and to cherish the highest love for every man and woman who is trying to do the will of God. Do not be discouraged, brethren. If you cannot become perfect at once; if you see that you have weaknesses which have brought you into some trouble, do not be discouraged; but repent of that which you have done wrong, by which you have lost more or less of the Spirit of God, tell the Lord what you have done, and resolve in your hearts that you will do it no more. Then the Spirit of the Lord will be upon you. I say again, my brethren and sisters, God bless you, to the full extent of that word, and fill you with His Holy Spirit; and may we all so live that, when we go forth from this life into the next, we may have such glorious scenes as we have here this afternoon. Amen.

Mrs. Emily E. Woodward of Boston, with much sweetness, sang a solo, *Come Unto Him All Ye That Labor.*

The choir and congregation sang: *We thank Thee, O God, for a Prophet.*  
Benediction by President Joseph F. Smith.

Conference adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Arthur Winter and E. H. Holt.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION.

## Its Annual General Conference.

The general semi-annual conference of the Sunday schools of the Latter-day Saints was held at the Tabernacle, Sunday evening, October 9th, 1898, at 7 o'clock. There were present, of the general superintendency, George Q. Cannon, George Goddard and Karl G. Maeser; all of the members of the Deseret Sunday School Union Board, and aids, several of the Apostles, the Presiding Bishopric, and many Stake superintendents, ward officers and Sunday school workers.

The conference opened with the singing of "America" by Professor Evan Stephens' juvenile class, numbering about 300 children.

Prayer was offered by Elder Andrew Kimball. The juveniles then sang "We Ever Pray for Thee." General Secretary Geo. D. Pyper then called the roll, which was responded to by twenty-nine Stakes.

Elder Heber J. Grant presented the general Sunday school authorities, and they were sustained as follows:

George Q. Cannon, general superintendent; George Goddard, first assistant general superintendent; Karl G. Maeser, second assistant general superintendent; Geo. D. Pyper, general secretary; George Reynolds, general treasurer; Leo Hunsaker, stenographer.

As members of the Deseret Sunday School Union Board: George Q. Cannon, George Goddard, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, and Joseph F. Smith.

As aids to the board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, W. B. Dougall, W. D.

Owen, Seymour B. Young and C. D. Fjeldsted.

First Assistant General Superintendent George Goddard said:

"I feel truly grateful to my Heavenly Father for the privilege of meeting so many of you here in the interest of our Sunday schools. And, as I notice so many in the congregation before me and so many of the juveniles behind me, it would be a gratification to myself and the other authorities of our schools, if all the Sunday school children and all the teachers and officers of our Sunday schools that are here tonight will please rise to their feet, that we may see how much of a congregation of Sunday school workers we have got. (Almost the entire congregation arose.)

"Forty-nine years ago there was not one Sunday school amongst the Latter-day Saints; today, we have over a thousand. We have over 13,000 teachers in our Sunday schools, and over 100,000 Sunday school children—the largest numerically of any organization in the Church. We have forty organized Stakes of Zion. Out of these forty Stakes, twenty-seven Sunday school conferences have been held, and some members of our Union Board have been present at each, since our last April conference. The labor now devolving upon the Sunday School Union Board is very great. We have correspondence all over the world. We meet every Thursday, hold about, on an average, a two hours' meeting, and that scarcely gives us time to get through the business that is required. The needs of all these schools are of that character that the Nickel Fund is not sufficient to meet the require-



ments of the growing conditions of our youth. Think of the mighty army! We have got between twelve and fifteen thousand Sunday school officers and teachers devoting their time to the work without any compensation. I say God bless the Sunday school workers for the love they take in training the youth of Zion to become citizens fit for any part of the civilized world.

I was requested to close my remarks by singing a song, and a song that had a good chorus to it. Six months ago, at our last April Conference, while sitting on this stand here, a young lady came up and asked me to rise on my feet, and she placed on my left breast a gold medal, the head line of which simply reads, "Who's on the Lord's Side?" That fact reminded me that I could not make a better selection than to sing that very same song.

Elder Goddard sang, "Who's on the Lord's Side?" At the end of the second verse he asked every one who would like to be on the Lord's side when the Savior comes to rise to their feet as an expression of that desire, while he should sing the last verse. (The full congregation arose and joined in the chorus.)

Treasurer George Reynolds said he simply desired to make two or three business announcements. The first was that at our last conference the general board promised that they would issue during the present year forty leaflets: but finding that if they issued forty only they would have to leave off the lessons at a point that was undesirable, they had decided to issue eight more: so that forty-eight leaflets will be issued this year, concluding with the Book of Mormon lessons at the end of the monarchy and the establishment of the republic amongst the Nephites. But the board found in their visits that nearly all the schools are behind; in fact, it could not be otherwise with those who, with care, teach the leaflets, for very few of the leaflets can be considered, digested and understood in one Sabbath morning. It would take three mornings with many of those lessons to understand them properly. Therefore, the board had decided to cease the pub-

lication of the leaflets for a few months, to enable the schools to catch up, and also for those who want to go over the lessons the second time to perfect themselves therein, that they may have the opportunity of so doing. So the leaflets will be published to the end of the present year and then the Union board will cease for a short time to issue any more. He invited the Stake superintendents and ward superintendents and other officers interested, to call at the office of the Deseret Sunday School Union in the Templeton building, rooms 408 and 409, to examine some object lesson charts, published by Bancroft Bros. & Co., San Francisco—lessons which they claimed were highly valuable in the Sunday school cause. They were more particularly intended to illustrate passages of Scripture wherein natural objects were spoken of, such as the different seeds, herbs, minerals, money and measures, and the different kinds of wood, etc.

Elder Reynolds also announced that the annual Sunday school conference of Uintah Stake would be held on the last Saturday and Sunday of this month, the 29th and 30th of October, and that of the Emery Stake on the 5th and 6th of November. Other Stake Sunday school conferences would be announced later.

Elder Heber J. Grant read a letter signed by the general superintendency on the subject of the nickel fund. Continuing he said:

"We wish it understood distinctly that on this nickel Sunday we desire a nickel from every man, woman and child connected with the Sunday school. And if any one wants to pay a dollar, five dollars, ten, or even fifty or a hundred dollars, we won't say no. We are perfectly willing to have you put a hundred dollar bill in the nickel envelope, if you feel like doing so. Every dollar that has ever been paid in on this nickel Sunday has been used for the salvation of our children. As has been stated here by Brother Goddard, the board meets regularly every week and considers matters connected with the interests of the Sunday schools; they devote their time and talents for the benefit of the Sunday school cause, and have done it without remuneration.

They have traveled hundreds and thousands of miles in the interest of the Sunday schools. And it needs this small contribution to furnish them with the sinews of war, so to speak. We trust that every Sunday school superintendent will see that there is a sum equal at least to the total number of officers, teachers and pupils in the school, reckoning at five cents each; and we would be pleased if you sent more, because a proper use will be made of all the funds placed in our hands."

"It is the desire of our general superintendent, George Q. Cannon, that the Sunday schools should not have nickel Sundays for local purposes. We have found that the system of nickel day every Sunday in the year, or at least once a month, has grown up on account of this nickel fund of the Sunday School Union. The nickel Sunday has become popular, and a great majority of the superintendents and officers of Sunday schools have seen how well the nickel Sunday has worked and have inaugurated this system for the benefit of their local Sunday schools. It has been and is the desire and expressed wish of our general superintendent that this be done away with and that we have the nickel Sunday only for the benefit of the Sunday School Union Board, and also for the benefit of the Stake Sunday schools, who receive one-fifth of the amount collected. We trust that you and every one will make this an individual matter and be more earnest and ardent workers, and there will be no difficulty in collecting these funds."

Elder Horace S. Ensign then sang the sacred solo, "Jerusalem," and his magnificent baritone voice charmed the large and appreciative audience.

General Superintendent George Q. Cannon said:

"I have been informed that there is an indifference, a growing indifference, noticeable in different places in relation to Sunday schools, and that there is not that interest apparent that has been and that should be. Of course, every movement of this kind must be sustained by energy and by those who are engaged in the movement taking an interest in it and giving it their attention and bestowing thought and labor upon it. Various suggestions have

been made as to how this shall be remedied and what steps should be taken to infuse, shall I say new life. to infuse life a little more than we have at present, into every department of our Sunday schools. I need not dwell before this audience upon the importance of Sunday school work. It lies, it may be said, at the foundation of every association we have among us. The children that go to Sunday school soon become young men, and join the Mutual Improvement associations; and the girls grow to be young ladies and they have their functions to attend to, and they are more efficient in the path of success if they are trained in the Sunday school as they should be.

"Now, I have in my hand some memoranda regarding Sunday school work, and the holding of a convention for Sunday school workers. My proposition is that we should hold a Sunday school convention during the latter part of November or the beginning of December next; that we should have this not too near the Christmas holidays; that it last two days, Monday and Tuesday; that three meetings be held each day; that the Stake delegates be guests of the Deseret Sunday School Union Board apportioned among the Sunday schools of this city while they stay here; that badges shall be prepared for the visitors, for we want our brethren and sisters to come and visit us and take part in this convention; that President Angus M. Cannon and his counselors, the presidency of this Stake, be asked to give the preceding Sunday evening to the Deseret Sunday School Union, and that the board divide the visitors among the various wards to speak on Sunday school matters and help vivify the Sunday schools of the city. I trust that the presidency of this Stake will see their way clear to permit this and that it will not interfere with anything they may have in mind. The speakers chosen should be notified as soon as possible, to give them time to prepare, so that in the event of any being unable to attend, the opportunity may be given to the board to select others. That is, if some are selected to prepare for this and they cannot fulfill the expectation or requirement, the board

## DESERET SUNDAY SCHOOL UNION.

shall receive notice in time that others may be selected for the purpose; and a committee of three should be chosen from the members of the board to arrange the details of the convention and take charge of the preparatory work. Now these are points that I have written, so that you might get a clear idea of the object of the move. Here is a suggestive program for the Sunday school convention:

"Monday morning, address of welcome; the objects of the convention; the Sunday school treatise; Sunday school teacher's meeting; how to reach delinquent scholars.

"Monday afternoon, subjects: How to best maintain order in the school; how to use the Leaflets; the use of the Nickel Fund; home reading in connection with the Sunday school.

"Monday evening, how to grade the Sunday school; the relationship of the Church to the Sunday school; the Sunday school as an auxiliary to the home; the home as an auxiliary to the Sunday school.

"Tuesday morning. Kindergarten and infant classes in the Sunday school; punctuality—how best secured; the Sunday school superintendent; the Sunday school teacher.

On Tuesday afternoon, Sunday school choirs and their relationship to congregational singing; lesson on the presentation of the authorities; how to conduct Stake Sunday school conferences; the program for 1899 Stake conferences.

"Tuesday evening, how best to prepare a Sunday school lesson; the Bible in the Sunday school; the Book of Mormon in the Sunday school; the administration of the Sacrament in the schools. Each meeting to be opened by a half hour's singing practice of such songs as will be recommended to be sung at the 1899 Sunday school conferences, and such to be closed by remarks from the general superintendent and his assistants, as we may wish.

"Now these subjects we would like to have treated upon. If the committee can see where some improvements can be made in this, of course I shall be in favor of their having latitude to

change or to suggest additional subjects."

Elder Seymour B. Young moved that the suggestions be adopted by this meeting. Carried. General Superintendent George Q. Cannon then appointed Elders George Reynolds, Joseph W. Summerhays and George D. Pyper as the committee to arrange the details of the convention and take charge of the preparatory work.

Continuing General Superintendent Cannon said: "I would like you to take hold of this energetically and let us have something that will be creditable and interesting, that all who attend may go away instructed and infused with life and with a determination to lift the Sunday school and make it what it should be. This committee can take the necessary steps to invite such persons or brethren and sisters from afar as they may deem proper; but it is a general invitation and we would like you all to come, and we will do the best that can be done to entertain you, and give you a chance to teach us in our wards. Give us your ideas and tell us what you do, so that we may get a mutual benefit in mingling together in that manner.

"I may say that Brother Heber J. Grant's remarks about the nickel fund are in strict accord with my feelings. I do not want our Sunday schools to become begging institutions, or to become burdensome to our children. Do not make the poor children who cannot give the nickel feel badly. Avoid that, because the feelings of children are very delicate. We should not do anything that would make them feel that they are inferior in any way to anybody else. I hope that what has been said will be remembered by all the teachers and superintendents."

Second Assistant Karl G. Maeser said:

"Members of the Sunday School Union board have occasionally visited annual Sunday school conferences when they have felt disappointed in some measure in not getting that kind of information regarding the condition of the Sunday schools, which they desired, and I have been requested, therefore, to speak in regard to the way and manner in which the Sunday school



conferences should be conducted. Now, the nature and object of an annual Sunday school Stake conference is three fold. The first object is to present to all the Sunday schools in that stake pattern and model exercises. Upon this subject I need not speak now. I refer to the instructions that were given upon this point at the last April Conference, when we met here. The second point or object of our annual Sunday school Stake conference is to give the visiting members of the Sunday School Union Board an opportunity to obtain as much information in regard to the condition of the Sunday schools in the Stake as time and circumstances will permit. That can be obtained in two ways: These visiting members of the Sunday School Union Board witness the class exercises, according to the instructions given upon that subject at the last April Conference. These are the best class exercises upon the various subjects that have been selected by the Stake superintendency—the best class exercises that can be found in the Stake. That gives the visiting brethren the opportunity of seeing the condition, or judging of the condition of the Sunday schools. Eight class exercises of the best kind should be given, two on Saturday morning and afternoon; two Sunday morning; two on Sunday afternoon. Then there is always something from a primary, first intermediate, second intermediate, and theological, class, and concert recitations of some kind; the next point at which we can get our information about the conditions of the Sunday schools comes from the reports of the superintendents of the different schools.. The Sunday School Union Board have drawn up twenty-one points upon which they would like to have answers given. A copy of this will be sent to every Sunday school superintendent throughout Zion. Each superintendent should prepare himself for this and not come up and talk a 'goody goody' talk for five or six minutes or more and then sit down without saying anything about his Sunday school. This is the second point that gives us necessary information in regard to the condition of the

Sunday school. The third point is to give the visiting members of the Sunday School Union Board an opportunity to give instructions. These instructions are based upon the answers which the superintendents give in reporting their Sunday schools. The Sunday School Union members will note conditions and the different points, based upon the observations which they have found and made during the class exercises, which is the second point upon which we can base our instructions. The third is the questions which should be handed in by Sunday school officers and teachers, questions which have arisen on Sunday school work and the principles of the Gospel, which are expected to be taught in the Sunday schools. Suppose, now, we get six of these questions in every one of these meetings, then we have twenty-four questions handed in during the conference, twenty-four important Sunday school points under consideration. And if there is any point that we may not have the authority or capacity to answer, we will take it home and report it to the Sunday School Union Board, where it will be disposed of; and if the board has not the authority to answer it, our general superintendent, George Q. Cannon, is a member of the First Presidency, and there we can get it from the fountain-head, and you get your answer in due time.

"And then the next point that I would like to have called your attention is, that it is not our mission to talk merely to the comparatively few Sunday school workers that are attending our annual Sunday school Stake conferences. It is not very likely that we shall have all the officers and teachers of the whole Stake present, but we want to reach them all. We are not coming merely to make some talk, to say some nice things, etc., and then go home again. When we come it is for the purpose of putting questions, so to speak, alongside the Sunday school work, how it should be conducted, so that when we come around again another year, all these points will have been carried out, at least as nearly as possible, and then new questions can be put, because the Sunday school work is advancing and

progressing. Think of what it was twenty or thirty years ago and compare it with today! There is no standing still, we are going onward continually. Now it is impossible for every one of us to remember all the points that have been brought up during a conference. The board, therefore, desires that all the officers and teachers should come prepared with paper and pencil and let us see you taking notes, as we see now in this and in every semi-annual conference, and then the following Sunday throughout the whole Stake there should be a special teachers' meeting held, for the benefit of those that have not had the privilege of attending the Stake conference. And these points that have been made during the conference should be brought before that teachers' meeting and explained there while they are still fresh upon the minds of those who were present; but if you wait three or four weeks before you do so, you forget your notes and the instructions will measurably fade from your minds. Therefore, care should be taken that superintendents remind the officers and teachers before the conference comes off, that they may come prepared, so that those who are present may take down all the important points, and afterwards bring them to the knowledge of all their fellow laborers throughout the Stake, and thus the work of the Sunday schools may go on for another year, better and better, always onward and nearer to God our Eternal Father, and benefitting the youth whom God has placed into our keeping."

Prof. Bassett's juvenile class then beautifully sang "In May."

Elder Joseph W. Summerhays said: When the year 1899 shall have passed, fifty years will have elapsed since the first Sunday school was organized in the Church of Jesus Christ of Latter-day Saints; and it has been proposed that we commemorate the event by holding a jubilee throughout the Church. It was intended that some final instructions would be given at this conference, but as the fifty years do not end until the second Sunday in

December, there is plenty of time. The committee will make their final report at the next April conference. In the meantime, however, Sunday school superintendents throughout the Church are requested to forward to the general secretary, George D. Pyper, at an early date, the history of their organizations which will be entered up in suitable form for some future day. A history of every Sunday school and of every Stake organization is desired.

Elder Joseph M. Tanner said: It very frequently happens that buildings are not sufficiently warm and the little Sunday school children suffer from cold and sometimes contract diseases. He had had sufficient opportunity to observe this imperfect condition in providing for the convenience and comfort of our children. If the janitor is ever in doubt as to the necessity of warming the rooms, that doubt should be resolved in favor of the children and the buildings be warmed. He hoped that superintendents would give it their attention, and see that as the cold season comes on the buildings are properly warmed. In the winter time when the cold is severe, there is but little trouble, but it is during the fall and spring of the year when they think they can get along without fire, that the children suffer most.

First Assistant Superintendent George Goddard said he felt very thankful to the many Stake superintendents. Many of them had very hard work to perform, many miles to travel away from their homes almost every Sunday in the year, visiting throughout their entire Stakes. "God bless those men and every other honest, enthusiastic worker in our schools, is my prayer in the name of Jesus. Amen."

Professor Stephens' juvenile class then sang, "Courage Shall Our Watchword Be," so beautifully that it had to be repeated. The class also repeated "We Ever Pray for Thee."

The conference then closed, Elder Seymour B. Young pronouncing the benediction.

GEORGE D. PYPER,  
General Secretary.





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SIXTY-NINTH

# Annual Conference

OF THE

CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, April 6th, 7th and  
9th, 1899, with a Full Report of the Discourses.

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ALSO AN ACCOUNT OF THE GENERAL CONFERENCE  
OF THE DESERET SUNDAY SCHOOL  
UNION.

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THE DESERET NEWS.  
1899.



# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### FIRST DAY

The Sixty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened, in the Tabernacle, at 10 a. m. today, Thursday, April 6, 1899, President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency: Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham Owen Woodruff and Rudger Clawson; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjelsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and John R. Winder.

Considering the fact that this was the first meeting, the attendance was quite large.

Conference was called to order by President George Q. Cannon.

Singing by the choir and congregation:

Come let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear.

Opening prayer by Elder Seymour B. Young.

The choir sang:

Behold, the mountain of the Lord  
In latter days shall rise,  
On mountain tops, above the hills,  
And draw the wond'ring eyes.

### PRESIDENT LORENZO SNOW.

#### OPENING ADDRESS.

Brethren and sisters and friends: There are many reflections that arise in my mind as I behold the faces of so many Latter-day Saints here this morning. Sixty-nine years ago the Church of Jesus Christ of Latter-day Saints was organized. How many strange scenes have been witnessed and what wonderful things have been accomplished by the Latter-day Saints since the organization! Prophets and Elders have been martyred while defending the great cause which God established in the interests of the salvation, exaltation and glory of His children whom He has sent upon the earth.

This is a lovely morning. All nature seems to smile upon us. I would like to ask my brethren and sisters, how do you feel? Do we all feel to rejoice in our hearts and to be happy? In view of what has been accomplished, do we feel grateful to our Heavenly Father? Think of the persecutions through which the Saints have passed



and the sacrifices we have made from time to time, and yet we are here this morning surrounded by pleasant conditions. Then, what are the glorious prospects before us? After a few years, whatever may have been our experience, we shall stand in the presence of our Father in the future life, having accomplished His purposes while in the world, having made sacrifices in fulfilling that which the Lord has required at our hands from time to time, and we shall look back upon the past with joy and satisfaction. How happy we ought to be under present circumstances, in view of what we have done since we received the Gospel, and how we have been sustained, while some upon our right hand and upon our left have fallen into a state of apostasy. Contemplating the past and glorious prospects of the future, our hearts ought to be filled with joy and thanksgiving to our God this day.

We wish to have a good Conference, and we will. Just in proportion as we exercise our faith during the progress of this Conference, so will the blessings of the Almighty rest upon us; and as the speakers address us from day to day we will secure that which will be of vast importance to us. It is not always the lengthy discourse that affords to the Latter-day Saints that which is the most profitable; but in the various discourses delivered we may gather some idea, or some principle may flash upon our understanding which will prove valuable to us afterwards. Our blessings and our success in the past have been in proportion to our efforts and the exercise of our faith. When we contemplate what the Lord has done for us in the past, our present surroundings, and our future prospects, what a blest people we are! I have thought sometimes that one of the greatest virtues the Latter-day Saints could possess is gratitude to our Heavenly Father for that which He has bestowed upon us and the path over which He has led us. It may be that walking along in that path has not always been of the most pleasant character; but we have afterwards discovered that those circumstances which have been very unpleasant have often proved of the highest advantage to us. We

should always be pleased with the circumstances that surround us and that which the Lord requires at our hands.

Brethren and sisters, in the name of the Lord I bless you this morning. Let us be faithful and keep the commandments of God. Let us never allow our prospects to become dimmed; let them be fresh before us by day and by night, and I will assure you that if we will do this our growth from day to day and from year to year will be marvelous. We can look back now and we can see that we have advanced. We have not stood still, but we have been moving along and gradually increasing our growth. The child grows from childhood to boyhood, and from boyhood to manhood, with a constant and steady growth; but he cannot tell how or when the growth occurs. He does not realize that he is growing; but by observing the laws of health and being prudent in his course he eventually arrives at manhood. So in reference to ourselves as Latter-day Saints. We grow and increase. We are not aware of it at the moment; but after a year or so we discover that we are, so to speak, away up the hill, nearing the mountain top. We feel that we have faith in the Lord; that His providences are always beneficial; that we are connected with Him; that He is actually our Father, and that He leads us along in life.

We should have before us a strong desire to do good to others. Never mind so much about ourselves. Good will come to us all right if we keep our minds outside of ourselves to a certain extent, and try to make others happier and draw them a little nearer to the Lord. We have been sent into the world to do good to others; and in doing good to others we do good to ourselves. We should always keep this in view, the husband in reference to his wife, the wife in reference to her husband, the children in reference to their parents, and the parents in reference to their children. There is always opportunity to do good to one another. When you find yourselves a little gloomy, look around you and find somebody that is in a worse plight than yourself; go to him and find out what the trouble is, then try to remove it with the wisdom which the Lord bestows upon you; and the first thing you know, your gloom is

## ELDER RUDGER CLAWSON.

gone, you feel light, the Spirit of the Lord is upon you, and everything seems illuminated.

Brethren and sisters, God bless you. Let us have a good Conference; and in order that we may have, let us have a prayerful spirit all the time, and especially when Elders arise here to address you. Amen.

### ELDER RUDGER CLAWSON.

Pride and class distinctions displeasing to God—

Duty of supporting the poor—Tithe-paying is educational.

I will read a few words from the 2nd chapter of Jacob in the Book of Mormon:

"Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

"And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

"Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the self-same end hath he created them, that they should keep his commandments, and glorify him for ever."

My brethren and sisters: I have selected a text this morning, but I do not know that I shall be able to speak to it as I desire at all times to leave my mind open to the impressions of the Holy Spirit, and not place myself in a position to resist that influence. I am reminded of a circumstance that occurred with one of the home missionaries in the Boxelder Stake, which shows that it is not always safe to rely upon a text. This brother was called to go out and visit one of the wards, and before going he selected a text. He pondered upon the text, and perhaps considered in a measure what he should say. When he came to the meeting he opened the Bible and turned to the page where he expected

to find his text. He searched and searched, but could not find it. He must have been five minutes before that congregation hunting for his text, and he stood as one who was dazed. After a few moments, however, the Spirit of the Lord came to his assistance, and he made a pretty good talk, doubtless better than if he had followed the text. It transpired that the particular leaf containing the words he expected to read had been lost from that Bible, and that was the reason he could not find his text.

I believe that it is the purpose of the Lord to make this people rich. See what a vast multitude inhabit these valleys of the mountains. Go out among them; study their characteristics—industry, temperance, thrift—and they are such as will make any people wealthy in the course of time. But there is danger in riches. Jacob was aware of this, and he called the attention of his people to it. The possession of wealth generally brings class distinctions; class distinctions bring pride; and pride, we are told, is an abomination in the sight of heaven. These class distinctions are very apparent in the world, more particularly in the large cities. We read the other day of a wedding in high life, and we were told that millions of money were married to millions of money, and that it was a very auspicious affair. Everything connected with that wedding was of the most magnificent order. Costly presents were made, including diamonds of rare value, and golden dishes. Think of people eating out of golden dishes, and at the same time being surrounded by many who are not in a condition to purchase even the simple necessities of life, some perhaps actually starving to death for the want of food. Now, the children of the rich, surrounded by the conditions that I have mentioned, with superior opportunities of education and culture, in time, get to think that they are better than the children of the poor. They can wear better clothing, they can eat better food, they have better conditions in every way, and so seem to think they are better. Let us imagine for a moment a poor man, albeit an honest, intelligent man, and one who may stand high in the estimation of heaven, coming into a gathering of the

rich—why, the social distinction between that poor man and the rich man is so great that doubtless it would be thought to be a contamination to have him there, and a demand for his withdrawal would be made. They cannot associate together. Yet, my brethren and sisters, the Prophet Jacob tells us that we are made of one flesh. God does not draw these distinctions that we find upon the earth. We are led to understand from the scriptures that God is no respecter of persons, and that these social distinctions that are in the world, and in some degree perhaps in our midst, are not pleasing in His sight. He judges not as men judge. He looks not upon the features; He considers not the wearing apparel; but He looks into the heart. We have seen this exemplified in many cases. You will remember the case of David. Samuel the prophet was sent by God to anoint a king over Israel, and he was to find this king among the sons of Jesse. Doubtless, Jesse was very much pleased with this idea, and he passed his sons in review before the prophet. They were fine, beautiful men. It may be that Samuel himself was impressed with their appearance, and if he had been left to himself he might have selected one of them; but the Spirit of the Lord whispered to him that he was not to place his hands on any of those. So the prophet enquired of Jesse if he had other sons, and Jesse remembered that he did have another son—a boy—who was out herding the sheep. The prophet asked to see him. When he came into his presence the Spirit of the Lord inspired the prophet to say, This is the man. He laid his hands upon him and anointed him to be king of Israel. The Lord judged from the heart. He knew the hearts of these sons of Jesse, and David was the chosen one.

So, my brethren and sisters, if there are to be distinctions among us, they must not be based upon our financial condition, but rather upon the principle of righteousness. One man is better than another if he is more righteous than the other. One man is more acceptable to the Lord than another if he lives nearer to the Lord than the other.

The prophet Jacob points out very

clearly the manner in which it would be safe for His people to seek after riches. First seek the kingdom of God and its righteousness, and all other things will be added. Then if we seek for riches we will do it with the intent to accomplish good and to use them for the benefit and blessing of mankind and for the establishment and upbuilding of the Church and Kingdom of God. Besides, administering to the wants of the poor and to the sick and afflicted, the Prophet Jacob might also have with propriety mentioned the principle of tithing—if they observed that law in that day—and other principles pertaining to the Gospel. I have thought sometimes that God revealed this principle of tithing to His people in order that they should not be swallowed up in a spirit of selfishness; that their souls might be enlarged by taking of their substance and imparting it to the Church, and performing other righteous deeds.

The poor we have always with us. It was said by Abraham Lincoln that God must love the poor because he has made so many of them. The Savior seemed to think a great deal of the poor. He came to preach the Gospel to them, to administer to their wants, to heal the sick, to cast out devils, to open the eyes of the blind. His life and His ministry was devoted to the poor. You will find, if you study closely the revelations of God found in the Book of Covenants, that a great amount of space is devoted to the poor. We are reminded of them continually; that we shall divide our substance with them. The fast day has been instituted, in part, for that purpose. It has been estimated that if the entire people of the Latter-day Saints would give to the poor the value of the two meals that they refrain or should refrain from partaking of upon that day, the poor of this church would be well provided for. But, let me tell you, this is not done; at least, it is not done in our Stake, and I presume it is not done in other Stakes. I have sometimes thought it would be an excellent thing to revive the custom of early days, in sending to the various families in the ward and gathering up their fast offerings; for



the Bishops of the Church well know that the people many times have offerings to make that they cannot very well carry to the fast meeting, and by sending around and reminding the people of this duty, a great amount of good can be accomplished. I have recommended this to the Bishops in the Boxelder Stake, and where they have carried out this counsel most excellent results have followed. This is a matter of vital importance. If we neglect the poor, God will neglect us. We must look after them. Those who are so highly favored must divide their substance with them. And we must remember to observe this law of tithing. When a man's income amounts to only a few hundred dollars a year, it is a simple matter to pay tithing; but you will notice that as a man is increased in his substance, as God opens the windows of heaven and pours down blessings upon him, there is a tendency to drop off in the paying of tithing. It is easier for a man who is getting a thousand dollars a year to pay an honest tithing to the Lord than for a man who is getting ten thousand dollars a year; and it is easier for a man who gets ten thousand dollars a year to pay an honest tithing than for a man who gets a hundred thousand dollars a year. It seems to be almost impossible for a man with that enormous income to pay a just tithing to the Lord. Yet the tithing belongs to the Lord, and He expects that we will observe this law, that this may be indeed a land of Zion unto us.

Brethren and sisters, I rejoice in pondering upon the principles of the Gospel; and in my weak way I am endeavoring to observe these laws and commandments. I feel blessed in it, and I can recommend it to you. I know there is a blessing attendant upon the observance of the laws of God. I pray that His blessing may be upon the us, that His peace may be in our midst, and that His Spirit may be poured out abundantly upon the Saints in this general Conference, that we may be strengthened, edified, renewed in our faith, and encouraged to go on and accomplish the will of God. I ask it in the name of Jesus. Amen.

## ELDER ABRAHAM O. WOODRUFF.

Value of inspired counsel—The Saints expanding by faith and colonization—Success in missionary work.

I assure you, my brethren and sisters, that in occupying this position this morning I feel very humble, and very dependent upon the Lord for His Spirit to give me utterance. I rejoice in seeing so many present, and in realizing the number of aged veterans there are in our midst who lived in the days of the Prophet Joseph, and who are pleased to bear testimony of the divinity of that Prophet's mission. It is remarkable how the Lord has preserved so many of those who lived in the days of the Prophet Joseph, and I am always made glad in listening to their testimony for those who were so intimately associated with the Prophet, and who knew him best, loved him best. I thank the Lord that He has preserved the Prophet of God who stands in our midst today, and has sustained him and does sustain him by His matchless power. I rejoice in his teachings, and the people ought to appreciate the counsels given by this man of God. Many people wish they had lived in the time when Christ was upon the earth; they think they would have loved the Lord and been more devoted to Him than they are at the present time. But every time we hold a general Conference we uphold and sustain the Prophet of God as His mouthpiece, His vicegerent upon the earth, and the question arises in my mind many times, Do we appreciate the counsels that are given us from this man? Are we willing to accept of his words as the word of God? When we ask his advice, do we ask believing and expecting to carry it out, whether it comes in conflict with our own selfish desires and ambitions or not? I often feel that we do not. People ask counsel at times if they think they can get that which will be favorable to their own selfish desires; but if they thought they would get counsel which would be contrary to their own wishes, they would refrain from asking it.

In visiting the outside settlements of Zion I have been made to realize the great faith of the people. I have wondered at the works they have performed, through the faith they have in

God. Many thousands have proven beyond a doubt that they are willing to trust implicitly in the word of God as it is given through His mouthpiece. But there are others who are not so willing. There are men holding the Priesthood, who are praying from day to day that they may receive light upon certain subjects, and if the prophet of God were to say to them what course they should pursue and give them the light for which they have sought, in some cases they would decline to follow that course. But the men who will not carry out the instruction given through President Lorenzo Snow are not in harmony with God, for I testify to you that he is the mouthpiece of the Most High upon the face of the earth; and those who refuse to accept his teachings, if they do not repent, will lose the spirit of this work and will apostatize, as the Lord lives.

We have much to be thankful for in being able to meet together in this general conference. Sixty-nine years ago today the Church of Jesus Christ was organized in a little log house, with six members. Look at it today! Those who have traveled through the Stakes realize how Zion's boundaries are being extended, and how the people are growing in faith and in good works. Only those who are disgruntled believe that the Church is going backward. I tell you, the people are gaining in faith and in good works. They are colonizing the country; they are beginning to possess the earth, to own their own homes, to cultivate the soil, and they are becoming a great and a mighty people. I do not think that conditions were ever so favorable as they are today for the enlarging of the borders of Zion and for the growth of the people. Most excellent opportunities are offered for colonization, whereby the people can obtain a foothold in the land and make a living out of mother earth. The people seem to be attending to their duties and exercising a faith equal to that which has been exercised at any time since the organization of the Church.

My labors during the last year have chiefly been among the people in the outlying Stakes. I have visited our settlements in Canada, in Arizona, in Mexico, and in southern Utah, and I

can say we have in these Stakes a good people, a God-fearing people, a people who are willing to receive the counsels which God has for them through His mouthpiece. Those Stakes have been settled by people who have been called to go there, and it has seemed to me that those who had not the courage to carry out the instructions of God in establishing those places have not been able to endure the hardships and privations which came upon them, and they have therefore returned to their old homes and left those who had faith in the Lord and valued the advice He gave them through His mouthpiece, and they are among the most faithful people to be found in this Church today.

I rejoice in the labor that our missionaries are performing. I rejoice in the growth of the work of the Lord in every field; for it is growing, notwithstanding the persecution that is brought against it from time to time. As long as persecution comes from without, we can combat it, and it does not injure the work of the Lord; but when there is disunion among the people, and a tendency to disregard counsel, then there is danger in Zion. So long, however, as the leading quorums of this Church are united as they are today; so long as the people are united and are willing to receive the instructions that are given of God through His Prophet, all will be well, and the Church will continue to grow and increase. People marvel today at the growth of this work from six members. Since 1830 it has grown into something like forty Stakes of Zion and many missions in the world, and the principles of the Gospel are heard in every land where liberty is granted unto us to proclaim them. It has been decreed that this Gospel shall be preached in all the world, for a witness unto every people, and then shall the end come. It is remarkable the willingness that the Elders show in responding to the calls made upon them to go to the nations of the earth to proclaim this Gospel. Many who have apparently manifested no particular interest in this work, when they are called to go forth to proclaim the Gospel, rarely ever refuse; and today there are more Elders in the world

preaching this Gospel than there has ever been. This should be indeed encouraging to the Latter-day Saints. When I think of the constant drain upon this people to maintain the missionaries in the field, I marvel at the prosperity of the people. But the Lord blesses and prospers us in sustaining these missionaries and in responding to the many calls that are made upon us. This labor is upon us to carry the Gospel to the world, that those who sit in darkness may see the light. It is incumbent upon every man who holds the Priesthood of a Seventy in the Church to go forth and preach the Gospel; and if he does not when called, it will be with him as with Paul, Woe be unto him if he preach not the Gospel of Christ when he is called by the Prophet of the Lord to go forth and proclaim it.

I have a testimony, my brethren and sisters, that this is the work of God. I know that the sick are healed; I know that the Lord answers the prayers of His people; I know that this people have been able on some occasions to even control the elements for their safety and for the upbuilding of Zion. I rejoice in being present with you this morning and partaking of the sweet influence of His Holy Spirit. Did this people ever come together with a desire to be fed with the bread of life, and they were not able to receive that which they desired? No, this has never been the case. God has always inclined His ear to this people; He has always delivered them from their afflictions; He has always blessed them. He has been indeed kind and fatherly to us as individuals and as a people. The prospects for the development and spread of this work were never brighter, never more hopeful, than they are at the present time. I admonish the Latter-day Saints in all lands to seek the counsel of the prophet of God. Do not be disobedient; do not be rebellious. The spirit of rebellion caused, we understand, one-third of the hosts of heaven to be cast out. The spirit of disobedience and rebellion has caused many a man and woman to be cast out of the Church of Jesus Christ of Latter-day Saints. The graver sins do not come into our lives all at once. Very often men can trace trans-

gression to the fact that they rebelled against the priesthood of the Son of God, and that they did not take the counsel which the Lord had given them through His mouthpiece; and they did not end with the spirit of rebellion and obedience, but they committed other great sins, and finally lost their standing in the Church of Christ. This rule will apply to us today, and I pray God that this people may ever be willing to receive the counsels which the Lord has to give through His prophet. Some become so engrossed with political parties, or with secret societies, or something of the kind, that they pay them greater devotion than they do the word of God. This is wrong. The Lord has built up this western country through His people who came here to worship Him according to the dictates of their own hearts. Let us not forget that. Let us not forget that we owe our first and foremost devotion to God, the Eternal Father. We sustain President Lorenzo Snow as the mouthpiece of God. Therefore, when he has anything to say to us as the mind and will of the Lord, it is just as binding upon us as if God spake personally to us. I oftentimes think of the parable of Lazarus and the rich man, and I sometimes think the Latter-day Saints manifest a spirit like that which was exhibited by the rich man when he was in torment on account of the evil life he had led on earth. He had brothers whom he desired to be saved, and he petitioned Father Abraham that one who had risen from the dead should go to these brothers and tell them of their ways and call them to repent. But Abraham remarked that they had Moses and the Prophets, and if they would not believe them they would not believe one though he were risen from the dead. I tell you that if we do not feel in our hearts to sustain the prophets of God, we would not believe the Lord if He were to come Himself, or if He were to send one that was risen from the dead. There is no need for the Lord to send special messengers to tell us our duty. The Lord has placed President Lorenzo Snow as the prophet, seer and revelator to this Church; and if we desire to keep in harmony with this work we must listen to the words which



the Lord God gives to us through His Prophet.

May the Lord bless you, brethren and sisters; may he pour out His spirit upon us; may we never rebel, nor lose the faith; may we be willing to receive the counsel of the Lord through His Prophet whenever it is given to us. I ask it for Christ's sake. Amen.

#### ELDER MATTHIAS F. COWLEY.

Prophetic gift of Joseph Smith—Early manifestation of God and the ministration of Angels—Opposition of the world—God guides His work by revelation.

My brethren and sisters, I am pleased to meet with you at this conference. I humbly ask you to pray for me, that the Holy Spirit may suggest what may be said.

I rejoice in the celebration of the natal day of the Church of Jesus Christ of Latter-day Saints, and in being a recipient of the blessings which are enjoyed by the members thereof, and which have come to us, to a very great extent, through the labors incident to the establishment of this Church and the tribulations which were encountered by the Prophet Joseph Smith. Whatever characterized a prophet in olden times characterized the great prophet of the last days. We point very frequently to the remarkable fulfillment of predictions which have been uttered in ancient times by the Jewish prophets as an evidence of the divine authority which they bore and of the remarkable work which was accomplished by them in the interest of humanity. We may point with equal joy and satisfaction to the remarkable utterances of the Prophet Joseph, to establish the divine authenticity of his claim. I have never heard of a prediction uttered by that man which has not been verified, so far as time has brought the prophecy due. I have never discovered any characteristic associated with any of the ancient prophets of God in the work which they accomplished, and which went to prove their divine mission, which cannot be pointed to in the Prophet Joseph Smith and his work. He came to the world announcing a new dispensation. He did not derive his information respecting religious matters from reading the

scriptures only. He did act upon the promise of the Apostle James, contained in the Bible, (and which is applicable to our young people in securing a testimony of the truth) where he says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Prophet, in the confusion which came to his mind by listening to the conflicting sentiments of the various factions of Christianity, resorted to reading the scripture for himself, and he concluded to test this passage that I have quoted. He was inspired with the same faith that actuated the ancient Saints of God—the same faith that was taught by the Savior when He said, "Ask, and ye shall receive; knock, and it shall be opened unto you." He went into the woods to pray, and he besought the Lord to know which of all the factions of Christianity was acknowledged by the God of heaven. In answer to this prayer, he received a communication from God, the Eternal Father, in which the glory of heaven rested upon him, and in that glory there was presented before this young man two heavenly personages. When he had strength to ask the question which he desired to propound, one of these personages said unto him, "This is my beloved Son; hear him." The son informed the Prophet Joseph that He did not recognize any of the denominations. Among them were honest people, people who were doing the best they could with the light they had; but they had not been founded upon the revelations of God, and He commanded this young man that he should not identify himself with any denomination, and that if he would listen to this counsel the day would come when he should be instrumental in the hands of God in accomplishing a great and a mighty work in the earth. This young man was faithful to this injunction. He did not follow the ways of the world, and in due time he received another communication from God, in which a holy angel appeared unto him and revealed to him the existence of some sacred records, (from a translation of which Brother Rudger Clawson has read a few statements), containing a brief history of the inhabitants of this continent from a

period 600 years before Christ down to about 400 years after Christ; also a concise statement of a people who had come to this land from the Tower of Babel, when the languages were confounded. This angel of the Lord appeared to the Prophet Joseph three times during the night of the 21st of September, 1823. He met him next at the place where these sacred plates were deposited, and commanded him to meet him there on that day of the month each year for four years, when, if he was faithful in keeping the commandments of God, he should receive these sacred writings. He was faithful to this injunction, and on the 22nd of September, 1827, the angel of the Lord delivered these plates into the hands of the Prophet Joseph Smith, who translated them by the use of the Urim and Thummin, as he was led by the spirit of revelation from God. Through this we have what is called the Book of Mormon.

In laying the foundation of this great work the Prophet Joseph was not sustained by the popular sentiment of mankind, nor by the hope of any worldly inducement; but he was actuated by the conviction and the understanding that he had received a revelation from God; that he had seen the Father and the Son; that he had received the ministration of holy angels. He endured the trials that the ancient prophets passed through; he suffered persecution, imprisonment and privation; he offered his life for the work, and he sealed his testimony with his blood. The Apostle Paul tells us that where there is a testament there is of necessity the death of the testator. He has offered to the world his testimony, the fulfilment of his prophecies, the verification of the promises made by him. Those who would listen to this voice of inspiration and receive the Gospel as revealed through him were promised that they should receive a witness for themselves. In the offering made by the Prophet Joseph Smith nothing was withheld that was offered by the ancient prophets of God and by the Savior himself. And I wish to bear testimony that I have received the witness that Joseph Smith was a prophet of the Almighty. I have received the testimony that he

was commanded of God to found this work and to organize the Church after the primitive pattern; that he received revelation and was guided by it all the days of his life, from the inception of the work until the hour when his life was sacrificed in Carthage jail for the testimony of Jesus and the word of God. The Saints of God, in all the trying ordeals through which they passed under the administration of the Prophet Joseph Smith, were sustained and preserved. In the establishment of this work it was designed of the Father that the same spirit and power should continue with the Church down to the latest period of time; and I wish to bear my testimony—and I wish my brethren and sisters to remember it and to instill it into the hearts of their children—that the prophets who have stood at the head of his Church since the death of the Prophet Joseph have been guided by the spirit of revelation. I am reminded of a statement made by the Prophet Amos, in his 3rd chapter and 7th verse:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

In view of this, we may say that when He did not have a prophet upon the earth He was not doing anything, so far as the great plan of salvation is concerned; that is, the ordinances of that plan were not being administered, and He was not communicating His will to His children respecting the plan of redemption. However, His hand was manifest in the progress and in the enlightenment of the world, and in the extension of human liberty. Where there has been no prophet of God the people have not received the light of revelation to the extent that they could understand and apply the ordinances of salvation. As Solomon says, in Proverb 29: 18: "Where there is no vision, the people perish;" and Hosea said that the Lord had spoken by prophets, and had multiplied visions and used similitudes, by the ministry of the prophets. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." And I want to say to the Latter-day Saints that Israel in modern times have been preserved by the same means. Those who listened to the voice of the in-

spired Prophet in the commencement, no matter what sacrifice it cost them, were sustained by the power of God. This is true also respecting the administration of President Brigham Young. What a wonderful work he accomplished, building upon the foundation laid by God through the Prophet Joseph Smith, and carrying out the plan which had been predicted by the Prophet Joseph! In leading the Latter-day Saints to these mountains and establishing their feet here, he was but carrying out the great plan that had been revealed to the Prophet Joseph Smith, who had prophesied on the 8th of August, 1843, that some of the people would die of persecution, some would die of trial and hardship, but some, he said, would live to go beyond the Rocky Mountains and see the Latter-day Saints become a mighty people in that region of country. This prophecy has been fulfilled as well as other predictions he uttered in connection with this work, as established in these mountain valleys. The Latter-day Saints are safe as long as they listen to the voice of inspiration. I rejoice that we have President Lorenzo Snow with us today. I rejoice that the Lord has spared his life. He is now eighty-five years of age; he is in the possession of all his faculties, bright, clear and active; and God has sustained him in his administrations, and brought him to stand at our head at this present period of time. I am reminded of what was said of the Prophet Moses, that notwithstanding his age his eye waxed not dim, neither did his natural force abate. The Lord has done this for those who have presided over His Church in the last days. He has sustained them in body and in mind: He has preserved their lives, that we might profit by their vast experience. I rejoice in this fact, and I wish to express my gratitude before God and before this congregation that the Lord has preserved President Snow to administer unto us and to give us the benefit of his great experience in this latter day work.

I trust, my brethren and sisters, that during our conference we shall be fed with the bread of life, that we shall

receive here a little and there a little, and that from what is said by the speakers each and every one of us may find something applicable to ourselves, which we can take home and carry out in our daily lives. I trust also that we may have the spirit of the business that may be transacted at this conference, whatever it may be. There is a very great responsibility resting upon the authorities of the Church. I feel that it is an immense responsibility to be a servant of God. I feel my unworthiness in occupying such a position among the Saints of God, and I cannot occupy it unless I am sustained by the Almighty. But while there is a great responsibility resting upon the Presidency and the general authorities of this Church, there is a corresponding responsibility resting upon every man and every woman in the Church. We are not alone in bearing the holy priesthood, we are not the only ones that have received the testimony of the Holy Ghost. We all have received this testimony who have been brought into communion with God. Hence there is a responsibility of a weighty character resting upon all of us, in every avenue of life and in all the interests of this work. And the interests of this work are varied. They are not all what is called spiritual; if they were, we would die temporally. They are not all temporal; if they were, we would die spiritually. But it is all spiritual unto God. He designs that the laborer in Zion shall labor for Zion, and that in all things we shall be actuated by the spirit of God, so that all we do may be sanctified to His honor and glory and to the accomplishment of His great work upon the earth.

May the Lord bless you, my brethren and sisters; and when we leave this conference, may we leave it renewed in strength, in faith and in a determination to keep the commandments of God and walk in the paths of life. This is my prayer in the name of Jesus. Amen.

The choir sang the hymn commencing.

How are thy servants blest! O Lord,  
How sure is their defense!

Benediction was pronounced by Patriarch John Smith.



## AFTERNOON SESSION.

2 p. m.

Singing by the choir:

On the mountain top appearing  
Lo! the sacred herald stands!  
Welcome news to Zion bringing  
Zion, long in hostile lands.

Prayer by Elder John Nicholson.

The choir sang the hymn which be-  
gins:

Truth reflects upon our senses,  
Gospel light reveals to some,  
If there still should be offenses,  
Woe to them by whom they come.

## ANTHON H. LUND.

Giving employment to the poor—Home manufac-  
tures.

I hope while I shall speak to you, my brethren and sisters, that I shall be under the influence of the same spirit as guided our beloved brethren who spoke this forenoon. It is pleasant to have the privilege of meeting with the Saints in general Conference. We feel that there is a great deal of the spirit of God present and we delight to hear our leaders speak unto us.

At this Conference we are favored by having the First Presidency, the Apostles, and the Presidents of Seventies with us. I do not remember that this has been the case for many years. I believe that during this Conference the Lord will bless us and give us a rich outpouring of His Holy Spirit.

One of the brethren this forenoon alluded to the many hundreds of Elders we have in the field working for the spread of the truth. We have glorious reports from the different missions; our brethren are doing well and laboring to gather sheep into the fold of Christ; and the Lord is blessing their endeavors. Now, while the great majority of us are not called upon to go out into the active missionary field, there is still a great mission which all of us can perform. The Latter-day Saints at home have a great deal to do. Our brethren gather Israel from the different nations of the earth. Most of the Saints when they come have exhausted their means in bringing them to Zion; they come to a strange land; the customs are different, and they have not many acquaintances, though

they have many friends. We should look after these, that they be not discouraged. They may not be able to find the kind of work they have been used to do, and we may not be able to provide that for them, but we should try to give them an opportunity to earn their livelihood. We do not want to make paupers of them. We want to study ways and devise means whereby they can earn their living in our midst. Our missionaries who return should continue to take the same lively interest in the Saints after they gather as they did when they were laboring in their midst in the different fields abroad. Sometimes they feel hurt when they come here and no notice is taken of them. The missionaries who are acquainted with them should take some interest in them and try to do something for them. A great many are doing this, and I am always pleased when I hear the missionaries make inquiries about acquaintances, to know if they arrived; and to see interest taken in them; but I have seen other cases where our emigrants have felt as if they were not looked after, and if under such circumstances, when they feel a little slighted, they should come in contact with those who are disaffected it may make them so, and cause some of them to return to the places where they formerly lived; and such have at times done a great deal of harm to the cause. We can fulfill part of a mission in looking after the Saints when they have gathered; we should see to it that employment is provided for them. In early years those who embraced the Gospel were mostly from the rural districts—farmers. When they came here they did not want to stay in the city; they wanted to go out where they could get land and the same kind of employment they had been used to, and they soon established themselves and prospered. Of late years our missionaries in Europe have not been able to do much among the rural population, but have done more in the cities, and more of those who live in large cities have joined the Church than of those outside the cities, and when these come here they seek the more populous centers as they are not accustomed to farming. Such should be looked after and en-

couraged to go out into the settlements. Our settlements here are not like the rural districts in Europe. Nearly all of our settlements have the advantages of cities—good schools, good societies, and the advantages that are found in cities in the old world are to a certain extent to be found in most of our larger settlements. Our brethren and sisters who come from the cities, need not stay here in Salt Lake City to enjoy the same advantages they did before they came, but they can go out into the larger settlements, and it will not be hard for those who are not too old to accustom themselves to labor on the farms. Many who have been brought up to a certain kind of employment in factories, or different handicrafts, may not be able to get the same kind of employment here, but many of them can go out and take hold of the work that is to be found in our settlements, and it will not take them long to establish themselves and get homes of their own. They will feel happier in doing so, and though farming is often connected with hard work, the labor has been lightened of late years to a great degree. Our farmers by getting machinery, can do much of their work sitting, and the hard work that our brethren tell us they did in early days is not required today. I speak thus to encourage our brethren and sisters, who have come to these larger cities and cannot get employment, to go out into the more distant settlements. I believe there are about as good openings now as there ever were. There are many places where people can take up lands yet, or can get land cheaply and have a chance to work for the land they get. It is true they cannot take up large tracts of land as the earlier settlers might have done if they had so desired, but they did not do that. The counsel was to make small farms, and we have seen the wisdom of this. The brethren who will go out now need not fear that they will starve and will be in want of anything. Our brethren and sisters out in the country feel to help those who come into their midst. The Industrial Bureau, which was established, I hope will be an institution that can do much good for our poor. Those who have means ought to study

how to use their means to give employment, that there should not be any idle hands in Zion. The hoarding up of means, trying to get riches for riches' sake, will not make a man happy. We had a text read here this morning by Brother Clawson, which I think is an excellent one. The prophet advises us before seeking riches, that we should seek the kingdom of God, and after we have done that, then he promises that we shall get riches, if we will seek them for the sole purpose of doing good. I believe the Lord will bless this people and make them a rich people if they will first seek His kingdom and His righteousness, and providing the object in gathering riches will be that they may be able to do more good.

We used to have more preaching upon home manufacture. I believe those teachings are as good today as they were years ago. What if we cannot follow the fashions from abroad to so great an extent? We ought to make ourselves a self-sustaining people; we have all the elements right here in our State to make us such. Yesterday I read the report of Z. C. M. I. for the last year. It said there had been about seventy thousand pairs of shoes made by that factory. This is quite a step toward stopping the importation of shoes. If we had ten such factories in our midst I presume we could supply our needs in the shoe line. The report also stated that they had made some one hundred and thirty thousand garments—overalls and jumpers. I was pleased with this item. Though they do not make much money in these departments, yet they keep a great deal of means in our midst; and this should be encouraged. We should encourage all of our home institutions that are trying to stop the outlet of means, so that the money we obtain can be kept in circulation among us a longer time. Let us take a pride in our home manufactures. Let us see to it that we do as much as we can to give our poor employment.

I am sorry to think our tanneries have not been a success; I think they could be made so. We have an enormous lot of hides going out from this State. They are tanned abroad and brought back here in a manufactured

shape. We could retain a great deal of means here by manufacturing our own leather. Bark is not easy to be secured here, but perhaps other means of obtaining tannic acid can be had and a success made of this branch of industry. All of our wool that goes out and is brought back as cloth would have been a great saving if we could have manufactured it here, and then sent it out as manufactured goods.

Brethren and sisters, there are so many things that our leading brethren in the different settlements should study and think of and advise the people to do that we may be a prosperous people. We cannot afford to keep up the style we do and do it on raising wheat and selling that at forty cents a bushel. Some change must be had in this. I noticed when I was back on my mission in visiting my native land, Denmark, that a great change has come over that country. They formerly exported their rye and other grain, and while they did so they were a poor people. Of late years they import grain, feed it to their stock and export their butter, their eggs, and their meat to England. They have been able to obtain a higher price for their articles of export. The farms there are prospering, or rather, they would have prospered, if they had kept to their old methods, frugality and simple manners; but they are trying to educate their boys and giving them city appetites; they can not live on their country incomes, and they are going into debt, giving mortgages on their farms, while they are getting several times as much means as they were wont to do. I bring this up for our consideration. I believe if we could use up our grain at home and export that which does not weigh so much, we would not have to pay so much freight, would have more means and make ourselves more independent.

I have got on the subject of home manufacture. I believe it is a thing we ought to study, brethren and sisters, for our well being, and we should look after the poor and give them employment.

May God bless you all and bless our leaders, is my prayer in the name of Jesus. Amen.

## ELDER MARRINER W. MERRILL.

Expansiveness of the Latter-day Saints—Material Interests of the people—Debt should be avoided  
—A profitable course for young people—Value of the counsels of the Priesthood.

At these conferences there are so many subjects discussed that they can not fail to be edifying to all of the people. If only one subject were introduced and all of the speakers dwelt upon it, perhaps it would not be so interesting. I am glad to be associated with my brethren and sisters in this general conference. I have had a good many reflections in listening to the remarks we have already heard. They have brought many things to my mind of a former date and of former times here in this country. While it is the privilege of all Latter-day Saints to have evidence for themselves of the truth of the Gospel and of the divine mission of the Prophet Joseph, we are not only instructed and reminded on these subjects, but are reminded of affairs that pertain to us of a temporal character. The Latter-day Saints are growing and spreading abroad.

I met a gentleman on the train the other day from San Francisco. He was born and raised there; and he hadn't heard anything about our people; and he seemed very anxious to know something about the doctrines of our Church. I said to him: 'We have a mission established in California; we have Elders laboring in the city where you hail from; you can hear our Elders any Sunday if you will inquire after them; and you can become acquainted with the doctrines of our Church.' He remarked that he supposed nearly all of the Latter-day Saints lived in Salt Lake City, and that during the last forty years there had not been much growth among them; that there had not been much expansion. I remarked to him that I was surprised that a man of his intelligence was not better acquainted with this people.

Forty years ago I suppose the majority of the Latter-day Saints were located in this valley—Salt Lake Valley, but today they are spread abroad and I advise the gentleman to get our Church works and read them; and it was a good opportunity to bear my testimony to him of the Gospel. I believe there are many hundreds of thou-



sands of good honest people in the world that have but a very limited knowledge and perhaps no knowledge at all of the existence of the Church of Jesus Christ of Latter-day Saints. We would naturally suppose that everybody had heard of us from what has been said and published concerning us; but there are a great many people that have not time to read those things. It is on a par with our conferences. A great many of our people right here in the city do not have time to come to conference; they are too busy, and they don't know anything of what is being done. Thus it is with the world; a great many of them don't know that such a people exist as the Latter-day Saints in these mountains; and they have no idea of our expansion, our growth, and our development in this country.

I said a few moments ago that the Latter-day Saints may satisfy themselves with regard to the divine mission of the Prophet Joseph; and what does it require to become satisfied? It requires time and attention and a prayerful and thoughtful consideration of the doctrines of the Church, and of the scriptures; that which is written in the Bible, in the Book of Mormon, and the Church publications. Entreat the Lord in regard to it and no man will be turned away. It is said: "Knock and it shall be opened unto you; ask and ye shall receive." Do this that as members of the Church you may be able to give a reason for the hope that you have and have a testimony of this work. There are a great many conditions existing among the Latter-day Saints on which we may improve. Apostle Lund referred to home manufacture. But little has been said about it of late years. There was a time when there was quite an excitement raised throughout the country about home production. I presume those things are going forward gradually, as we can find a great many things of home production throughout the country. It is a good thing and we should encourage it, sustain it, think about it, study about it, not only here but in all of the organizations of the Church. It is a grand thing to be self-supporting. An individual, a family, or a community that is self-supporting

is the best off. They are easiest in their circumstances.

I believe we have made many mistakes in the past as a people and as individuals; and there is no doubt but that we will continue to make mistakes from time to time, because our judgments are not perfect, and we follow the solicitations of our families and of our friends, and indulge in things that we should not indulge in. It is my opinion that we are being led to habits of extravagance and the result will be serious. It militates against us, and it militates against our improvement and advancement. I was thinking while Brother Lund was talking about the poor being employed, that if every man and woman in the Church (because there are sisters that manage things for themselves), that are able would employ some one or two or more as their circumstances would warrant there would be nobody looking for work; everybody would be employed. There are people that have natural endowments enough from the Lord to direct the labors of others to their own profit and to the profit of those whom they employ. This is a matter for consideration by those who have means, to employ some of our poor. In some of the counties they begin to feel like throwing the poor on the county to support. They say: 'We pay our taxes to the county and the State and the poor should receive consideration from our officials in the county capacity or in the State capacity as the case may be. I do not think this is the proper thing. I do not think there should be anybody foisted upon the county for support. If we turn the poor off, peradventure the Lord will turn us off, for He said: 'The poor ye have always, but me ye have not always.' I do not believe we can afford to turn the poor off on the county for support. I believe if the Latter-day Saints would turn their ear to the Lord and listen to the counsel of His servants that there would be means provided in all the settlements of the Saints to provide for the poor. They should not be turned on the Church either for support, but they should be provided for as the Lord has directed. It is my firm conviction, coupled with my experience, that if the poor were properly looked after in every ward and

the people were particular to understand the necessities of the poor, every ward (there may be some exceptions) could support its poor without turning them on the county or Church for support. There are places in the Church where comparatively there are no poor. Well, the responsibility rests upon the people to contribute of their offerings for the benefit of the poor just as much as if they had plenty of poor to consume all they gave in. The counties have plenty of use for their means. We have lived here a good many years and in some places it is difficult to travel because of the conditions of the roads and highways. The counties have plenty of places to put their means for the benefit of the great public. They can make our highways such as they are in the older countries.

I heard day before yesterday from an eminent financier, a remark that struck me with considerable force. He was telling me how to get out of debt. It may be that you would like to know, for I imagine a good many of our people here are in debt. This brother of long experience, who had passed through the mill, told me how to get out of debt and how the people could get out of debt. I listened with a good deal of attention, because I thought it was worth something, and something that all of us ought to know, for a great many of us don't know and have it yet to learn. It was simply this: "Stop immediately from going into debt. Don't go into debt another dollar until you get out and are free." That is a simple way, and it might prove to be an easy way, too, if we would do it. Stop going into debt; don't buy anything you can't pay for from this time henceforth until it can be said, "Israel is free; there is a free people, untrammelled, not in bondage up there in the mountains; they are lenders, not borrowers; they will lend you money if you will give them good security." This is the situation the Lord will bring us to bye and bye, when He educates us a little further and takes us through the school of experience. We will come to this because the Lord has designed it. It is said that the people of the Lord will be a rich people. I believe this. I have heard promises

from our eminent brethren of experience to the effect that the Lord would help us this one time if we would help ourselves in the future and cease our habits of extravagance. Everywhere, in all of our homes, we should cease these habits of extravagance; learn to economize; learn to save; learn to be prudent, wise, and judicious in the administration of our affairs.

And young people that are of a marriageable age should get married. I don't mean to become engaged and then wait two or three years, or one year—to become engaged and think they are just about as good as married. I advise that they get married when they are of a proper age, and when they are married to cease as soon as possible to work for wages. Go out and do something for yourselves. Go somewhere; there are many opportunities in the West and in the South. We receive letters from people all over the country telling of opportunities for young people to commence in life, settle down, and become independent; where they can make themselves homes and rear their children in the fear and admonition of the Lord. This idea of people always working for a salary with nothing else to depend upon, I don't believe is a good thing for young people. I believe they ought to become independent, and not depend always upon some one else for a livelihood. It is true it is very pleasant to be in the city; it is very pleasant to have the society there is in the city, and to have the amusement and the natural advantages that accrue to the people; but the question is, can you afford it as young people? I know there is an idea growing up in the midst of the young people that they can not get married until they have as much as their father or their mother; they must have a nice home, well furnished before they can take a life partner. I believe this is wrong. I believe young people of a proper age ought to get married and they ought to depend upon themselves; and a young man should marry a young woman that is willing to put forth her efforts to help. Get a helpmeet; one that will help to make your advances in life; help to make you a home; help to sustain the family; and will do something for the good of the community. This would be my advice and my coun-

sel to our young people. Cease entertaining this idea that you cannot get married until you have a home furnished and everything pertaining to it; nice surroundings, nice lawn and all such. Make the lawn yourself, and make your home just as beautiful as you desire. It is a good thing to have these surroundings; it is proper; but when it comes to putting off the important things in life, the important matters, for a few years, until circumstances are such that they can marry, I don't believe it is a good thing. That is the way of the world. They have grown up with that idea in our large cities. Young people become enamored of city life. It is a good thing to have cities, but it is a good thing for young people to reflect and think over these things; and when they earn a dollar they should know how it comes. People who earn their money know just exactly how it comes, and they know better how to save it. These things should have the consideration of the young people. They should also be considered by the parents, because parents sometimes feel: "O, I don't want my son to go away off out there, and I don't want my daughter to go away from me and go out in the country somewhere;" and young people get discouragement many times from their parents. These things I know to be a fact, and I do not believe they have good results.

Our people are a growing and prosperous people, and we should observe the counsels of the servants of God in regard to these things. This is a matter that is becoming more or less in disuse among the Latter-day Saints—to listen to the whisperings of the Lord through His servants. I repeat, it is becoming more or less in disuse among the people! and the older ones are educating the young people that it is not so very important to listen to the counsels of the servants of God. But I want to say unto you that according to my education and experience in the Church there is no other way whereby we may be saved; there is no other way whereby we may be exalted; there is no other way whereby we may obtain eternal life. We must yield to the whisperings of the Holy Spirit; we must yield to the counsels of the Priest-

hood, no matter what the world may think in regard to these things. It is a principle that God has established in the earth; God has established it and we can not change it. Those that will listen, and turn their ears to the Lord will be on the right side bye and bye; when the sheep are separated from the goats, those who have listened to the whisperings of the Lord through His servants will be found on the right side; and they will be remembered and they will have said to them: "Come ye blessed of my Father, etc." According to my education and experience in the Church, and according to the teachings I have had and the suggestions through the inspiration of the Holy Ghost, there is no man, I don't care what his standing is; he may be a president of a stake, or an apostle, no matter, he can not safely gainsay the counsel of the Priesthood. If he does he will have it to meet some day just as sure as the sun rises and sets. I know this as well as I know that I look upon this congregation. We must observe the will of the Lord; we must observe the counsels of the Priesthood, no matter what the world may think in regard to these things; and we can do this in all humility and maintain our right and manhood, and maintain our fellowship with each other and with the Lord; but when we turn away from these things we are like the sow that was washed and returned to her wallowing in the mire. The Lord has established His work; He is about to establish His kingdom; He has revealed the everlasting Gospel; and He has revealed the principle by which you and I may go back into His presence; but when we turn a deaf ear to these things, through some motive or other that may arise in our minds, we will have to atone for it sooner or later. Write it down in your journals if you please, because these are eternal principles of truth revealed to the Latter-day Saints! We are in advance of the world in regard to these things. The Lord has been merciful to us. He has given us line upon line, precept upon precept; here a little and there a little; not given it to us all at one time. We did not have everything revealed in the days of the Prophet Joseph; but we do not live up



to what was revealed in his day. There are a great many things revealed to His servants from time to time that immediately concern the people. Many of the revelations in the Book of Covenants concerning the people at the time they were given, and there are revelations given that concern the people today. The Bible is an excellent record, a good book to study, a good book to become acquainted with. The Book of Mormon is an excellent record, and precious truths are contained in it as well as the Bible, and the Book of Covenants is an excellent book given from the Lord, but the whole of them together are not all that we need, because as circumstances and conditions change with the people, the Lord has His mouthpiece to say what shall be done and how it shall be done and on what occasions it shall be done. That is not written perhaps at all. You may hunt through, and through these books, and you would not find what you want to know. What shall we do? Turn our ear to the Lord and to the counsels of His Prophet and of His servants, and then we will be in harmony with the Bible, the Book of Mormon and the Book of Doctrine and Covenants, and in harmony with the Lord; but when we depart from this and go astray, we are liable to be led into the dark, and when those who have been in the light get in the dark, O, "how great is that darkness!" These are matters for our consideration. In our secret places we should sit in judgment upon ourselves and ask ourselves such questions: How has been my course today; has it been approved of the Lord? We may know by the whisperings of the Holy Spirit whether or not our course has been approved by the Lord; and if we feel condemned, then we may know that there is something wrong with us. We want to be wise and prudent; want to be kind and good to one another; and learn to love one another; to love the Gospel and the work of God above everything else in the world. We get into a certain groove and think we must hang to that groove, and we can not be pulled out of it. It is not a good thing for any of us to get into grooves. Here are the living oracles of the Church that God has placed here to regulate all of the affairs of the people, not only

in spiritual things but temporal things as well—in building up the various cities, in opening and developing the country. Who knows better than the Lord? And may not His servants have the whisperings of His Holy Spirit to direct them? Certainly; that is what the Lord has placed them in the Church for; and that is why we vote to sustain them in their position. We sustain the President as President of the Church in all the world. But how do we sustain him? Do we consider our vote? Do we consider the covenants we have made with the Lord when we turn a deaf ear to the counsels of the Priesthood?

Brethren and sisters, let us be just, let us be true, let us be kind, and give to the poor; and let us pay our tithing as well as our offerings. This is the will of the Lord; and who among the Latter-day Saints is any poorer for having paid his or her tithing? Nobody who has done this and contributed to the building up of the kingdom of God and to the spreading of the Gospel in various lands. Let us not forget the Lord in our tithes and our offerings. If we do, peradventure, He will forget us. If we want to be remembered of the Lord we should remember Him in our tithes and our offerings; devote ourselves to the work of the Lord and the Lord will be merciful to us.

God bless you. Amen.

#### PRESIDENT GEORGE Q. CANNON.

The great and beneficent physical and spiritual effects brought to the world by the organization of the Church.

We have had at this Conference, so far, some very practical instructions and the Spirit of the Lord has been manifestly in our midst. I have had a good many reflections, that I hope will be profitable to me; and if I can relate some of them, I would like to do so this afternoon. In sitting here and contemplating that which has taken place, and this large congregation, the reflection occurs to me that this is the completion of sixty-nine years since this Church was organized, since the Lord commenced this great work of which we form a part, and there are many interesting thoughts connected with this event.

I could not help but think of some of the results of this organization of six members into the Church of Jesus Christ of Latter-day Saints sixty-nine years ago. What has it done for the world? What changes have been wrought by the establishment of this Church? How much better is the world for its organization! How much better are we, who are members of this Church than we would have been had it not been organized in our day! Sixty-nine years ago but little or nothing was known about God. Communication between heaven and earth had entirely ceased. Every popular minister, and every man of science, every man that made any pretension to education, declared at that time that God had ceased to talk to man; that all communication between heaven and earth had been entirely cut off; that God had spoken eighteen hundred years before and had revealed His will, but since then He had remained silent. No man had heard His voice; no man had beheld His person; no man had received communication from Him; but all were left to wander as they pleased, to be guided by that which had been written so long before. The personality of God Himself was unknown. Extraordinary ideas prevailed as to the character of our God. That which had been written in the Scriptures concerning Him had been looked upon as spiritual; to be spiritualized and not real. He was declared not to be a personage of tabernacle, not to be able to walk, nor to talk, nor to hear, having none of these organs by which communication was had; but that He was a spirit, diffused through space. The most extraordinary ideas prevailed on this subject. The communication of the Gospel of the Lord Jesus Christ dissipated that ignorance; it gave to mankind a knowledge of God; it restored to the earth the gifts and graces of the Gospel; it removed doubt concerning the plan of salvation; it revealed clearly the ordinances, by obedience to which man could be saved. It has had the effect of bringing the Gospel, the word of God, the salvation of God, to the poorest and to the humblest on the earth.

We heard this morning about class distinctions. No power could have been

more effective in leveling class distinctions, and it may be said in destroying them, than the revelation of this Gospel and the establishment of this Church. The thousands who have heard the Gospel in various lands, in lands of oppression, in the midst of poverty and destitution and hopelessness, where there was no prospect before them and their children, only to toil and live lives of drudgery, of poverty and deprivation—the thousands who in this condition have heard the message of salvation have had their hearts gladdened; it has been an emancipation for them, or a means of emancipation to deliver them from these sad and disheartening circumstances, because this brought to them a knowledge that they were the children of God, equally valuable, it may be said, equally esteemed in the presence of God with those who possessed so many advantages over them. The toiler in Europe, the man working in the mines in England or in Scotland, the toiler in Germany and in Scandinavia—these men so low that they were almost deprived of all hope, have heard the Gospel. It has come as a salvation to them and a means of deliverance. I heard one man say, who is now a Bishop in the north, that in Scandinavia, where he lived, he envied the position of the horse, and wished he had been born a horse. Why? Because the horse was cared for; the horse was fed; the horse was carefully housed; he had value; when he died it was a loss to his master; but as to him, the working man, he might die, and what loss would it be to anybody? Not to his master. It might be to his wife, or to his children, but not to his master. He could toil, could go hungry; he could go partly clad; he could go miserably housed and provided for; the animal that possessed value was worth something; that could be cared for, carefully blanketed at night, fed well and kept in a warm stable, and if he were sick taken care of that he might not die. This man's statement concerning his feelings was very strongly put; but his condition was that of thousands when this Gospel reached them. What has it done for them? It has lifted them up; it has made them feel that they are the children of God—peers of every one else on the earth, no matter how

rich, no matter how learned, no matter how many advantages others may possess, they are equal before the Lord with all of them. "Mormonism" has done this for the world. It has made every man, that is worthy, a Priest of God; it has had this effect. You have heard talk today about prophets; you have heard talk about oracles; you have heard talk about leaders and men being entrusted with authority; but there is nothing that is said about any one of these that does not apply to every man in this Church. Every man that has embraced this Gospel is raised to this dignity and to this power. Therefore, this Church has been a great blessing to the poor of every land. Those who have heard this Gospel have been delivered by it from their bondage and from their oppression, and they are brought to a land of liberty where they can receive of the benefits that liberty bestows and all of the advantages which the Lord has promised to the inhabitants of this land. These, my brethren and sisters, are some of the blessings that have flowed to us in sixty-nine years.

When I reflect upon all of the consequences that have followed that great and important event, although so little noticed by the world, my mind fails to grasp it in all its details, the benefits are so numerous. They extend in so many directions, not only to us who have received this Gospel, but to the world at large. They feel the effect of it. Contemplate the condition of the world when this Gospel was restored! What was known about heaven? What was known about hell? There are two places, one of bliss, the other a place of torment. How much terror was entertained by the people at large concerning this place of torment. To have to think that this was endless; to think how the hearts of mothers were wrung with anguish at the death of their wayward children, of their loved ones, when they were told by men who assumed authority and to whom they had been taught to look with respect, that they were eternally damned—sent to a place of torment worlds without end! Think of the misery of human souls in contemplating such fearful results! Is it any wonder that men wished they had never been born? They did not

know what to do. Suicide brought no relief; they could not get deliverance from the inexorable consequences of living, because their souls were indestructible. They could not hope to escape from the justice of God, go where they might. And this feeling of hopelessness and misery filled thousands of bosoms, millions, I may say; but what did this Gospel do? It brought light from God, the author of our being. Instead of thinking it was a bad condition to be born, it produced a feeling of gladness in the hearts of men and women that they ever had been born; because when they saw the justice of God, that they would get rewarded according to the deeds done in the body, all fear vanished, for they would be dealt with by a just and merciful God and not a tyrant, such as the world described the Lord to be.

Not only this, but think of the glad tidings of salvation that have come to us through the revelations that God has given to this Church respecting the dead and their future fate. Before, the popular idea was that the unnumbered millions of heathen who had died in ignorance of the Gospel had been sent to this endless place of torment; that they were sent to hell without any hope of deliverance through the endless ages of eternity. The feeling of those who would dare think upon this subject, when such thoughts were presented to them, was only to hate, as a monster, the God who would do such things. What could be more monstrous than to send innocent people to hell for not being that which they knew nothing of? No wonder that men revolted at the thought. No wonder that men defied the Almighty under such misconceptions. The Gospel has brought to us revelations concerning this. We see our God in all His beauty; in all His grandeur; clothed with all those attributes that call forth our highest admiration and worship. We can worship Him in spirit and in truth.

What has the organization of this Church done for us in regard to the future? Why, heaven is no longer a place that is vague and indefinite in our minds, or in the minds of the children of men to whom revelation has come. Heaven is something to be desired; not to sit idly and play upon



golden harps; but heaven is a place of activity, a place of progress; that which furnishes man his highest enjoyment on the earth; that which develops and calls out his highest and noblest qualities, we are to have in heaven. And this is no new revelation; but it is beclouded and misunderstood by the world. "Thou hast been faithful over a few things, I will make thee ruler over many," the Scriptures say. What does that mean? That the man who has done his duty in his sphere here on the earth faithfully will have an enlarged sphere hereafter; will have greater power, more opportunities for development; shall have every God-like power; every power and attribute that we have derived from our ancestry—that is, from God our Eternal Father. We shall have room for infinite gratification, unlimited gratification, going on from one degree of power to another, and exercising it as our Father exercises it in the midst of the eternities. Is there not something delightful in this thought, and in the contemplation of such a future? If I have children; if I have a wife, I shall have them in eternity. I shall preside over that family no matter how small it may be, or how large it may extend. They will be my kingdom; for this is the promise of God. What is there that is more delightful in the contemplation of the future than this thought, that those with whom we are associated here, with whom our lives and happiness is entwined; who give unto us the greatest pleasure, because of the love we have for them and they have for us; that that union shall be perpetuated throughout eternity, and that there shall be an increase of that love and of that union and an increase also of that power, because the power of procreation is promised—the greatest power that man possesses on the earth. That is promised unto those who are faithful. I know the world say this is materialistic; that we take wrong views of this; that we are not spiritual enough. Well, I am willing to have that charge levelled against me. I want to be materialistic in this sense. I want to enjoy that which we enjoy here, purified, exalted, and increased beyond my comprehension or your comprehension at the present time; and

we are to have this glory and this power; the Lord promises it unto us. Therefore, it can be said of us as it was said of our Lord and Savior, "to the increase of His kingdom there shall be no end." Why? Because of this principle that I spoke of—the principle of procreation. By it, and through that principle the worlds are peopled. The planetary orbs which stud our heavens so gloriously are peopled by that principle—the principle of procreation. God possesses it, and we as His children inherit the power. If we do what is right He promises to bestow it upon us. Our heaven, then, is materialistic in this sense; it is not altogether spiritual. But it is spiritual also. We shall have spiritual joy; we shall have spiritual pleasures such as have been described to us this day, for it is the highest pleasure or joy the human soul is capable of, to worship God, to do His will, keep His commandments and to serve Him. This is the highest pleasure that human beings can attain unto, and we shall have it in eternity, and it shall be the chief source of our enjoyment and of our happiness in the world to come.

These are a few of the blessings that have come to us through the revelation of the Gospel and the organization of the Church sixty-nine years ago today. Think of it! What happiness it has brought to us individually! Each man and each woman in this congregation could tell this for himself or herself. Each one could reflect upon the benefits that have flowed to him or her individually. Contemplate the greatness of the work, the effect of the work upon the whole world wherever this Gospel has been preached, and it has been carried to many lands. It has brought release to many captives; it has gladdened the hearts of the people of the civilized nations. It has reached even the barbarians, and it has gladdened their hearts. It has inspired the hearts of our Indian races with new hope, for they have had presented to them the promises of God made to their fathers, and they look forward to their fulfillment, and they look forward with joy to their redemption. It has been proclaimed to some extent to the Jews, though the

time has not yet come for them to embrace it. Still, it comes with the promise, and filled with the hope to these scattered remnants of the House of Israel, these despised people who are persecuted in lands of civilization, because they are assured that the promises concerning them and their restoration to their ancient land will be fulfilled. It has brought hope to the islands of the Pacific, to those despised races who have before them extinction unless this Gospel saves them; and it has filled them with hope and anticipation. In fact, it has gladdened the hearts of the people of every land who have heard the glad tidings of salvation. It has had more to do to dissipate ignorance and to save mankind than any other agency that has ever existed among the inhabitants of the earth since the days of the Redeemer. We can well spend money to send our missionaries with such glad tidings as they are to bear. We can do this freely, because the results are such as to gladden us and to make us rejoice that we have the opportunity of doing this. I would like to send every son I have, if circumstances would permit, to the world to deliver the glad tidings of salvation; to relate to the people of the world what God has done in the earth during these many years, commencing as it

were in a small place, in a corner, and gradually spreading. "Light broke forth in darkness," as we are told it should do. It has broken forth, and it gradually spreading. As is written: "A light shall break forth among them that sit in darkness." It has broken forth, and it has spread gradually, is spreading gradually and illumining a larger circle, spreading into many lands and will continue until it will enlighten the whole earth. The light of this Gospel, the power of this salvation, the extent and future of this work, and the knowledge of it, will spread from land to land, from nation to nation, from kindred to kindred, until it will embrace the whole of the inhabitants of the earth; and they will see it and understand it and the prophecies and promises of God will every one be fulfilled concerning this work which He has established.

That God may bless us; that we may be true and faithful; that we may have wisdom to do as we should do; that we may continue faithful and forget worldly things, is my prayer in the name of the Lord Jesus Christ. Amen.

The choir sang the anthem,

Light and truth.

Benediction by Elder C. D. Fjelsted.

## SECOND DAY.

Friday, April 7th, 10 a. m.

The choir and congregation sang the hymn which begins:

Redeemer of Israel,  
Our only delight.

Prayer by Elder David H. Cannon.  
Singing by the choir:

All hail the glorious day,  
By Prophets long foretold,  
When with harmonious lay,  
The sheep of Israel's fold  
On Zion's hill His praise proclaim,  
And shout hosanna to His name.

PRESIDENT LORENZO SNOW.

I am very much pleased to meet with the brethren and sisters and our friends this morning. We have another beautiful day, like yesterday, and I hope

that the Latter-day Saints feel happy. We had an excellent meeting yesterday. The spirit of the Lord was with us greatly; the most excellent ideas and suggestions were made to us by the different speakers; the beauties and glories of what the Lord has accomplished already, and those we anticipate and are sure He will accomplish in the future, were clearly portrayed before us.

If we will be as quiet as we were yesterday and exercise faith we will have just as good a meeting today and the Spirit of the Lord will inspire the speakers.

We have invited the Salt Lake Temple choir to be with us during the remaining part of our conference and it

will be called upon occasionally to interest the Latter-day Saints. We think they will be pleased with this opportunity of hearing this choir, which has been employed in the Temple here for about six years.

Brethren and sisters, God bless you and pour out His spirit upon us this day, that we may greatly rejoice, in my prayer, in the name of Jesus. Amen.

### ELDER JOHN W. TAYLOR.

Restoration of the Gospel and the obligation to preach it—Missionary work in Colorado and adjacent districts—Promises of the Lord fulfilled—Signs follow the believer—Beneficial effects of opposition—The Kingdom to cover the earth.

I am requested to make a few remarks this morning, and I ask an interest in the faith and prayers of the Latter-day Saints and their friends, that what I may say might be dictated by the Spirit of God, because I feel that where a man speaks under that influence he will always speak right, and when he does not speak under that influence he will always speak wrong.

You are no doubt aware that I have been away from you for a little time in the State of Colorado preaching the Gospel. I do not think I could say anything more appropriate this morning than to dwell a little while upon the missionary labors in that district, as there are many here whose sons are in that land spreading the truth. We all heard the very interesting remarks yesterday of President Cannon regarding the restoration of the Gospel to the children of men, and its effects upon us. Inasmuch as the Gospel has been restored it has become our duty to preach it in all the world, for a witness unto all nations. The words of Jesus Christ are fulfilled, for in His day He said, speaking of the Gospel, "The kingdom of God shall be taken from among you and it shall be given unto a people bringing forth the fruits thereof." After Christ was put to death, Peter, after the Savior had been resurrected, asked Him the question: "Comest thou again to restore the kingdom to Israel?" Jesus had taught them to pray in this wise: "Our Father who art in heaven, Thy kingdom come, Thy will be done on

earth as it is in heaven, etc." And they were praying for the kingdom to come, but when Jesus answered Peter regarding this question, He said: "It is not for you to know the times and the seasons." Now, today all of the sectarian world, are praying for the kingdom of God to come upon the earth. President Cannon announced yesterday that the Gospel of Jesus Christ had been restored in its fulness to the Prophet Joseph Smith; that the day had arrived which had been spoken of by the prophets, and which all the holy prophets since the world began desired to live in, even the time of the restitution of all things. Inasmuch as the Gospel had been restored in these last days, we have also received the same injunction that was received in former days, for Jesus said unto them: "Go ye into all the world and preach the Gospel to every creature." We have received the same commandment in our day. Jesus said: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It was only a short time ago that an eminent evangelist announced from this stand that ordinances were unnecessary such as baptism, etc., for salvation. But God the Eternal Father has given the same injunction in this our day as He gave in the days of Christ and His Apostles, and when we go forth, we say unto them: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." These are the words which we speak unto the children of men. Jesus spake further and He said: "In my name they shall speak with new tongues: they shall lay hands on the sick and they shall recover; if they drink any deadly thing it shall not hurt them, etc." We promise the people these same blessings today.

There are about thirty of us out in the Colorado mission today. We are at present branching out into New Mexico, the northern part of Arizona, and in Wyoming a little. The Lord has blessed us, and He has prospered our labors. We have an excellent lot of young men out there preaching the Gospel. We preach in the old-fashioned way, without purse or scrip; and they feed us, and they clothe us, and they give us money, and we are blessed of the Lord. And those Elders whose par-



ents can not afford to send them money are the best missionaries we have in the field. It is an injury to keep sending your sons money, because they begin to depend upon the money instead of the Lord. In olden times the Gospel was preached according to this counsel: Jesus says, "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me, and he that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that giveth drink, even as much as a cup of cold water to one of these little ones of mine, shall in no wise lose his reward." These were the qualifications of the servants of God in the days of Jesus, and today we possess the same qualifications, and we receive the same instructions. Jesus says, "Freely ye have received, freely give," or in other words the Gospel cost you nothing, do not charge other people anything for it. This peculiar means of preaching the Gospel is the test Christ is going to make of the children of men whether they receive the truth or not, for He said—you will find it in the 25th chapter of Matthew—"When I come in all my glory and all my holy angels with me and I sit upon my throne of glory, I will separate the goats from the sheep; I will set the sheep on my right hand and the goats on my left hand; and to the goats upon my left hand, I will say: I was sick and in prison and ye visited me not; I was naked and ye clothed me not; I was hungry and ye fed me not. And they will say: when wast thou an hungered and thirsty, or naked, or in prison, and we came not unto ye? I will say inasmuch as ye did it unto even one of these my brethren, ye did it also to me. And to those upon my right hand I will say, that inasmuch as ye have ministered unto one of these of my brethren, ye have ministered unto me. Enter thou into the place prepared for thee before the foundations of the world." I say this is the way Christ is going to judge the world, for He gave a special commandment that when you should go into a house or a city you should enquire who is worthy to receive you, and if they do so, let your peace rest upon that household and say unto them, "the kingdom of God is nigh unto you; but if they reject you

shake the dust off your feet as a testimony against them, for it shall be more tolerable in the day of judgment for the city of Sodom or Gomorrhah than for that city or household that rejecteth you."

This is the course we pursue in preaching the everlasting Gospel and the Lord has blessed the labors of the young men and has led them to the honest in heart. Some 260 or 270 have been baptized, and we have organized branches of the Church in Denver, in Colorado Springs, Pueblo, near Durango, and we have members of the Church in Grand Valley, and a number of other places. Our brethren are laboring diligently, and they are being received kindly by the people of Colorado. The people there are similar to those here. They have had the courage and fortitude to get out of the crowded cities of the East and come West, and wherever their lot is cast they are tilling the soil, raising cattle, horses and sheep, and going down into the bowels of the earth and mining, and they are a prosperous and big-hearted people. We went there a little less than two and a half years ago, when we were without a friend, and we have been blessed and prospered, and the Lord has verified His promises in our behalf. He says, "I will send mine angels before your face to prepare the way before you, and I will be upon your right hand and upon your left hand and bear you up." Has this been verified? Yes. He says further, "When you lay hands upon the children of men, I will cause that the Holy Ghost shall descend upon them." Has this been verified? It has. And, also, the blessings of the Gospel which is not in the power of man to confer upon the children of men, because every good and perfect gift comes from God. We have enjoyed the gift of tongues; we have enjoyed the gift of prophecy; and we have enjoyed the gift of interpretation of tongues; and we have enjoyed that knowledge promised by our Lord and Savior Jesus Christ, when He says, "He that doeth the will of my Father shall know of the doctrine whether I speak of God or whether I speak of myself." Has God verified this unto the children of men? He has. And there are those under the sound of my

voice on whom these young Elders, of whom I have been speaking, have laid their hands upon, and they received the Holy Ghost, and they could testify that what I say is true. This is the foundation of the kingdom of God—the testimony of Jesus Christ. It is the same today as it was in the days of the ancient Apostles. The Savior thought He would find out whether Peter had a testimony or not, and He said, “Peter, whom do men say that I the Son of Man am?” Peter said, “Some say that thou art Jonas, others Elias, others one of the old prophets raised from the dead.” But, said the Savior, “whom sayest thou that I am?” He wanted to know what Peter thought of this. Peter answered, being filled with the Holy Ghost: “Thou art Christ the Son of the living God.” And Jesus blessed him, and said, “Flesh and blood hath not revealed this unto thee, but my Father who is in heaven, and upon this rock will I build my church (the rock of revelation) and the gates of hell shall not prevail against it.” Is this correct? It is correct. This is why the persecution of the Latter-day Saints only increases their numbers.

At present we have a considerable agitation against this people regarding political matters. I have noticed, as president of the Colorado mission, that according to the reports from our Elders our meetings have double the number of attendants that they had before this agitation, and they sell double the amount of Church literature that they did before. And I wish to tell the Latter-day Saints present that it is not only the converts of this people that are our friends. When we went into Colorado we were entire strangers, but after we began to lift up our voices, we found many friends. Many are friendly that do not care, for special reasons, to have it announced. I have had conferred upon me all manner of favors and courtesies by friends that have been raised up of God; the people are friendly to us—those who see what has been done by the people who inhabit these rocky mountains from Mexico to Canada, and who have made a sterile desert to blossom as the rose. Today I could take a buggy in the northern or western part of the State of Colorado and travel from one end to

the other and stop every night with a friend of the Latter-day Saints. While we have probably 260 converts, we have thousands and thousands of friends raised up by the Lord. My testimony to you is that there is not one man out of a hundred, when he hears this Gospel preached in its purity, but what says in his heart, “that is true,” but he has not the moral stamina to embrace it; but he has the courage to provide for our wants, and they do it freely. I rejoice in this labor in connection with my young brethren. I can do but little. One man can do but little in this great world of ours, it is so large. Our labors are confined to a very narrow compass, but nevertheless we can all do something. I can say, in connection with my brethren, that the Lord has blessed us in our labors. I have been blessed and have felt free in my spirit, that is, as free as it is possible for a man to be who is laboring under a burden of debt as I am and away from home principally and with no opportunities to satisfy my creditors. But having been called by the servants of God to go and preach the Gospel, I go forth and do the best I can, knowing that God will overrule all things for my good in so doing. In the various nations of the earth the Lord is blessing the brethren; He is verifying His promises to the children of men.

I know that this is the work of God; I know that the Lord has again established His work in the day and age in which you and I live, and I know that every man that will humble himself and go down into the waters of baptism with a desire to serve God and keep His commandments, forsaking all his sins, that he will receive the gift of the Holy Ghost when the hands of the servants of God are laid upon him; he will know that God lives and that Joseph Smith was a Prophet of God, as you and I know it, because we have been founded upon the rock of revelation. We have received the spirit which takes of the things of the Father and reveals them unto the children of men, and we have a perfect knowledge that God lives. That is what inspires this people through all the troubles and vicissitudes of life which they have had to endure since the year 1830. That is why we feel that we “are not ashamed

of the Gospel of Christ, for it is the power of God unto salvation unto all those who believe and obey it, for therein is the righteousness of God revealed from faith to faith. As it is written, "the just shall live by faith." We live in a day of revelation; we live in a day when no man need be in the dark; we live in a day when no man, if he be humble and faithful, need say "know ye the Lord, for all shall know Him." All can have a testimony of these things, as God is no respecter of persons.

I feel to rejoice in the large attendance at this grand conference. I know that our first aim and object should be, the kingdom of God or nothing. I believe it is the desire of this people as a rule, that this kingdom shall roll forth until it shall cover the whole earth. There was a great and mighty prophet that lived in olden times by the name of Daniel, who prophesied that the Lord would set up a kingdom that would never be destroyed or given into the hands of another people. It was like unto a little stone cut out of the mountain without hands, and it would roll forth until it should cover the whole earth. Is this little stone rolling forth? Yes. Will this be its destiny? It will. Will you and I endure with it? That depends upon whether we keep the commandments of God or not, and whether we keep our garments pure and unspotted from the sins of this wicked and adulterous generation in which we live. Malachi says, "Behold the Lord, whom ye seek shall suddenly come to His Temple; but who may abide the day of His coming, and who shall stand when He appeareth? For He is like a refiner's fire and like fullers' soap?" Who will stand when He appeareth? It will be those who have their lamps filled with oil—the oil of the Holy Ghost. Those who have this Spirit and are walking in the ways of rectitude and are obedient to the commandments of God will be prepared for the coming of Jesus Christ, for He will come to purify the sons of Levi as gold, seven times purified in the fire. Are we prepared for this test? We may be if we will improve a little day by day. I know as far as I am concerned there is great room for improvement, and I

hope that you can see that there is some room for improvement with you. I know that God loves those that are humble and contrite in their spirit. I know that God loves those who work for the redemption of mankind. I know God loves, and is pleased with, His children whose greatest desire is to build up His kingdom here on the earth—who are energetic, and he blesses them with His Spirit. We hear remarks sometimes by some of our cold-blooded people. They will say, "He is enthusiastic." There never was a man who spoke by the power of the Holy Ghost but what he was enthusiastic. The blacksmith never made a weld until the white sparks began to fly. I know that the children of men never were converted until they saw that the power of God rested with His servants, and the Spirit of God went down into their hearts like fire. John said, "I baptize you with water, but there is one coming after me who will baptize you with fire and with the Holy Ghost." Has that fire been given unto this people? It has. How were your bosoms swelled with joy, when you heard the sound of the everlasting Gospel! It has the same effect wherever the elders of Israel go, because they know they are servants of God. "My sheep hear my voice," but the stranger will not because he does not know His voice. When a servant of God enters a house and says by the authority of the Priesthood, "peace be unto this house," does peace rest upon it? Yes. I heard a woman testify that Brother Franklin D. Richards entered her house in Illinois and said in a humble, gentle spirit, "peace be unto this house," and the moment he spake those words the spirit of God came upon her and went through her whole system from the crown of her head to the soles of her feet, and such peace and such joy she never had experienced. This is what was spoken of by Christ: "Peace on earth, good will to man." It was the spirit of God that bore testimony to that woman that Brother Richards was a servant of God. It is the spirit of God that converts the people. There never was a man that converted another man to the Gospel of Jesus Christ. It is impossible; it is the spirit of God that converts men. Every conversion that has ever been made in



the Church of Christ has been made by God, otherwise they will not endure. That which has not been sealed by the Holy Spirit of promise will not be enduring, but will pass away.

I rejoice in preaching the everlasting Gospel; and I rejoice in being with you here in the land of Zion. I can see that Zion is prospering, and growing, and that the blessings of God are upon her from the north to the south, and from the east to the west; and I hope she shall continue to grow and spread until all shall be accomplished that God desires we shall accomplish; that the blessings of God will rest upon her sons and upon her daughters; that they may build upon that sure foundation of truth, that the towers of Zion may rise and shine until she becomes the glory of the whole earth. God is directing this work, and is directing His servants. I know that His servants are inspired by the gifts and powers of God to counsel this people in the ways of truth and righteousness; and He will inspire every man according to his station and circumstances in life if he will yield obedience to His commandments.

May God bless you in all of your affairs; may He temper the elements for your good, that Zion may grow and become the pride of the whole earth, is my prayer in the name of Jesus. Amen.

#### ELDER HEBER J. GRANT.

Nothing can be attempted against the work of God that will not advance it—Futility of seeking to convert apostates—A prophesy fulfilled—The heaven of the Gospel in the world.

It is a source of great pleasure to me to meet once more with the Latter-day Saints in a general conference of the Church. I have listened with very much interest and pleasure to the remarks that have been made by those who have spoken thus far in our meetings. In standing before you this morning to bear witness of the goodness of the Lord to His people and to me as an individual, I desire most earnestly and humbly that what I may say may be for our mutual benefit; that it may strengthen us in our desires to serve God and keep His commandments. If I know my own heart, I believe it is set upon the advancement of the Church and Kingdom of God. I know

that there is nothing on the earth that I rejoice over so much as I do in the fact that I am associated with the servants and handmaidens of God in the Church of Jesus Christ; and I do not believe that there ever is a day that passes over my head that I do not thank God for the restoration again of the plan of life and salvation, and that I have been made a partaker of the same. I supplicate Him earnestly that my mind may never become darkened, that I may never depart from the truth; that I may never forget any of the covenants that I have made, but, as I grow in years and increase in understanding, that I may grow in a testimony of the Gospel and in the desire—not only a desire but in doing it—to labor for the onward advancement of the Kingdom of God on the earth.

When I look around and see the mistakes that I have made, and those that my brethren make from time to time; when I realize how many of those who have been wonderfully blessed of the Lord have fallen by the wayside, it fills me with humility; it fills me with the spirit of meekness and with an earnest desire that I may ever seek to know the mind and the will of God and to keep His commandments rather than to follow out my own desires.

In listening to the remarks that have been made here this morning by Brother John W. Taylor with regard to the political agitation that is being stirred up, or at least the agitation that is being stirred up because of the political affairs in Utah, and his testimony that the meetings held by the Elders are doubly as well attended as they were before this agitation; and that they are now selling double the amount of tracts to what they did before this agitation, it furnished one more testimony to me of the truth of the sayings of those who have been inspired: "that nothing can be done against the work of God but what shall redound to its advancement." I have recently had the privilege of visiting three of the conferences in the Northern States mission, and we had exactly the same experience as that related by Brother Taylor. Some of the first meetings were very poorly attended, but when it was announced that some remarks

would be made at a later meeting by myself upon what is known as the Roberts' case, we had a full house and we had a chance to say a few words with regard to the Roberts' case and a great many words with regard to the restoration of the Gospel and to bear witness that Joseph Smith was a prophet of the true and living God.

Never have I rejoiced more in my life, that my lot has been cast among the Latter-day Saints, that I have been born in the Church of Jesus Christ of Latter-day Saints, than I did in my recent visit to the East, when I came in contact with members of the Re-organized church. When I visited Kirtland, Ohio, and saw there the temple, and realized the fact that at the time it was erected by the Prophet Joseph and his brother, that it was a mighty work; when I considered the ordinances that are being performed in our temples here in Utah; when I reflected that we have the Gospel in its fulness; when I thought that they have the temple but know not how to put it to any use; when I realized that they are absolutely devoid of the inspiration of God, I rejoiced that my lot had been cast among the Latter-day Saints.

I have often been surprised that so much of the time of our Elders has been wasted in the world in discussing with members of the Re-organized Church as to which Church was in very deed the Church of Christ. I have been astonished at this for the reason that it seems to me an utter waste of time to undertake to discuss with a man after you have knocked him down as to who holds the ground. We read that in heaven there was a rebellion and that God, our Heavenly Father, cast out one-third of the hosts of heaven with Lucifer at their head. We have no account after they were cast out that God stopped to argue the question with those that had been cast out as to who held the ground. In the Re-organized Church of Jesus Christ of Latter-day Saints, about one-half, if not more, of its members, are those who have been cast out of the real Church of Jesus Christ of Latter-day Saints. They do not begin to have one-tenth the number we have, and why should we waste our time in arguing with them as to who holds the situation, and as to

which is the Church of Christ? If the prophecies of Daniel and others that have been referred to here today are true, and we know they are true, then is the mountain of the Lord's house to be established in the tops of the mountains? Here it is, and here it is rolling forth and will fill the whole earth. Can any of these claims be made by this shadow, so to speak, of a re-organized church? We know that Joseph prophesied that the Latter-day Saints should be driven from city to city; that they should be driven from county to county; and that they should be driven from state to state; and finally, that they should be driven out of the confines of the United States to these Rocky Mountains and become a great, a prosperous, a mighty people. We know that this has been fulfilled to the letter. The Re-organized Church can lay no claims to being persecuted and driven from city to city, from county to county, from state to state, or of being driven to the Rocky Mountains. They have not become a mighty people in the midst of the Rocky Mountains. Not only did Joseph Smith proclaim that the day should come when a city, a county, and a state should be arrayed against this people called Latter-day Saints, but he said, "the time shall come when the whole United States shall be arrayed against the Mormons;" and the day did come. I remember in my childhood days when the army of the United States came against this people. Not a state militia, but the army of the United States of America. I remember very well also that the property of the Church of Jesus Christ of Latter-day Saints was confiscated. I remember to have picked up the papers time and time again at the time the confiscation suits were going on in this state, and read in bold headlines, "The United States of America, vs the Church of Jesus Christ of Latter-day Saints," and I have laid down the paper and said, "thanks be to God our Heavenly Father, that the United States of America has placed the stamp of divinity upon the utterances of the Prophet Joseph Smith." Every one of these predictions of the Prophet Joseph Smith have utterly failed if there is one claim that

amounts to anything in the claims of the Re-organized Church of Jesus Christ of Latter-day Saints, because the United States of America has never lifted its hand nor sent its army against or confiscated the property of the Re-organized Church. Never has one thing been done by the United States of America against that church.

I rejoice, as I have said, that I have been born among the Latter-day Saints. I rejoice in the growth and in the advancement of the work of God here on the earth. In hearing the remarks that have been made in this Conference of the great growth of the people I was reminded of being with President Wilford Woodruff, standing in a wagon, in Idaho, some fifteen years ago next May, and talking to a half a dozen, or a dozen young people that were located there, and I was also very forcibly reminded of the remarks of that Prophet of God made them. I remember that the young people were somewhat discouraged on Sand Creek, as they looked around over land, without a tree, without a shrub except sage brush, without so much as a log cabin. Brother Woodruff said to the young people: "Be not discouraged; be not disheartened, because God's blessing is upon this land. It will only be a little time until there will be prosperous and happy settlements of the Latter-day Saints here. You feel that you have gone away from your friends; that you are almost out of the world, but it will be only a short time when you will have a meeting house, and a school house and all of the facilities here that you had at home before you came here. God will bless and multiply the land." What is the result today? On that spot of ground stands the town of Iona, the headquarters of one of the Stakes of Zion, with about five thousand people instead of six or seven young people; the words of the Prophet Wilford Woodruff have been fulfilled to the very letter.

The Latter-day Saints are indeed, as the Prophet Joseph said they should be, a mighty people in the midst of the Rocky Mountains and we are simply in our infancy. We are beginning to grow and to become a mighty people, but we are as nothing to what we will be. There is no question in my mind

but what the Lord is going to multiply the Latter-day Saints and bless them more abundantly in the future than He has ever done in the past, provided of course we are humble and diligent; provided we seek for the advancement of God's kingdom, and not to do our own mind and will. We have the Gospel of Jesus Christ restored to us; we have the plan of life and salvation; we have the ordinances of the Gospel not only for the living but for the dead. We have all that is necessary, not only for our own salvation, but that we may be in very deed "Saviors upon Mount Zion," and enter into the temples of our God and save our ancestors who have died without a knowledge of the Gospel. I was particularly struck yesterday in listening to the remarks of President Cannon. He said, "Where is there a minister today that has the hardihood to stand up and preach that little babes who die are sent to hell because they were not sprinkled?" The Gospel of Jesus Christ, the leaven of the Gospel, is going through the whole lump. The whole world has partaken to a greater or less extent of the principles of the Gospel; and men dare not stand up today and advocate this doctrine of devils, so to speak, because it is a damnable doctrine to teach that little innocent babes shall be sent to hell. When we contemplate the Gospel as it is and as it has been revealed, as recorded in the seventy-sixth section of the Doctrine and Covenants, our hearts swell with joy and thanksgiving:

"And this is the Gospel, the glad tidings of which the voice out of the heavens bore record unto us.

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through Him all might be saved whom the Father had put into His power and made by Him.

"Who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed Him; "Wherefore, he saves all except them."

Certainly this is glad tidings of great joy, that every human being except those that have a knowledge of Jesus



Christ and who sin against that knowledge, shall be saved; and in this revelation the wonderful testimony has been borne to us by the Prophet Joseph Smith and Sidney Rigdon:

"For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father—

"That by him and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I bear witness to you, although I have not seen the Savior sitting upon the right hand of God, I know that He lives; that I know that Jesus is the Christ; that I know that Joseph Smith was a prophet of God; I know that the signs follow the believer; I know that hands are laid upon the sick and that the sick do recover; I know that we have the gift of tongues among the Latter-day Saints; I know that we have visions, dreams, and revelations; I know that Lorenzo Snow is a true prophet of God. I bear this witness to you and to all the world, and I pray God that as we grow in years that we may grow in the knowledge of the Gospel, and I ask it in the name of Jesus. Amen.

The Temple choir sang the hymn commencing,

Zion stands with hills surrounded,  
Zion kept by powers divine.

#### ELDER GEORGE TEASDALE.

Value of a well spent life—The Saints patriotic lovers of liberty.

In the hymn just sung a very sweet text is given unto me: "God is with thee." I think it has been demonstrated at this Conference, in the testimonies that have been given concerning us and concerning the establishment of the Church of Christ upon the earth in these latter days—that God is with us, and that the prophecies are being fulfilled establishing the truth of the utterances of the prophets that have lived upon the earth in the days that are gone; and that the glorious principles of the everlasting Gospel are being preached by us in all the world for a witness; to the accomplishment of His own glorious purposes, as has been demonstrated in the discourses

that have been given during this Conference concerning the work of God in the earth, and its wonderful progress.

I was very much impressed a few days ago when I had the honor of an invitation to the Temple by the Temple workers, who, loving their president, had invited him to come and spend an hour or two with them upon the anniversary of his birthday—I was very much impressed with the value of a well-spent life. What a credit it is to a man and how God is glorified in having such sons as our president here in this lower world, surrounded by all its allurements and temptations, who of their own free will and agency take up the cross of Christ, obey His unpopular doctrine; and are willing to be looked upon as the offscouring of all flesh, because they love God, acknowledge the atonement of His son and desire to love Him and keep His commandments rather than anything else, no matter what the consequences may be! I can understand how God is glorified because it is by the grace of God that we are sustained. We could not do without it, and it is another evidence that God is with us.

I remember coming out of the world, and I remember accepting this unpopular doctrine; I remember the contumely and scorn and contempt that I had to pass through; and I have advocated this despised doctrine and have been sustained by the grace of God, and I know that He has been with me; and in all my tribulations, afflictions, in my bereavements and heartaches, I can bear testimony that God has been with me. I know that God lives. I have learned that in my experience; He has been my counselor and my guide; He has been my director. I have sought the counsels of His will and have endeavored in my poor way to carry them out, and I can bear this testimony that God has been with me. He has sustained me in all the vicissitudes of life; and in the fulfilment of all my duties; and I also know that He is with this people; and that which we are most condemned for—our belief in plural marriage—is, to my mind, another evidence that we are the Israel of God. Pagan Rome prohibited plural marriage, and this action has been generally accepted and sustained

by the so-called Christian nations of the earth. Now, we are told not to love the world nor the things of the world. If we love the world the love of God is not with us; but there are many other evidences that these people are the people of God, and that God has sustained them, and that He is with them. The Latter-day Saints are devoted to their country; they are devoted to the Constitution; they look upon it as a sacred record, given by inspiration; and they revere the men who were made instruments in the hands of Almighty God in framing that wonderful document; and they are true and faithful to it; and they have manifested this faithfulness on all occasions. Whenever their country required their assistance, they have been ready to lay down their lives in defense of it and in defense of the flag, and in defense of the constitution. We are a liberty loving people, and we respect the government, and we manifest this in the course that we are taking today. We can afford to labor and wait, because we know that intelligence must rule. Mob violence and mob rule is distressing, but the rule and government of intelligence is what we all desire, for when the righteous rule the people rejoice, and when the wicked rule the people mourn. We are in favor of good government; we are in favor of intelligence. We give our children the best education that we can. Our academies and our seminaries of learning show this. The first house for public purposes that is built in any of our settlements is, as a rule, the school house. We have always demonstrated that we were in favor of education. We want doctrines, but we want likewise good education. We don't want to be taught false theories and false doctrines, but we want the truth as it is in Christ Jesus, because to know God and Jesus Christ whom He hath sent is eternal life; and we want this eternal life. That is one reason why we assemble in conference—to learn of the ways of the Lord, that we may walk in His paths. We want to understand the conditions of salvation.

I have a profound affection for the Apostle John. He says, in the first chapter of his first epistle:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

"(For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

"And these things write we unto you that your joy may be full."—(I John i, 1-4.)

He thus wrote unto the saints, those who had obeyed the principles of the Gospel—the doctrine of Christ. They believed and worshipped the living and true God in the name of Jesus Christ, accepting the atonement; they had repented of their sins and of their false doctrines and theories; they had been baptized by immersion for the remission of their sins; they had received the efficacy of the precious blood of Christ which follows the water and they had received the gift of the Holy Ghost. He further says:

"This then is the message which we have heard of him, and declare unto you, that God is light and in Him is no darkness at all."

That is what we believe.

"If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth."

Now mark you,

"But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." (I John i, 5-7.)

These are the conditions: "If we walk in the light as he is in the light we have fellowship one with another and the blood of His Son Jesus Christ cleanseth us from all sin." We believe that. We believe that it is necessary for us to walk in the light; we believe that it is necessary for us to keep the commandments of Almighty God; and we have seen that God is with those that love Him and keep His commandments.

The life of our beloved President,

Lorenzo Snow, was reviewed on the occasion I referred to; it was a grand record. Then I thought of President Wilford Woodruff; of President John Taylor; of President Brigham Young; of President Joseph Smith, these servants of God who have stood the brunt and burden of the day, being right in the front of the battle; and also I thought of their counselors: Heber C. Kimball, Daniel H. Wells, Willard Richards, Jedediah M. Grant, George A. Smith and others who have passed away—men who have made the record of a well-spent life; who have done the will of God and kept His commandments. I thought what a glorious record this was. What have they demonstrated? They have demonstrated that they loved righteousness rather than the things of the world. Here is what the beloved disciple says on this matter:

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." (I John ii, 15-17.)

I say God is with us, because we do His will. If we do not the will of God, we have no promise, for the Lord has said: "When you do as I say, I am bound to fulfill, but when you do not, you have no promise." (Doctrine and Covenants). John further says:

"Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

"They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.

"But ye have an unction from the Holy One, and ye know all things.

"I have not written unto you because you know not the truth, but because ye know it, and that no lie is of the truth." (I John ii, 18-21.)

Why do we pay our tithes and offerings? To be obedient and do the will of God. That was a grand sermon that used to be preached by Bishop Edward Hunter: "Pay your tithes and offerings and be blessed." He that has lived that principle can bear testimony to the truth of what was referred to by Brother John W. Taylor: "Whoso will do the will of the Father shall know of the doctrine." Well, how do we know? Because we have the living witness. We learned in our obedience that baptism by immersion for the remission of sins is necessary. God never established anything that was non-essential. Jesus Christ told Nicodemus that unless he was born again he could not see the kingdom of God, and that unless he was born of the water and of the Spirit he could in no wise enter into the kingdom of God; and when He, Jesus went unto John to be baptized of him, and John forbade him, He said, "Suffer it to be so now for thus it becometh us to fulfill all righteousness." There are two principles, Christ' and anti-Christ. Anti-Christ is opposed to the doctrine of Christ. Anti-Christ says the ordinances are non-essential; Christ says these ordinances are essential. He also says "not those that say Lord, Lord shall inherit the kingdom, but he that doeth the will of My Father which is in heaven." Again—"He that heareth these sayings of mine and doeth them, I will liken to a man that built his house upon a rock, and the winds blew and the rains descended and beat upon that house, but it stood, because it was built upon a rock," "but he that heareth these sayings of mine and doeth them not, is like the man that built his house upon the sand, etc." The difference between the obedient and disobedient.

My beloved brethren and sisters, I bear testimony that God is with us; that we are the Church of Christ, representing the Church of the Lamb upon the earth; and we believe these everlasting principles; we appreciate them; and by reference to the Scriptures we can show that it is no new doctrine; that as it was in the beginning, is now and ever will be. These doctrines and principles of everlasting life are eternal.

Another impression that was made



upon my mind when thinking of the glory of a well-spent life: I thought that these brethren, these representative men, were kind to themselves; I thought they had chosen the better part; they had taken up the cross of Christ; and they had advocated the principles of Almighty God and His righteousness down to the very last, enjoining upon their children, and upon their children's children to be true and faithful to the everlasting principles of the Gospel, that they may inherit that rest that was promised unto those that would love God and keep His commandments. What is meant by that rest? It means a fulness of everything; to enjoy a fulness of love, a fulness of light, a fulness of intelligence, a fulness of power; to sit down with Christ upon His throne, as He has overcome and sits upon the throne of the Father—the promise that was given unto the Israel of God—the promise that was given to the sons of the Most High. Do we understand these principles? Do we understand the value of a well-spent life? Do we understand the glory of loving God and keeping His commandments, and of keeping ourselves clean and unspotted from the world? This is what we want to understand. We want to magnify the Priesthood God has given us and the Lord has told us concerning the magnifying of the Priesthood, that we can rightly have some idea as to what we can attain to, because the Lord has been very kind unto us in giving unto us the principles of the everlasting Gospel, and has taught us the value of the Priesthood. He requires an intelligent obedience.

Let me refer you to the Doctrine and Covenants, page 290:

"And this greater Priesthood (the Melchisedek) administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God;

"Therefore, in the ordinances thereof, the power of godliness is manifest;

"And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest to man in the flesh;

"For without this no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the

children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.

"But they hardened their hearts and could not endure his presence, therefore, the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory." (Sec. 86, v. 19-24.)

Again, "For whoso is faithful to the obtaining of these two Priesthoods of which I have spoken, (the Aaronic and Melchisedec) and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom, and the elect of God;

"And also they who receive this priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he can not break, neither can it be moved;

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (Doc. and Cov. Sec. 86, v. 33-41.)

I want to bear my testimony that this Priesthood of the Son of God has been restored to the earth; and that the Church of Christ is organized upon the earth, and has never required any re-organization—that is simply nonsense. It has always been intact. God has been with us from the beginning; from the day when He took the boy Joseph Smith up to the present time, and it is by the grace of God that we are sustained. It is by the grace of God that we grow and increase as we are growing and increasing, be-

cause God has determined to establish His righteousness upon the earth and He will do it. He is educating us.

Now let me exhort you my beloved brethren and sisters to serve God and keep His commandments, for this is the whole duty of man. We can not make any excuse for rejecting the ordinances of the house of God, and we can not make any excuse for rejecting the love of God. We represent Christ by accepting His doctrine. When we are in favor of the doctrine of Christ we manifest our faith by our works, and consequently are saved by grace and are justified by faith, because we manifest our faith by our works. There is the key. It is all nonsense that ordinances are non-essential. They are essential and have to be administered by the proper authority in order that we may obtain redemption from death and from hell and from the grave, and in order that we may not die in our sins, for if we do reject the ordinances of the house of God we will die in our sins. If we want to be redeemed, we have to accept and obey the message of Almighty God. We have done so, and it has brought us out of the darkness which covers the earth. The Gospel message is extending upon our right hand and upon our left, and God is gathering His people, His Israel, as He predicted He would do.

I pray God our eternal Father that we may have grace to overcome temptation, obey His commandments and in the end be saved in His kingdom through Jesus Christ. Amen.

The choir and congregation sang:

God moves in a mysterious way  
His wonders to perform.

Benediction by Elder B. H. Roberts.

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#### AFTERNOON SESSION.

2 p. m.

The choir and congregation sang the hymn commencing:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word.  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled.

Prayer by Elder Angus M. Cannon.

The hymn which begins,

For the strength of the hills we bless Thee,  
Our God, our Father's God,  
was sung by the choir.

#### ELDER JOHN HENRY SMITH.

The Saints successful colonizers—Should seek to obtain the most perfect products from the soil—Suitable literature should be utilized.

I am happy in the opportunity of meeting with you again in general conference. I have had great pleasure in listening to the remarks that have been made by the brethren who have spoken to us thus far in the conference; and if I can have your faith and prayers and the Spirit that has actuated their utterances, I desire to speak upon several topics, in brief, that are in my judgment of material interest to the Latter-day Saints.

We have not obtained our present position in the world altogether upon the ground of the spiritual instruction embraced in the Gospel. The practical application of the faith we have espoused has probably brought us a very fair share of the respect and esteem in which we are held by many thinking people of the world who have seen the results that have come from the degree of unity we have exhibited in the practical concerns of life. Our reputation in connection with the development of the land that we have occupied has gone out to the world; and wherever men may be found who are desirous of establishing colonies and seeking to develop the sections of country which they occupy, they are anxious to secure men who are conversant with the methods that have been adopted in the development of those sections of country that the Latter-day Saints occupy to-day. We have been the pioneers in the establishment of the village system. We have been pioneers in the distributing of water in the forms largely utilized at the present time in this western country. While the Indians and the Catholic fathers who preceded us in various sections of this western land had achieved some success in utilizing the water by irrigation, it remained for the Utah pioneers, and they that followed them in the planting of the standard in this part of the world, to

establish and apply properly and successfully the water, that has made the land productive and brought such wonderful results. This has brought to us the notice of the world. While many practical men turn away from most of the doctrinal views we present, the results which have been manifest in the union of action exhibited in the development of the resources of our section of the country have caused them to stop and examine, and they have been led to look for the causes which have produced these results. I presume, if an examination were made today among men who have been in some measure conversant with the efforts made and the results that have come therefrom, it would be found that many men have been led to an examination and final acceptance of our faith from its practical results as developed in the comforts and blessings attendant upon the great mass of the people. The changing of men from the workshop and the smithy in foreign lands or in different parts of our own land, to the conditions that arise from the possession of the soil, the owning of a house and of the implements of husbandry, and utilizing the industry and talents possessed by them, has brought to the people a degree of independence that is not so fully marked among any other people with whom I have been conversant.

I am extremely anxious in this connection that there shall be no slackening in this material development—in the extension of our farms, our gardens, and our orchards, and in the ability to utilize the products of those farms, gardens and orchards in the interest of ourselves, by being able to place them upon the markets of the world in such form as will bring to us the best prices and maintain our reputation for judgment, prudence and industry. I am fearful that a tendency in the direction of slackening in that pride that should characterize every man and woman who has become conversant with the spirit of the Gospel is showing itself, in some instances, in degrees of laxity. The orchards are not receiving that attention, the gardens that care, and the farms that manifest industry that characterized our earlier efforts, when but limited areas of ground were being utilized and the cul-

tivation was intense in order that it might produce the best possible results and meet the necessities of those who occupied the same. In order that we may continue in our growth and development, and be enabled to have means necessary for the adornment and beautifying of our homes and the enlargement of the spheres in which we are acting, I trust that there shall be no slackening in connection with these matters. Our farmers in the various sections of the country should employ their talents in the direction of forming an organization suitable to themselves, looking to the proper arrangement of the character of the products that shall be planted, and strive in every way to improve these products and put them upon the market in such a condition that wherever they are there will be a demand for them that those who go to the markets will ask for Utah peaches, Utah apples, Utah vegetables, and buy them in preference to all others, because they are put up in the proper form and are the best on the market. It seems to me that in this matter a people organized as we are, with our ability to reach every home, could so act in unison with each other upon these questions that thousands of dollars that now annually go to waste within our border, because the fruit and the vegetables are not properly cared for, might be utilized in bringing to the homes of the people the necessary comforts and adornment and providing that practical and proper education which shall make us not alone the required help of our neighbors and friends who want men possessing the talent to develop their farms, establish their villages and increase the interests of the people, but which shall also make us better in these respects in the future than in the past.

I ask you, my brothers and my sisters, to look wisely and prudently into these propositions. There must be an extension of opportunities presented to the young men and maidens of our State in the direction of the establishment of homes. We are extending our borders in some degree. A few are planting themselves in Mexico a few in Canada, a few northward in Idaho, some in Montana, in New Mexico, in Arizona and in Colorado, and are working out these problems looking to the material



uplifting and independence of the people of God. While this is being done, we desire that each step in the direction of our development shall exhibit the fact that we have a purpose and object in view—not alone the spiritual teaching of the people, but their physical, mental and moral development and their financial worth. And if we can establish within them a determination to do and to be something in the line of their moral and financial development, they will begin to drink in of the spirit of that work that led the founders of this organization to move westward in the hope of bringing out the powers, developing the resources and preparing and qualifying the men who are to become conversant with this work for the great mission of the regeneration of the world. It leads us to the conquering of the elements around us, that we may conquer the world; not upon the basis of the exercise of military dominion, but upon the basis of a developed faith and an understanding of the material nature of the work of God. The Lord has planted within our bodies a spirit that is in touch with His Spirit, and He purposes to bring out every power of mind and body, and to implant in the soul the highest possible understanding of the requirements and obligations that can attach to a mortal.

Therefore, my brothers and sisters, in the development of this work that our Father has set us to do, no greater part can be given to men than providing for the needs of their fellows, opening doorways to their growth, putting them in a condition of independence upon a farm, and bringing out the power to cultivate and manage for themselves, that they in turn may employ their talents in the interest of others who perchance may not be so fully developed and equipped for the duties and responsibilities of life. Let us show to the world that, having laid the foundation of the system of development in this region of the country, where irrigation is a necessity, we can utilize it to the uttermost for our own wellbeing and for the wellbeing of our fellow men. In the extension of our settlements, in their growth and expansion, let us exhibit that care, that wisdom, that in-

telligence and that industry that shall entitle us to such expressions as I have heard on railroad trains from gentlemen who have said, "I see that we are approaching a 'Mormon' settlement. There is an evidence of joint action and union. The canals are larger; while the farms are small they are widely utilized." I trust that inasmuch as we are compelled in the older sections of our country to have small farms, there will be a union of action in the planting of vegetables and grains, fruits and flowers, so that whatever we may have to put upon the market there will be in it the evidence of talent, of wisdom and of industry manifested, which will bring to us the best possible results.

I have another subject in my mind upon which I wish to speak. At the present time it is claimed that we have in the world in the neighborhood of 1800 missionaries. I myself believe there are ten millions of people who are believers in this work upon which we have entered. All of them, it may be true, have not come within the fold; but I believe there are ten millions of people who believe in the doctrines and mission of Joseph Smith, and in that priesthood and authority given of God in this dispensation. While many of them stand aloof, in their hearts they are praying for its development and advancement and in a quiet way lending their influence for the furtherance of the purposes of God. Believing that this condition exists to quite a degree in all parts of the world where the Elders have made their way, and in some sections possibly where they have not made their way, I desire to bring before this congregation a thought in connection with the utilization of the printed word. We see ourselves at the present time engaged in producing many newspapers and magazines, whose sympathies are with the work, though they may be engaged in some specific line. As I note the establishment of newspapers and magazines in our midst, I wonder from time to time how far as Saints we are using this agency in the interest of the development of God's work. How many now under the sound of my voice, after they have looked through their paper or their

magazine, wrap it up and mail it to father, or mother, to brother or sister to old-time friend and acquaintance, in Scandinavia, in Germany, in Austria, France, in England, in Scotland, in Wales, or in the States of this Union? How many, after having seen an item that would impress their kindred or their friends in regard to the conditions existing here, have taken the trouble to further the interest of the work of God by sending the paper containing this item where it will do good? I ask you, my brothers and sisters, to examine the matter in this light of wisdom. Look into your own homes; study the character of the magazines that are upon your own tables, which your own children are a little loth to read perchance, and which you do not devote very much time to; note their contents, and send them in these different directions, as agencies, tending to bring before the minds of the people of the world the conditions that surround you, and that you live in a civilized community. There are many people that question there being in this western country a people who have the arts of civilization. They regard us in a measure as savages, and are therefore inclined to close their minds against us and say harsh things relative to us.

Occasionally there are those not of our society who write articles in our defense, and who are anxious to spread among the people with whom they have been acquainted some understanding of the character of the people among whom they at present reside. One man who has done something in this respect is Mr. Charles Ellis. He has written pamphlets in the interest of our people, exhibiting their characteristics, and seeking to bring before the minds of people outside of our own circle the fact that while Mormonism has been an agency in the dissemination of the Christian doctrines as Christ Himself presented them to the world, it has also been an agency for the industrial advancement and uplifting of the men and women who have accepted of its principles and who have gathered within its charmed circle. Where in the wide universe can there be found a body of ministers—as the world would be pleased to style us—that have laid

the foundation of the material well-being of a people as has been done by Brigham Young and the founders of this work upon this the backbone of the American continent?

My brothers and my sisters, I plead with you to utilize the printed word as it comes from the pens of our brethren, and the printed word of strangers who may come in our midst and become impressed at least with our honesty and our devotion to God, whether they can accept the views we may entertain in regard to God and His Son Jesus Christ or not, so that a knowledge of the truth as it is may be disseminated abroad in this way as well as by the preaching of the word.

I feel to bear my witness, in connection with my brethren, to truths of that Gospel which we have embraced. God the Father came. He introduced His Son, in this dispensation. There is no mistake in regard to this matter. His voice was heard, His person was seen. The keys of the priesthood of eternity were turned. Man was instructed to go forth and preach and teach, to point the way of temporal life as well as the way of spiritual life, and make the sons and daughters of God acquainted with the means and methods by which they could indeed be saved here as well as hereafter. Therefore, let us fulfil our mission, scatter the printed word, point the way and help the millions outside whose hearts have been touched in some degree by this work, and who are watching and waiting in anticipation of its development, though lacking the moral force to put on the armor of eternal truth and proclaim it in force and power unto the world. Let us awaken these from their lethargy, arouse them from their sleepiness, and plant within their hearts the truth that God's work has come, and that all should accept and love it because it teaches them the way of spiritual as well as temporal life.

May God bless and prosper the good work; may its truth be written upon our hearts and souls; may we never fail to do our part in connection with its advancement, is my prayer in the name of Jesus. Amen.

The Temple choir sang the selection.

Shall we meet beyond the river?

## ELDER F. M. LYMAN.

Comprehensiveness of the plan of Salvation—Faith the result of evidence—What we enjoy here a foretaste of that which is to come—Forgiveness associated with repentance—Testimony of Jesus and of the ancient and modern prophets.

I trust, my brethren and sisters, that you will give me the same support of your faith and prayers that you have my brethren who have spoken, that the Spirit of the Lord may assist me as they have been assisted. Many thoughts pass before the mind when we hear our brethren speak upon the principles of life and salvation. We realize that we are connected with a very important work—as important, no doubt, as any work that has ever been established upon this earth. The fact that it has been introduced by our heavenly Father and is His work, for the salvation of the children of men, certainly should be evidence enough to make it of sufficient importance for us to give to it our undivided attention.

The authority of the Lord has been revealed in our day, and it is possessed by a host of men. We are under obligation to bear testimony to the doctrines that are revealed for the salvation of the world, that light may come into the hearts of the people; for this world lieth in darkness, in a fallen state. We are dependent upon the assistance of our heavenly Father for our redemption, and it is important that we should be redeemed in this life. The design of our Father is that His children should be relieved from the effects of the fall, be redeemed from the power of sin and Satan, and be brought back into fellowship with Him. The plan that He has offered us for this purpose commends itself to every honest, unprejudiced soul, because it is a reasonable plan, founded on truth. It has saved people before, it is saving people now, and will save people so long as there are people to be saved, and there always will be people to be saved. When we think of this work as it has been spoken of in this conference, and what it has accomplished in sixty-nine years, we cannot help but be impressed with it. Though there be many people who have never heard of us, yet this work has stirred the world. There is not a nation perhaps but what has been more or less agitated in regard to this

people and our doctrines; and there are many people, as suggested by Elder John Henry Smith, that believe the doctrine but have not the courage to embrace it, because it is so unpopular and so trying to men's souls.

The Gospel is suited to all the conditions of mankind. It will meet every requirement of man, and it will satisfy every rational ambition and every righteous desire of the human heart. It is perfect in every respect. It is broad enough and deep enough for the rich and for the poor, for the intelligent and for the ignorant. It will bring to every person exactly what is necessary for his salvation. If men need to be humbled, it will school them. If they need to be exalted, it will lift them up. If they have need to be reformed, it will reform them. In fact, as I have said, it will meet all the requirements of human nature.

The first principle of the Gospel is faith in God. How could we have such faith as is established among this people, if it were not for evidence? Men may believe the doctrines that are taught them, but it takes reliable evidence to establish faith in the hearts of the children of men; for we are reasonable beings, the offspring of reasonable parents, and we need to be convinced that the doctrines are what they profess to be. We need not only to believe in God, but we need to have faith in Him. When faith springs up in the heart, its germs are living germs, and it develops and increases as the soul remains in proper condition for its growth and development; and as it increases in our hearts, so we labor, so we are humble, so we are faithful and devoted to the Lord. We desire to become more acquainted with God, and with the principles that have made Him and His Son so great, and that have made so many of His posterity great men and women. We desire to go back into His presence. The Gospel is taught for this purpose, and it is having its influence over us. We are listening to the counsels of the Holy Spirit. True, we have at our head a prophet, seer and revelator. We have quite a number of them. Then in every home, in every ward, in every stake, in every quorum, in every mission, and in every department of this work there are men with the in-



spiration of the Holy Ghost, the testimony of the Lord Jesus; and that testimony directs these men according to the degree in which they are devoted to the service of God and lose their own selfishness. So that there is a stream of revelation and inspiration coming to the Church, not only through the prophet, seer and revelator who stands at our head and gives the word of the Lord for the whole Church, but it comes to every man and woman. It has borne record to your hearts during this conference, as it has done in all conferences when we have come together with a desire to know the will of God. The testimony of the Holy Ghost in our hearts has brought conviction and satisfaction to our souls, and we have had a taste of inspiration and a measure of understanding in regard to the Gospel of life and salvation. We have been saved a little; and as we have learned and enjoyed a little in this life, so shall we in the world to come enjoy much. As in this life we have been faithful over a few things, in the world to come we shall be made rulers over many things. As we have a foretaste of heaven in this life, we shall have a fulness of joy and happiness in the world to come. And it may be increased very materially in this life. We have no need to be satisfied with the little we have already received; for the windows of heaven are open, and inspiration comes to us just as freely and as liberally as our hearts are open to receive it. Heaven may be upon this earth, and no doubt it will be. We are having a little foretaste of these things now. We know what is good, what is sweet, what is delicious, what is precious, and what is valuable to us in this life, and what is suited to our needs and desires; and we shall want a fulness of these things hereafter. But if we are wise we shall come as near to obtaining a fulness in this life as we can. We will seek the riches of eternity here. We can take the riches of eternal life with us when we leave this sphere, but we cannot take the riches of this world. Yet the riches of this world are convenient and necessary, and we cannot very well get along without them. But the riches of eternal life are lasting and permanent. They come from the good we accomplish, the righteousness we bring to pass, the purity to

which we attain, the cleansing and purifying of our own hearts, that we may come as near being perfect in this life as our Father and His Son Jesus Christ are perfect. Why shall we not do right? What commandments of the Lord are there that we cannot observe? What requirements are there in this Church that we cannot comply with? The Lord wants us to have faith in Him. Now, that is possible. He has the faith to bestow. He is the giver of it. Man cannot impart it. It is the gift of God—a gift that He is anxious to bestow upon all His children.

Repentance is also a gift from the Lord, as precious as faith. We cannot be saved by faith alone. We must repent. Repentance is necessary to salvation. Elder M. W. Merrill suggested that the first step to get out of debt was to quit going in debt; so I say that the very first step to repentance is to quit sinning and to become manly, honorable and upright. There is no forgiveness of sin without repentance. Forgiveness does not come by faith alone, nor by promising that we will do better some time. It is necessary that we should cease sinning and begin to do well. Where we were liars, we must tell the truth; where we were unrighteous and impure, we must be pure and upright. Then we can obtain the blessing of forgiveness. Is there a man in the world that can say that that is unreasonable? Is it reasonable that men should be forgiven of their sins if they do not cease sinning? Certainly not. Men must cease to sin, and turn to the Lord; for there is no one else can forgive. We are not able to forgive each other's sins. We cannot atone for our own sins. That is why it was necessary that the Son of God should come from heaven, where He had such joy and glory with the Father, into this world and offer an atonement for mankind. He offered His life and suffered as a God only could suffer, in order that men might be relieved of their sins. Man could not do that; it was the work of a God. And it is the work of God to give you and me faith and repentance. These are principles that come from the upper world, not from beneath. We must therefore look above for them, and the Lord will give them to us, but on proper principles. Now, if we can have faith in the Lord, if we

can repent and have our sins blotted out, is it not profitable to us to sacrifice our tastes, our appetites, our carnal desires, and those principles that only yield a temporary satisfaction, that we may obtain these precious blessings? Men are not curtailed in their joy and happiness, but are rather increased therein, by the service of the Lord. We ought not, however, to be niggardly, but we should be generous and great-hearted in regard to these matters, and seek to vie with each other in seeing which can accomplish the most for the salvation of the children of men. We should see which can be the most humble, the most faithful and devoted to the Lord, in order that we may stand in the fellowship and favor of God. For there is no real joy and happiness, no salvation, except that which comes from the Father, in answer to the atonement of His Son and the shedding of His precious blood.

How grateful and thankful we ought to be for this, and that this work, revealed to the Prophet Joseph Smith, has brought that knowledge to the world! I would testify of this with my brethren. The Presidency are all here, the Apostles are all here, the presiding quorum of Seventies are all here, the presiding Bishopric are here, the presiding patriarch is here. I do not know when we have had so complete and perfect a representation of the power and authority of God at our conference. And the people are well represented from all over the country. Now, these men are true men, whose hearts and souls are in the work of the Lord, and have been for many years. President Snow, President Richards, President Cannon and President Smith are men who were intimately acquainted with the Prophet Joseph Smith, and with Hyrum Smith, and with the early Apostles and Elders of the Church. They knew their private lives and their public labors, and that God was with them. Many of us have not known them so intimately, not being old enough; but the Lord has revealed to us that Joseph Smith was a prophet of God, and we know it just as President Snow or these other brethren who have had the privilege of shaking hands with the Prophet. Jesus was known only by those who received that knowledge from the Father. Thousands and tens

of thousands of men saw the Prophet Joseph who never once intimated that they thought or believed that he was a prophet of God. Thousands knew the Son of God personally, but they never believed He was the Son of God, because the Father did not bear record to them. But to us He has borne record that Joseph was a prophet of the living God. He has borne record to us that Jesus is His Only Begotten Son in the flesh, the Redeemer of the world. He committed this testimony and knowledge to this people. He has given us a knowledge also concerning President Brigham Young, that great and grand man who led Israel in those dark and dismal days after the death of the Prophet Joseph, out of bondage unto this land of liberty, and established us here. What wonders he did for us! He was a man among men—the very proper man to follow in the footsteps of the Prophet Joseph. We do not know him as we will yet know him. Then President John Taylor, the personification of devotion, manliness and courage! No more honorable and upright man than John Taylor ever lived. And President Wilford Woodruff, the very personification of humility and meekness, of conscientiousness and honesty,—a man of God! And President Lorenzo Snow, the equal of any of them! Are we worthy, my brethren and sisters, to be associated with and led by such men? If so, then let us listen to their counsel, and uphold their hands. God will vindicate His cause in the earth. It is spreading to-day unobserved. The kingdom grows, and prosperity waits upon us as a people and as individuals. Let us be conscientious, honest and upright, and be indeed Latter-day Saints, teaching the Gospel by example. We have not long to live, and there is no investment like serving God, for it is all profit. Let me beg of you, Presidents, High Councilors, Bishops, and men who bear the priesthood, and all saints who have named the name of Jesus, let us walk in the footsteps of the Lord, and honor Him the remainder of our days, and thus be redeemed from the power of Satan, that old monster; for we are in his dominion and under his power more or less, and can only be redeemed by the service of the Lord.

God bless you, my brethren and sis-

ters; bless Zion and all her interests; bless our nation—the nation that has given an asylum to this work and the people of God. The Lord raised it up, and He is directing and controlling it. If the people of the nation have offended in the past, they will make satisfaction; and the Lord is using and directing them, as He will direct us, for the accomplishment of His purposes. Amen.

#### PRESIDENT JOSEPH F. SMITH.

Witnesses of the truth—Those whose hearts are not hardened receive it—Some believe but do not openly acknowledge—Enemies of Zion aid her cause—An excellent industrial institution.

My brethren and sisters, so far throughout this conference I have been delighted and edified with the most excellent spirit that has prevailed. I endorse heartily all that has been said, and I exhort you to a diligent and faithful consideration of the counsels and instructions we have received.

The testimonies which have been borne by the Apostles in relation to the divine mission of the Prophet Joseph Smith and of the direction by God of all his successors down to the present, are true witnesses and verifications of God's great truth restored to the earth in these last days, which all mankind must sooner or later give ear to. These testimonies will stand as a witness before all these people assembled here, and they will extend out unto all the world; for all men unto whom these testimonies come must receive or reject them, and God will not hold them irresponsible for neglect or indifference in relation thereto.

I was struck by a remark made by one of the brethren with respect to the many people who saw and heard the Prophet Joseph Smith and yet didn't believe that he was a prophet of God, or a man raised up by the Almighty to lay the foundations of this great latter-day work. It was said that the Lord had not revealed it unto them. Now, I do not dispute that statement, or call it in question; but it occurred to me that there are thousands of men who have heard the voices of the inspired servants of God, unto whom the Almighty has borne record of the truth, and yet they have not believed it. It is my opinion that the Lord bears record to the testimonies of His servants unto

those who hear those testimonies, and it is left with them whether or not they will harden their hearts against the truth and not listen to it, and abide the consequences. I believe the Spirit of the Almighty God is upon most of the Elders who go out into the world to proclaim the Gospel. I believe their words are accompanied by the testimony of the Spirit of God. But all men are not open to receive the witness and the testimony of the Spirit. And the responsibility will rest with them. Yet it may be possible the Lord withholds His Spirit from some, for a wise purpose in Him, that their eyes are not opened to see and their minds not quickened to comprehend the word of truth. As a rule, however, it is my opinion that all men who are seeking after the truth and are willing to receive it, will also receive the witness of the Spirit which accompanies the words and testimonies of the servants of the Lord; while those whose hearts are hardened against the truth and will not receive it when it is borne record of to them, will remain ignorant and without a comprehension of the Gospel. I believe there are tens of thousands of people who have heard the truth and have been pricked in their hearts, but they are seeking every refuge they possibly can to hide themselves from their convictions of the truth. It is among this class that you will find the enemies to the cause of Zion. They are opposing the truth in order to hide themselves from it. There are men possibly within the sound of my voice—certainly within the limits of this city—who have read our books, who have listened to the discourses of the Elders, and who are familiar with the doctrines of the Church; but they will not acknowledge—openly, at least—the truth of this Gospel and the divinity of this work. Well, the responsibility rests with them. God will judge them and deal with them in His own way and time. Many of them through their efforts to bring reproach upon the cause of Zion, are awakening the attention of people in the world to "Mormonism," and thus unwittingly advancing the cause of Zion, though they know it not. I thank God my Father that He brings good out of the evil designed against His people by their enemies. And He will



continue to do this. The clouds may gather over our heads, and, as in the past, it may seem impossible for us to penetrate them; yet there can be no clouds so dark, so gloomy or so heavy, but God will roll them away in His own time and will bring good out of threatening evil. He has done it in the past, He will do it in the future; for it is His work, not the work of man.

Reference was made here by one of the brethren to what is being said and done with a view to bringing reproach upon the Church, because one of its members has aspired to political honors, and has reached the goal of his aspiration by the votes of the people. They are seeking to make the Church of Jesus Christ of Latter-day Saints responsible for the election of one of its members to an office in the House of Representatives of the United States Congress. Let me say to this congregation—which will be borne out by all my brethren and by the truth—that Brother B. H. Roberts was not (and never was) the candidate of the Church of Jesus Christ of Latter-day Saints, for Representative to Congress. The Church of Jesus Christ of Latter-day Saints nor any of its authorities as such ever had one thing to do with his nomination or election, there are members of the Church who belong to his political party and they voted for him, and by their votes as well as by the votes of the unbelievers he was elected. And now these miserable scoundrels that seek to blacken the character of the Church and try to bring trouble upon it, are endeavoring to make it appear that the Church is in politics, and Brother Roberts' election is due to "Church influence." This is not true. Brother Roberts was the candidate of his own party; and was elected by his party; the Church had no more to do with it than it had to do with the election of some Senator or Representative in New York, only so far, as I said before, as members of his political party voted for him. I felt that I wanted to say this much to the congregation; and I know the facts bear me out in this statement. The Church of Christ is not responsible for the actions of either of the political parties, in any sense, or form. If it were, they would stop their quarreling

and contending, and the bitterness and animosity they exhibit towards one another would cease. If we had anything to do with them, we would stop their wrangling, and we would have peace in their ranks. The fact that they quarrel as they do is proof positive we have nothing to do with them.

We have had some excellent remarks here in relation to our home industries and to the labors that are being performed by Z. C. M. I., our great co-operative institution which was established by the Latter-day Saints, and is conducted upon the soundest business principles, and is today one of the most substantial and influential institutions in this western country. It is giving employment to many people, and producing shoes and wearing apparel, thereby saving capital at home. It is an institution of the people. It was established for the benefit of the people of Utah. It should be sustained by the people. They should see that by their patronage it is made strong so that it may never waver during the hard times and the financial wreck and ruin that may come from time to time. If the people will do their duty, there will be one institution belonging to them which will always be upon a firm foundation. And we ought to increase our industries, to give employment to our people. In relation to providing labor for those who come here from foreign lands through obedience to the Gospel, I fear we are not as careful of their welfare now as we were in years past. Formerly they were assigned to the various wards as they came in, with recommendations to the Bishops and leading men to look after them, to provide them labor, and assist them in their inexperience, that they might obtain whatever was needful for their good, and eventually establish themselves in independency and prosperity by the results of their own labor. This is a very important question. It is also important to provide labor for those who have been accustomed to dwelling in large cities, who, when they come here, feel unable to make a living anywhere else but in the city. We have many of such in Salt Lake City, and it would be well for some of them at least to go into the new settlements, take up land; change their mode of liv-

ing to some extent, and grow up with the community in which they make their home, and not settle down and depend upon the precarious chances of obtaining employment in the city, where so many are seeking for employment.

May the Lord bless Israel; may He prosper Zion and all her people; may the way be opened before the poor and the needy, that they may, by their own industry and perseverance, obtain all that is needful for their good. One reason that we are brought so prominently before the world is because we have adhered, in some measure, to the instructions given in the revelations of God through the Prophet Joseph Smith in regard to industry. There should be no idlers in Zion. Even the poor who have to be assisted should be willing to do all in their power to earn their own living. Not one man or wo-

man should be content to sit down and be fed, clothed or housed without any exertion on his or her part to compensate for these privileges. All men and women should feel a degree of independence of character that would stimulate them to do something for a living, and not be idle; for it is written that the idler shall not eat the bread of the laborer in Zion, and he shall not have place among us. Therefore, it is necessary that we should be industrious, that we should intelligently apply our labor to something that is productive and conducive to the welfare of the human family. God help us to do this, is my prayer. Amen.

The choir and congregation sang,  
We thank Thee, O God, for a Prophet.

Benediction by Elder George Reynolds.

Conference adjourned till 10 a. m. on Sunday.

## THIRD DAY.

### MORNING SESSION.

Sunday, April 9th, 10 a. m.

The choir and congregation sang,

Do what is right, let the consequence follow;

Battle for freedom in spirit and might,

And with stout hearts, look ye forth till tomorrow;

God will protect you, do what is right.

Opening prayer by Elder Rulon S. Wells.

Singing by the choir:

Softly beams the sacred dawning

Of the great Millennial morn,

And to Saints gives welcome warning

That the day is hasting on.

PRESIDENT FRANKLIN D. RICHARDS.

Importance of instruction received—Our Savior's Mission—The life and immortality of men—Advice to young men—New and increasing duties during life—Reference to Tithing—Exhortation to faithfulness, with blessing.

Beloved hearers, I arise with a deep sense of the impossibility of any man edifying and instructing such a congregation as this, except he be influenced by the spirit of truth. Certainly, unless he be inspired therewith, he will be unable to feed and nourish the spirits of his hearers, and to refresh and streng-

then them in the way of righteousness. Therefore, I earnestly desire that assistance without which it is impossible to accomplish what is most desirable this morning.

When we contemplate what the Lord is doing in the earth, it is marvelous beyond human comprehension. When we pass in review our personal experiences, we find all along the path of life occasions for the utmost gratitude to our Heavenly Father for His kind and faithful care in preserving us in the way of life till now. When we have seen so many turn to the right and to the left and forsake the cause of God, because of some trivial affair perhaps, it is all the more wonderful and is occasion for deeper gratitude on our part that the good hand of the Lord has assisted, steadied and sustained us until the present. We have received at this conference such a variety of instructions as has seemed calculated to extend over all the periods of human existence, even to our daily economy, the culture of our gardens, our farms and our orchards. The way of life has been dwelt upon; and if we have been careful hearers and have treasured up the things that have been said, certainly to the tractable they will prove very

precious, and to those who fail to be benefited they will meet a great and irretrievable loss. Being surrounded with many cares, with the inconveniences of poverty, sometimes with pinching want, at other times with troubles brought upon ourselves by our indiscretion, we naturally get but part of the benefit which we might receive if we could preserve always that peaceful serenity and that entire composure which belong to those who are the most perfectly devoted to God and His work.

Having had some little experience in the sixty years that I have been in the Church, and hearing the brethren talk as they have during this conference, it has seemed to pick up and bring to review much of what I have experienced.

In large congregations, where the Gospel is preached to strangers, there is a great variety of dispositions present to listen. There are those who receive the words of the Elder and drink them in, because they seem exactly to satisfy the soul, and the whole nature yields accord and acceptance to the things that are taught. Many of us can remember when we first heard the sound of the Gospel. It came to us with a most grateful and satisfying influence, and we embraced it the first time we heard it. There are those whose hearts and consciences are right before the Lord, who are ready to receive the truth, and the Holy Spirit can move upon such and give them testimonies there and then. Others in the congregation who are more of an agnostic disposition, and do not know whether things are true, or whether they want to believe them or not, are there for curiosity, and they cannot accept anything unless it is thoroughly proved from the scriptures. Others again, when anything is proved by the scriptures, are doubtful, skeptical, and of an unbelieving kind—men who have delighted in sin, and their consciences have become seared as with a hot iron, so that they are not sensitive and conscious to the truth. The Spirit cannot work in them, and they are unworthy perhaps of these testimonies. There may be those even who have bloodguiltiness upon them, listening to the words of the teacher. They may be satisfied of their truth, but by their own conduct they have cut themselves

off from accepting or taking in, with any sense of benefit, the glorious words of eternal truth that are being spoken to them, and they pass by them like the wind on the prairie or the barren heath, "and they do not see when good cometh."

The Lord has told us, in one of His revelations, that from the time He gave the Gospel to the human family, so far as they heard its truths and rejected them, they came under condemnation. To reject the truths of the Gospel is a fearful condition. We, who have been led to receive and obey, have the greatest reason in the world to be thankful to Him who has given us the understanding that when we heard the voice of the Good Shepherd we received it, and have tried to follow it, notwithstanding all our staggering infirmities and weaknesses, follies and frailties, and all the allurements of the world that have been around us to draw us away. We have reason today to be exceedingly thankful to the Lord that we are still blessed of Him and preserved in His favor.

The Lord, on one occasion, told Moses what His work was. Moses became inquisitive. That is the way we all do when we are brought into the confidence of those who know more than we do. It is natural for us to want to get further knowledge, if we have the spirit of intelligence, which is a little of the glory of God. We hunger and thirst for knowledge. The Savior said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." So we may take courage if we can only keep on and endure to the end. When Moses first enquired of Him, He turned Moses off and told him that the great things which he saw were for His honor and glory. To Him they were all numbered, He said; but to man they were not numbered. Finally, He told Moses that "His work and His glory was to bring to pass the immortality and eternal life of men."

From this it would appear that before the earth was created and father Adam given possession, it was understood that death might be brought into the world through sin and transgression, and that there was a provision made for that. The trial came, the sentence of death was passed, and men began to die. Then it seemed as if the great ob-



ject for which the earth had been created and man placed upon it was frustrated. The object had been for men to come and obtain tabernacles that they might acquire the knowledge, blessing and power of God in the flesh, and that he might be able to exalt and glorify these tabernacles. When death came into the world, the body and spirit were separated, and this great object seemed to be defeated. But God had provided for this. The Lamb of God, "slain from before the foundation of the world," came in His appointed time to correct and restore. How often the Savior told the brethren, when they were together, that the whole need not a physician, but they that are sick. The Son of Man came not to call the righteous, but sinners, to repentance. He came to restore that which was lost, He said. Now, that which was lost was the tabernacle that had been consigned to the grave, and He came to bring to pass the resurrection of the body. That seemed to be the summing up of the saying that "His work and His glory was the immortality and eternal life of man"—to restore man, after being lost, to immortality and eternal life. That is what we are after, that through keeping the commandments of God we may be accounted worthy to attain unto that better resurrection, even the first resurrection, to immortality and eternal life, and an abundant entrance into the kingdom of God. The Apostles seemed to understand this. One of them says that life and immortality are brought to light through the Gospel. He seemed to realize that life and immortality were out of sight, except as revealed and made manifest through the Gospel. Thus, the great restoration, is to be brought about.

Looking on down to our own time, we see that we live in the dispensation of the fulness of times, in which the Lord has promised to gather together in one all things which are in Christ, both which are in heaven and which are upon earth. This is according to scripture, and this is what we are working at. As soon as the Gospel was first preached to the people, they felt the spirit of gathering. When the Presidency, from the Kirtland Temple, sent Elders over to the old country and instructed them not to teach gathering

particularly at present, why the people got to dreaming about gathering and about Zion. It could not be kept from them. The spirit of the work was upon them. Thus the spirit of gathering comes upon the Saints wherever the Gospel is preached to them, and there arises within them an inclination to want to leave where they have become strangers, to go to people whose faith is like their own, with whom they are acquainted in the Lord and have fellowship together.

In speaking concerning the people at the present time, there is one important feature among us of great concern. That is, there are so many young men and young women who are of marriageable age and who ought to be taking seriously into consideration the importance of uniting themselves together properly, and commencing to build up families and to make homes for themselves, thus becoming persons of value and worth among the Saints in the latter days. If I could speak into the ears of a host of young men, I would say to each one of them, Look around you, my young brother, find a young lady who is waiting for you to come and offer to take her to wife—some faithful girl, who is dutiful and obedient to her parents at home, who has been taught to work and to relieve her mother, and who feels a spirit of ambition and energy to take hold of life. Do not wait till you have got enough money to make a home and to store it with all the comforts of life. You that are studying upon that point, let me cite to you a case that occurred just over the river here a little while ago. A couple had got some land, built a house, had it nicely furnished, cupboards well stocked, a fine cow in the stable, and everything prepared for housekeeping. They went away to get married, and while they were away their home was broken into and devastated, so that when they got back they had no home to go to.

I want to tell you, if you have no home, ask the Lord to bless you and open up your way to make one. Go out and get a piece of land somewhere. There is plenty of land to be got in different places around. Young men, take this matter into your hearts, and consider how you will feel when you are 70 or 80 years of age, if you are blessed

to live that long—and you would feel terrible if you had a witness that you would not. Think how you want to be found when you are that age. You want to see your children and your grandchildren come around you, to bless and comfort you, to eat and drink at your table, and to make you feel that you have a generation planted in the earth. Now, it is going to take some years to do this; but if you will get a good, honest-hearted girl, unite with her and plight your troth at the altar of the Lord, in His holy house, and let Him seal your hearts together, and then go into this labor of life and make a home together, you will begin to be happy.

I remember, as if it were only last week, when I married and hired a room, in which my wife and I began housekeeping. Our wants were but few; our means very limited; but we had enough to eat, to be comfortable and happy with each other. I remember the first time I bowed down to pray by that fireside that I had hired to live by. I tell you I felt nearer like a man than I had ever done before in my life. When I was a single man, traveling around as an Elder, I had either to find friends or to make them; for it is the business of the Elder to make friends if they do not find them ready made. I used to think sometimes that maybe I was in somebody's way; and when I was ill or afflicted, certainly I was dependent upon somebody's kindness, and I generally found it. But I did not feel that strange way in my own hired house.

Now, my good young brother, to whom I am talking now, you want to become a man among men; you want to become an Elder among the Elders of Israel; you want to have a wife, and a home, where you can have concentrated all the comforts and happiness of mortal life, and where you can have the fulfillment of the promise that where two or three are agreed as touching anything it should be granted to them. I remember how we used to pray that the Lord would grant unto us that we might have children who would be kind and dutiful and obedient, and who would love Him and walk in His ways. The Lord gave us such children, too. That is the way we felt when we called upon the Lord and asked Him for every blessing that we needed. So we worked

our way along as best we could. The Lord helped us and steadied us, until when we had to leave Nauvoo we were able to leave a nice, comfortable brick house, a garden and lot that we had bought and paid for, all fenced and cultivated.

Then again, when the Prophet Joseph was killed, the question was, how shall we finish the temple? I recollect well that. Elders were sent out through the Churches to gather means for this purpose. I was sent to Michigan. The thing was, that temple had to be finished or we could not go get our endowments and learn the things that had been kept hid from before the foundations of the world. What was to be done? When we got back, the Presidency called us together and told us the thing as it was. I recollect distinctly that one after another came forward and offered everything he possessed to finish that temple, and I was thankful that I could count one among that number. Of course, things are different now to what they were then. But this is what the young man wants. If he has the holy faith of the Gospel, he has within him the elements of a kindred and friends, and be a man among men. A Saint among Saints. Oh! what a blessing it will be to you young men when you get to be old, to feel that you have a righteous race around you, who will try to carry out your will and pleasure after you are gone. You must consider, my boy, that your life is not all of today, tomorrow, this year or next year. You are but making a start here to obtain that life and immortality which is revealed in the Gospel, and to stand at the head of a righteous race. Father Abraham lived to be a hundred years old before he got a boy, and see what the Lord has made of him! His name, his seed and his generations are here, and his blood is in you. The promises that were made unto him and to his son Isaac, and then to Jacob, have been renewed upon your fathers and the faithful in these last days. Rise up and take hold of them. They await you.

Speaking of my own case, I recollect well how, as we got along there came a time when we needed some consecrated oil. I took a bottle of oil to Presi-

dent Young in Nauvoo, and asked him to consecrate it. He did so; and said he, "The next time you want a bottle of oil consecrated, do it yourself." This is the way a man develops. He comes to be a father, and he needs to prepare himself to assume the responsibilities of the position, that he may bless his little children as they come along, and consecrate the oil if need be. I remember it struck me all over when the President told me to consecrate the oil. Could I do it? Would the Lord hear me? Well, he told me to do it, and I did it. So step by step we go along in the work of the Lord.

I recollect the first time I went to stop with President Young. When it came to prayer time, he asked Brother Franklin to pray. I was but a boy, and I turned to him and said, "President Young, I would rather you pray; you can pray better than I can." "Oh! well," said he, "you can pray well enough; you try it." So I knelt down and prayed the best I could. Thus we have to prepare ourselves and be ready for every duty as we go along. I wish that some of these boys who are among us, scarcely knowing which way to turn or what to do, would just brace up and do what is right, let the consequence follow; and, as your fathers have done, go and try to be somebody and do something that shall be worthy for both you and your children to remember.

All these principles are important; and if the young folks sensed their importance I know there would not be so much carelessness as there is. You want to go into this union that I have been speaking of with a determination of purpose to bring to yourselves the pleasures and exaltations of the future life, bring back the pleasures and blessings of the former life, enter into the fulness of that life which is eternal, and take hold on the things of God, as if you meant to be men and women of God. Remember the pathway that some of your fathers and mothers have had to travel to get where they are today. Think of your condition as it is today. The chances for you to get and make homes now, why there is no comparison to what they were when we were in the States! There is no possible chance for you to have to pass through the

severe, rugged and trying scenes that many of your parents have had to pass through to get to this place and make Utah what it is today. Then be brave, and daring, and strike out in that which is manifestly your duty to do.

The first thing we have any account of our Father commanding Adam was to multiply and replenish and subdue the earth, and take dominion. And that same saying is just as applicable now to all good Later-day Saints in this new part of the world as it was when it was first given to father Adam. I really do wish that it could be sensed and acted upon more generally. We should live by every word of the Lord and every principle of truth that is given to us.

I feel like saying a few words about tithing—that old, threadbare subject, that you have not heard anything new about for a long time. I tell you it looks as new to me as it ever did, because it is the word of the Lord; and unless we can take it in and make it to operate upon us, and we operate in it, we shall never become the people that we want to be. The Lord has told us positively that if we do not keep the law of tithing this land shall not be a land of Zion unto us. Is not that as straight and as strong as anything we get? On the other hand, He says that if we will do this He will make it to be a land of Zion unto us. What does it mean to be a tithepayer? It means that of all which the Lord gives to us in this life we should devote one-tenth to Him. We should recognize that it is all His till He puts it into our possession as stewards; and when He does this we should remember that one-tenth is not ours. It says expressly in the scriptures that the tithing is the Lord's, and therefore we have no right to appropriate it to our use and say we will restore it at the end of the year, or at the end of the job. It is the Lord's. We have only right to take that which He gives to us. We must take this course if we want to get the real virtue and benefit of a true and faithful stewardship. You want to so arrange it that the food you eat, and the clothing you wear come to you through that which has been tithed; that your body and all that is



in it are composed of that which is rightfully given you of the Lord, and that you have paid your tithing on—if it is proper to say “paid your tithing.” If you have not trespassed and used the Lord’s tithing, you can feel that you are doing in that what the Lord permits and requires.

It is just so with everything you have around you. Young man, when you get married and secure that farm that we have been talking about, be sure that everything has been tithed before you get it; or, when it is given you with the principles of increase, that you tithe it faithfully while you have it in hand, in order that you may plant yourselves in righteousness on this land, so that wherever you locate it shall become a Zion unto you. That is the way I look at the matter of tithing. I think if we entertain that subject correctly, live on the nine-tenths of what the Lord puts in our possession, and give to Him that which is His (which is never ours), we shall institute the rule and law that the Lord wants us to do. To me it is so simple and plain that a farmer would not have to stop to quarrel with himself to know whether he should reckon out his labor and reckon out this and that before he paid his tithing. If we as a people would thus deal with the Lord in that which is our stewardship, how often we have been assured by the authorities of the Church that that would give enough revenue to meet the general expenses of the Church, and we would not have to be taxing so much and so often for other offerings.

For my part, this plan of salvation is, as the Lord has pointed out, the way we have to accept; for He says if any bring an offering except as appointed by the Father, it will not be accepted. We have to come to the Father by the Lord Jesus Christ; and by His principles and instructions, to become like Him. He wants the whole human family to be just as dutiful and obedient as He was. We pray, “Our Father, which art in heaven; hallowed be thy name; thy kingdom come, thy will be done on earth, as it is in heaven.” The Lord says, in the Book of Doctrine and Covenants, that it is His good pleasure to give to His people the kingdom. He told the early Elders to be of good

cheer; “it is your Father’s good pleasure to give you the kingdom.” Now the kingdom of God has come; that is to say, the government, the priesthood, the ordinances and the principles of salvation are revealed to us to build up the Church of Christ, as we may have it to build up until the Savior shall come, or until the prophets shall come and reveal to us more than we have already attained to.

I recollect very distinctly hearing the Prophet Joseph say that the kingdom had come, but the will was not done yet on the earth as it was done in heaven; and in order that the sisters especially might understand it, he said, “You sisters can understand it by this little similitude. When you scald out your milk pans, you have the milk pan.” “Yes.” “But it is not full of milk?” “No, of course not.” “Now, here the kingdom has come, but His will is not done on earth yet as it is done in heaven. The milkpan is not filled up yet in doing the will of God.” We are here to learn and to toil to this end; not only those who are grey-haired and bald-headed, but the boys and girls. It is for all of us to do the works of righteousness and faith, that the will of God may be done on earth as it is done in heaven, so that there may not only be a milkpan, but a pan of milk. I heard the Prophet make use of this figure in the grove at the top of the hill, just in front of where the temple stood, in Nauvoo.

My brethren and sisters, we have before us the law of the Lord. We are blessed today as we have not been blessed in a great many years. We are blessed with the First Presidency fully organized. We are blessed with the quorum of the Apostles, and all twelve of them are with us today. It makes me to feel very joyful and thankful; for as long as I have been in the quorum—now over fifty years—it has been but a very few times that we have had the pleasure of coming to conference with a full quorum of the Twelve present, or coming into our council and talking over the things of God with a full number. The other councils are also generally well filled. We have over a hundred quorums of Seventies! The organization is complete, and the Lord has designed to bless us remarkably

with all the facilities to keep His commandments, to covenant with Him, to go into His holy temples and learn how to become saviors for our dead, and labor to bring to pass this restitution of all things which are in Christ Jesus, both which are in heaven and which are upon earth.

I pray that the blessings of the Lord may be multiplied upon us all, through obedience and faith in the Lord Jesus Christ. It has to come through obedience, that our faith shall increase. We must draw near to the Lord. We do not ask the Lord so much as He would like us to ask. He has said emphatically that to him that asketh it shall be given; there is none that seeketh that shall not find, and to him that knocketh it shall be opened. Let us cleave unto the Lord and walk in His ways; strive to serve Him in all things, that we may be able to increase in righteousness; that we and our generations after us may grow up in fear of the Lord, honor Him in the earth, and be counted worthy of that life and immortality which are being brought to light in the Gospel, and which the Savior has died to bring to pass unto us.

We ought not to forget that this is but the beginning of a people who are to have such a position that by and by the Lord will come and dwell in their midst on the earth. O glorious thought! We often hear it talked about swords being beaten into plowshares, spears into pruning hooks, the cow and the bear feeding together, the lion eating straw like the ox, etc. All these things, and a multitude more, have to take place, and the sooner or later depends upon our faithfulness and our diligence in keeping the commandments of God and helping to build up righteousness in the earth; for He will weed out and remove the wicked to make room for the righteous as fast as there is necessity for it.

I pray the Lord to bless you, my brethren and sisters, in all your varied interests; in your persons with health and faith to overcome your infirmities, and with ability to live and become full of years and laden with experiences of the goodness of God. God bless you in all your temporal affairs; and you will be if you tithe them properly and then use what you do use to advance the interests of His work. We must

never lose sight of the fact that it is our great business to send the Gospel to the people of the earth. That is why we are calling upon you continually for brethren to go in the ministry. We calculate to keep calling. The demand is increasing everywhere. You fathers and mothers, brothers and sisters, please hear it, and take notice, and be ready for the word when it comes for that son, that brother, that father to go and thrust in his sickle and reap, for the harvest is great and the work is increasing wonderfully.

May the Lord bless and prosper every interest of Zion. May He bless the Presidency, to be full of wisdom, revelation and knowledge; and the Twelve Apostles, that we may be such men as we ought to be, to take the counsels of the Lord and dispense them to the people, and administer salvation everywhere we go. I pray that the Lord will increase His kindness and His affection and love towards us, and increase our kindness and affection and love towards you.

You that have weaknesses, and perhaps have sinned, do not take it into your heart that the Lord wants to see you afflicted and cut off. He will not that any shall perish, but that all shall come to repentance. Therefore, draw near to the Lord, You who may feel yourselves the farthest from Him, find your way back to Him, that you may walk in His ways, and He will work in you by His Spirit after a while, and will show unto you His good pleasure, and you shall know of His favor, His loving kindness and forgiveness of sins. That we may so live that He may increase His favor and loving kindness toward us, I humbly desire and pray, with all the rest of you, in the name of the Lord Jesus Christ. Amen.

The Temple choir sang the selection,

A beautiful City,  
the solo being rendered by Sister Maggie Hull.

#### ELDER BRIGHAM YOUNG.

The leading object of tithing is to educate the Saints—The necessity of being guided by the Spirit of God.

If you will give me your attention I will endeavor to speak loud enough that all the congregation may hear what I

have to say. I regret very much that all of the congregation could not hear the remarks of President Richards, and it is possible that there are many here that will not hear what I have to say; but he has touched upon many valuable points and advanced doctrine that is dear to the heart of every Latter-day Saint; for with all those who have Zion in their hearts, her interests are foremost on all occasions. President Richards touched upon the principle of tithing, and he used these words, as near as I remember, in reference to this principle: "The old theme of tithing; there is nothing new in relation to it particularly, but it is one of the most important principles revealed to the Latter-day Saints. If the people dwelling upon this land pay not their tithing, it shall not be a land of Zion unto them." It is very important, it seems to me that we should pay our tithing, for if this be not a land of Zion unto us, then the displeasure of God will rest upon us, for it was so predicted.

There are many new things connected with this principle that I have heard the brethren speak of. I remember on one occasion, and I have mentioned it from this stand at one of our conferences, that I had a revelation in relation to this principle. The Lord revealed to me, that I needed not to open the book of Doctrine and Covenants and read the revelation on tithing, but to speak on that principle as the spirit should direct, and I obeyed the voice of the Spirit. I was told to say to that congregation, that I had the privilege of addressing, that the principle of tithing was given because the people had rejected the higher law; and this law of tithing was given that they might be in training. It was as the first primer in the system of education to the child, and when the people had adopted that which had been given on tithing, when they had absorbed it and become thoroughly conversant with it, and were acting in perfect obedience thereto, God would give unto them again the higher law; but if a man who paid his tithing did it grudgingly, he was blinding his eyes to his own interests; if he laid his own judgment upon the revelation and paid according to his selfish ideas, and was very strict with the bishop, that he would be dealt

with in precisely the same way by the spirit of God. Need I say to you that whenever the spirit of God begins to hew our sides off to straighten them, there wont be much timber left when it gets through with mortal man. That is my opinion, at least, and God has given us this law to perfect us. He has given it to us to bear and meet those expenses mentioned by President Richards, but He has also given it to us for a greater and wiser purpose than this, if possible. We are in training for the greater law; and the man who undertakes to interpret the law of tithing to suit his notions, as I find some of the brethren doing, they will be misled to that extent that they will not be prepared for the higher law when it is revealed. For this is a system of training that God has instituted for the people. I ask this congregation, how many of us are acting under that law of tithing with the free and full spirit of God to direct us? Every man that gives the Lord the advantage is on the safe side. Not like a sister I heard express herself. She had a horse to pay for tithing; she sent it to the bishop, and she put the price on the animal. She said: "This horse is worth fifty dollars, and I want that credit for it." The horse was worth twenty-five, no more; but she wanted a credit of fifty dollars for it or to have it sent back. That spirit operating upon the minds of the Latter-day Saints will becloud their minds to the greater blessings that God has in store for us.

We, today, are in training by and through the influences of the spirit of God. As our President said yesterday, this people are in training throughout the length and breadth of the land for the glorious work—the redemption of Zion; and the man or the woman who puts his or her price upon articles they have to pay in for tithing, and who are glad to shovel off something that they have no use for in the tithing department, God will reward them according to their just deserts. If my heart is right, every time that I pay tithing, I pay it with this view and this understanding before God:—I am preparing my mind and all that is in me that when the higher law shall come, I may be prepared to receive it, and may be numbered among those who will return



to Jackson County and go into the order which God instituted to preserve His people. This revelation must be looked upon in this light: We are in a school of training and God designs that this people should be educated, that they may be prepared to redeem the earth and make it like the garden of Eden. This is an important part of the great school which the Latter-day Saints are in today and have been in ever since I can remember, and before, too. Think of it, Latter-day Saints, that when you are paying your tithing you are making your minds liberal, spreading out, broadening your ideas, that when the word comes, you can say, I am on the altar in the Church and kingdom of God with everything that I possess, with all that the Lord has given me," that you may inherit everlasting life in the celestial kingdom of our God. If we give all, we shall inherit all. It is a principle which God has laid down, and I exhort the Latter-day Saints to be very careful in paying their tithing, because this is the stepping stone to the greater law.

The principle of revelation to me is the most important principle we have, in one respect. If men were not dual creatures, and could devise means as to how to proceed and act with certainty, we might say revelation was unnecessary. But there is no act of man, perhaps, that is not prompted by the thought that enters the brain. If that be the case, and man is dual, how necessary that we should be directed by the spirit of God, which He sends to lead men in the ways of life everlasting! How necessary it is to receive it and to keep it that the very thoughts of our minds may be directed by Him above, who gives life eternal. The principle of revelation to every man and to every woman is the safeguard that will keep them from becoming entangled in the meshes of the sinful.

A passage comes to my mind that is found in Sec. 84 of the Doc. and Cov.—A revelation given through Joseph Smith the prophet, at Kirtland, Geauga County, Ohio, the 22nd and 23rd of September, 1832,—four years before I was born in that place:

"And I now give unto you a com-

mandment to beware concerning yourselves, to give diligent heed to the words of eternal life:

"For you shall live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is spirit, even the spirit of Jesus Christ;

"And the spirit giveth light unto every man that cometh into the world; and the spirit enlighteneth every man through the world, that hearkeneth to the voice of the spirit."

This is the spirit that Latter-day Saints are taught to cultivate. That spirit is given; it is yours; it is in the possession of every human being that comes into the world, so far as I know. I see no exceptions. It is the province, and duty of the Latter-day Saints to cultivate that spirit until it becomes as a living fire within them. There is no error, though it may be couched in the smoothest and most beautiful language that can ever entangle the spirits of those who walk in the way of life. Therein is safety. The brightest intellects, the strongest minds, the most powerful men, are swayed like children by the spirits of the air, by the spirits from beneath, if they are not guarded and protected and strengthened by the spirit of God. That spirit is given to them to cultivate it to the extent that it is an armor impregnable to all of the various sects and parties that are trying to drag our people down to destruction.

"And everyone that hearkeneth to the voice of the spirit cometh unto God, even the Father;

"And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world."

Hear it Latter-day Saints—you are cultivating the spirit for the whole world. Not for you and your posterity, but for all of the children of men whom God has placed here. You have come out of the world, not to bring Babylon with you. But people have come here from Babylon, and are among the Latter-day Saints with their sins and filth, and we gather it up by the handfulls,

sometimes to the extinction of that power that God has placed in every man.

"And the whole world liveth in sin, and groaneth under darkness and under the bondage of sin.

Who has said it? Jesus Christ said it to His servant the prophet.

"And by this ye may know they are under the bondage of sin because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice and is not of me;

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now."

My brethren and sisters, here is a test for you:

By these things that I have read you may know the righteous from the wicked. Who is it that will receive that spirit and cultivate it? Who is it that listens to the voice of the men whom God has placed to redeem the world and guide in the redemption of the human family? Who are these men? and what do they say to the people? What have they said to the people during this conference? What has the President and his fellow-laborers said at this conference? They have delivered unto you the words of life and salvation, and as true as God lives, according to the spirit that is in me, we will be judged by the words of these men in the time to come. They have given unto you the words of everlasting life. They have given unto you those things that God has given unto them, to purify you.

I testify to you that the Church is growing; that the Gospel is here and men respect it and women respect it. But how many more might respect this glad message that God has sent us if they would but seek Him and be earnest and faithful and prayerful and humble and keep the spirit of light within them!

God bless you and peace be unto you in all of your homes in all of the settlements of the Latter-day Saints. Be faithful that we may have victory, and sing the song of the victorious in the day that is not far distant, which I ask in the name of Jesus. Amen

## PRESIDENT LORENZO SNOW.

How to overcome temptation—The Holy Spirit an unerring guide.

I have been very much pleased with what has been said this morning, and also during the whole of this conference. We certainly have had a very excellent time.

It struck me while Brother Young was addressing us that there were two very strong temptations that trouble us from time to time, and which sometimes prevent the spirit of light from giving us the information absolutely necessary for our prosperity. One is, what will people say if I do so and so? If I do these things that are now required of me, what will be said of me? I think that every one, at least most of my brethren and sisters who are now before me, will understand what I mean, from the experiences they have had. Such a consideration has affected almost every one, I know that it was the case with me, when the principles of the Gospel were announced and I took them into contemplation. It came to my mind; "what will people say if I receive these doctrines, and it is known that I have become what is called a "Mormon?" When such a temptation as this comes before us it should be laid aside, and not permitted to influence us.

Another temptation is, How much money shall I give? That is a very strong temptation to most of us, I presume. Speaking of tithing as Brother Brigham has, how much of this tithing shall I give? Cannot I reserve a portion to myself? The Lord is very rich and I doubt if He will be troubled at all if I withhold a little for myself; and so a little to oneself is withheld. But that very little that is reserved will trouble that man, if his conscience is like the consciences of most of the Latter-day Saints. It will trouble him more or less in the day time, and also when he thinks of it at night. He does not have that happiness that it is his privilege to enjoy—it goes from him. One of the best things to do under such a temptation as that is to give, so as to be sure, a trifle more than is required; and to think that you have it wholly within yourself to do so. If you do this the temptation is overcome, you have

been successful in contending with it; and you are better prepared to battle with the next allurement successfully, though it be stronger than the first. And if you do not then, at some future time you will thank the Lord.

There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. Persons come to me very anxious to receive counsel upon some subject or other. They need not come to me always (under some circumstances, of course, it would be highly proper), for the spirit is within them to bring about good and to accomplish the purposes of God. The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the Twelve, or to the Elders of Israel, to get counsel; they have it within them; there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark.

I wanted to say these few words, as they were suggested to me while Brother Young was addressing us. God bless you, Latter-day Saints, and my friends who are here, who have honest hearts. God bless you and crown you with His Holy Spirit, that you may know that the time has come when the Lord has

called a people to prepare for the coming of the Son of God, who shall appear and be in our midst, and teach us the mysteries of the kingdom.

God bless you and preserve you all in the holy path of righteousness, exaltation and glory, is my prayer in the name of Jesus. Amen.

The choir sang the anthem,

"Let the Mountains Shout for Joy."

Benediction by Elder Joseph W. McMurrin.

#### OVERFLOW MEETING.

2 p. m..

An overflow meeting was held in the Assembly Hall, at which Elder John W. Taylor, of the quorum of the Apostles, presided.

The Temple choir and congregation sang:

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam.

Prayer was offered by Elder F. A. Hammond of San Juan Stake.

The choir sang the hymn:

I know that my Redeemer lives.  
What comfort this sweet sentence gives.

#### ELDER JONATHAN G. KIMBALL.

I have been very much interested during this semi-annual conference. Personally, I cannot remember the time when I have been more pleased with the discourses. There is one grand feature connected with them that has forced itself upon my mind. It is. "Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you." I remember instances when temporal matters seemed to be foremost. I comprehend as well as others how necessary it is that we should have temporal things brought to our attention. Sometimes I have felt a little in doubt which should be the most prominent at present, our temporal salvation, or our spiritual salvation, and I have been unable to say which should be first. Some of our people are in a regrettable condition, and much has been said upon this question and it has seemed quite a hobby with me as I have passed through that experience, but I will not take time to say anything upon that feature. Our people should follow the instructions that have been given them and keep out of debt.



I call to mind a saying of the Lord: "I am bound when ye do what I say, but when ye do not what I say, then ye have no promise." He says to the young people: "He that seeketh me early shall find me, and he shall not be forsaken." The Lord has made great and wonderful promises to this people.

I desire to call your attention to an incident that occurred when I was laboring in the Southern States, in 1884. I went there in 1883. The year 1884 was a time of a sad experience in that mission. It was then that some of our Elders lost their lives by mob violence. It seemed that there was bitterness on all hands. We had but few friends. I was at the office in Chattanooga under Elder Roberts at the time. I picked up a Chattanooga Times one morning, and I was very much delighted to see in print these words, speaking of Elder John Morgan. It said, "To shake his hand was to be his friend." I have never forgotten it. When you shook John Morgan's hand and he looked into your face you always knew that you were his friend. John Morgan understood that principle. Some of our people are becoming careless in the shaking of hands. I have shaken hands with some men, when I would just as soon have put my hand into a bucket of ice water as to shake hands with them. They may have been friendly, but I have no means of telling. Great sermons have been preached in this Church by the simple shaking of hands; and you who have been in holy places; you who have been in the holy temple, know what it means to shake hands.

I witnessed a play in the Theater here, and was very much taken up with it—Julius Caesar—and when I saw the mimic representatives of great Romans walk up and shake hands, I presume every one in that large Theater was impressed with the idea that it meant friendship. But we have been too much carried away with temporal matters. When our Elders come home—we have probably eight hundred who return every year—they ask me what is the matter with the people? They discover it whenever they shake hands with you. When you meet the Elders that come home and shake hands with them, they will hardly let go of your hand, they are so friendly, and you can feel it in

your hearts that they love you. They do it from the bottom of their hearts. You, who have lost children know when a person comes up to you and sympathizes with you on account of your loss, taking you by the hand and looking you in the face, notwithstanding they do not utter a word, you feel that friendship, that sympathy that pierces to the innermost recesses of your hearts. Those who have lost wives, if one who has passed through that terrible experience comes to sympathize with another man who has lost his wife, in shaking his hand there is a feeling of friendship and sympathy that cannot be expressed in words.

Brethren and sisters, we can afford to be sympathetic; we can afford of all people on the earth to be filled with sympathy and compassion. I am not concerned very much about what other religionists do. We have the Gospel of the Lord Jesus Christ, and it has withstood every test. We have sent out our young Elders without experience, and it is marvelous, it is wonderful, it is one of the great testimonies to me how these young men can meet the men of the world as they do, with so little experience. It is a very strong evidence that we have the truth, that we have the Gospel of the Lord Jesus Christ. I am not concerned about the Christian Scientists; I have little to say against them. If they do any good that is their business, but I wish to say that there will be inroads made among this people. I call to mind now a circumstance of a Josephite preacher going into the city of Logan, among the intelligent people there, and going from house to house. It was discovered that our people were unable to meet him. He went to a Bishop's place, and he spoke unkindly to him, and a young Elder who had just returned from the East said: "Father, I am unwilling to stand by and hear that man talk as he is talking, and I will meet him in public debate," and he vanished, and that man did not wish to see him any more. We must be informed. No church can find a more successful way of making inroads among our people than by getting them to extend the hand of sympathy, love, and affection in their trials and tribulations. We, who hold the priesthood, Elders,

Seventies, Teachers, and Deacons—ought to perform our duties; our hearts are not always as they should be; we do not always exhibit the sympathy, love and affection that we ought. I am sorry to say that some of my acquaintances, some who are near and dear to me, have been won from our Church through love and sympathy.

My brethren and sisters, I have this to say in conclusion: Even if you are in a hurry, stop and shake hands before going on, but do it right; have the spirit of God within you, and when you greet them say, "God bless you." I know a good old sister, who is working for her living; she would not let the Church support her, she is too proud. She is over 70 years old. She said to me that when an Apostle took her by the hand and said "God bless you" it was worth more to her than all the money they could give her. I remember Apostle Erastus Snow, and I will never forget him as long as I live on the earth. He stopped long enough to take me by the hand as a boy, after my father was dead, and said "God bless you." There are others that have done so, and they stand foremost in my mind, and I remember and esteem every one of them. We should learn to love and honor each other. We should have the spirit of God burning within our hearts. You can make more converts in this way than by any other means. God bless you. Amen.

The choir sang:

"Who are these arrayed in white?"

#### ELDER RULON S. WELLS.

My brethren and sisters: I also rejoice in the spirit of this conference; and I can say that it has been very enjoyable to me. It is the first general conference that I have had the privilege of attending for three years. Since that time it has been my privilege to labor in foreign lands, among strange people; but I rejoice all the more in coming back into the union of the Church, associating with the Saints, and mingling my testimony with those of my brethren to the truth of the work in which we are engaged. I rejoice in the progress of the work of God. I rejoice in the great advancement made by the Latter-day Saints. While there is plen-

ty of room for improvement, yet we discover a great deal of progress being made among those who are really in earnest and are keeping the commandments of God—these are marching on toward the goal we all desire to reach.

What does preaching amount to if it is not put into practice by the Latter-day Saints; if we do not profit by the instructions which we receive? Every one who has heard the voices of the prophets of God, the holy apostles, and the instructions they have given during this conference, and has not determined within himself to benefit by them, will receive no good from them. They will simply be as a sounding brass and as a tinkling cymbal, so far as any benefit being derived from them is concerned. But if we will put into practice the principles we have been taught, and if we will yield obedience to the counsels that have been given, and live in accordance with the spirit that has been made manifest in this conference, then we will go onward and progress in the knowledge of God, and will prepare ourselves for the coming of our Savior.

I was particularly impressed with the remarks of the brethren in regard to the treatment that should be extended to those who are converted, and immigrate to Zion. It has been observed by many, and I have also observed it, that numbers of our new converts do not receive the kind reception they should. They come from foreign lands where they have received the Gospel, and the first love of the Gospel is burning within their hearts; they have been filled with a great warmth of love towards our brethren and sisters, and in their far distant homes the spirit of gathering has come upon them and they have resolved to come to the land of Zion. They have been filled with a desire to cast their lot with the people of God, that they might learn more of His ways; that they might be taught the will of the Lord and learn to do it better, and that they might mingle with Latter-day Saints—men and women of God. Those have been their desires. They have sold out their little possessions in the foreign lands, have forsaken their native countries, bid adieu to the prospects of their youth, and have severed their communications with them in order that they might

minge with us. What has been the reception of many that have come up unto the land of Zion? Instead of receiving that hearty and warm shake of the hand that Brother Kimball has been speaking of, they have not in many instances even received one of those cold greetings that have been referred to. They have felt a lack of that warmth of feeling that should be extended to them, and they have thought that love was not abounding in our midst. I think it is time the attention of the Latter-day Saints was called to their indifference toward each other—they should learn to be brethren and sisters in very deed. I endorse the remarks of Brother Kimball in regard to this matter. I think when our Saints come here attention should be paid to them. I was pleased to hear the remarks of President Snow when he stated that some one would be appointed to look after these matters. It should be done in every ward in Zion, that when they come they may find that they are cared for. I am aware that a great many of the Latter-day Saints have felt the necessity for this, and I am aware, too, that a great deal is being done; but I feel in my heart that a great deal more could be done to make the reception we extend to our Saints more cheerful and warm. It is not always necessary to extend to them financial aid, but they should be made to feel that they are among their friends, their brethren and sisters. A little kindness, a little consideration, a simple visit, or an invitation, will often be the means of making them happy. It is the experience of missionaries in the field to find many of those who have come here to Zion, who have become dissatisfied through a lack of this warmth and affection, writing back to their friends concerning it; and in some cases the letters they write are too true. Of course they have happened to fall amongst those who are not abounding in that love and regard they should have for one another. When our Savior was upon the earth He preached upon this subject, as also did His apostles after Him. They exhorted the Saints then to love one another, to be kind to one another and to be full of consideration one for the other. The first great commandment

was that "we should love the Lord with all our might, mind, and strength," and the second, like unto it, was that "we should love our neighbor as ourself." If that love abounds in the hearts of the people, it will make itself manifest among them. We read in the scriptures that "out of the abundance of the heart the mouth speaketh." We should give expression to the kind feelings that are within us, and should cultivate the spirit of the Gospel towards one another. We should learn to profit by these principles that have been revealed to us, for they are the power of God unto salvation. If we simply accept them with our minds, but do not practice them in our lives, they will not save us. If we will practice them, they will purify our hearts and bring us to a knowledge of God, "whom to know is life eternal."

I bear my testimony unto you my brethren and sisters that I do know that this Gospel is the Gospel of the Lord Jesus, that it has been restored through the Prophet Joseph Smith for the salvation of the human family. I know that this is the truth by the revelations of God to me through His Holy Spirit; and I will say to the Latter-day Saints, as was said to the former day Saints by one of the Apostles that "if we walk in the light as he is in the light, then we will have fellowship one for another, and the blood of Jesus Christ will cleanse us from all sin." In order to walk in the light, we must enjoy the light of the spirit of God, for that is the light that should lighten our path, and that should lead us onward to our salvation; and we can enjoy that only as we are yielding obedience to the principles of the everlasting Gospel and listening to the counsels of God through His servants, for we are told that "we should live not by bread alone, but by every word that proceedeth out of the mouth of God;" and the words of God are those that are spoken through the inspiration of His Holy Spirit by those whom he has called to administer His word unto the people.

May the Lord bless us with noble and worthy ambitions and with a determination to improve our lives; and let the love of truth burn within us, and also the love of our fellowmen. Let us do



what we can for the onward progress of the kingdom of God, for it is a great honor that has been conferred upon us, in that we have received the Gospel, and in that we have been chosen of God to be instruments in His hands to disseminate a knowledge of the truth among the nations of the earth. May the Lord help us to be worthy of the trust He has imposed on us; may He help us to improve the time and talents which He has bestowed upon us to the interest of His kingdom; may we all seek first the kingdom of God and His righteousness, and I promise you, in the name of the Lord, that all other things, prosperity, happiness, comfort, and wealth, will be given unto us, in the name of Jesus. Amen.

Sister Emma Ramsey then sang:

Come all ye sons of Zion,  
And let us praise the Lord.

ELDER A. O. WOODRUFF.

I will read a few verses from the 28th chapter of Second Nephi:

"And, now behold my brethren, I have spoken unto you as the spirit hath constrained me, wherefore, I know that they shall surely come to pass.

"The things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel.

"For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold I, I am the Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord."

Those who profess in the world to be ministers of Christ, are fulfilling this prophecy to the very letter. It appears that the ministers who profess to be the teachers of Christ's doctrine in this city and other parts where our people are located, have made a specialty of preaching the doctrine that the gifts and blessings which follow the believer have been done away. The Lord has said that certain signs should follow the believer, and this people knows that these signs and that these blessings which were to follow a true faith, a true repentance, a true baptism, and a

true laying on of hands for the reception of the Holy Ghost, are found in the Church of Jesus Christ of Latter-day Saints today. When men who profess to be ministers of Christ stand up and teach the people otherwise they are manifesting the spirit of anti-Christ—they are teaching anti-Christ doctrine. They are not teaching the doctrine that Paul referred to when he said: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." They are not preaching that Gospel which is the power of God unto salvation unto them that believe. They are preaching the doctrine and are representing the churches that have been built up to the honor of men—to the honor of Peter, of Paul, of Luther, of Zwingli, and other reformers—men who lived in former times. They are not teaching the one faith, the one Lord and the one baptism which Jesus preached when He was upon the earth. Just so long as God acknowledges His Church upon the earth the signs will follow the believer. I am glad to know that this is an individual work; that we have not to depend upon the testimony of Peter, of Paul, of Mark, or of Matthew, or any of those who lived in the days of Christ, to enjoy and have a testimony of this work. I thank God that every one that has arrived to the years of accountability, can know that this work is of God. When men seek to teach the people that these gifts have been done away, that they were simply necessary to establish the Church in ancient times, and that they have now been done away, they deny the scriptures. We are told in holy writ, "seek ye in the scriptures, for in them ye think ye have eternal life, and see if they are not they which testify of me." The scriptures testify that these signs should follow the believer. Peter taught it upon the day of Pentecost, telling the people if they would repent of their sins, and be baptized for the remission of them, they should receive the Holy Ghost, and these gifts would be made manifest unto them. When Peter and the other Apostles stood up before the people they taught the doctrine of the Lord Jesus unto them; but today men say these things are done away. It has been taught in the world,

and in some of the sectarian churches in this city within the last few weeks that Abraham was an ignorant man; that God overlooked sin and crime in his case because of his degeneracy and ignorance. It is remarkable that we live in a time when those who profess to be the followers of Christ will ridicule the man whom the Lord held up and called righteous, and call him degenerate and ignorant; he who was held up through the mission of Christ as a perfect man, the father of the faithful. There are anti-Christians among this people; we hear anti-Christ doctrine from time to time—doctrine which is not in accordance with any of the scriptures that have been handed down to us, nor in accordance with the teachings of the Apostles of the Lord Jesus Christ. Our people should be warned of these doctrines, the doctrines of devils and of men, that are taught in some of the congregations of the world today by those who profess to be the followers of Christ—Spiritualists, Christian Scientists and others. Those who advocate them claim that they are Christ's. But they do not teach the doctrine of Christ? They deny the cardinal doctrines our Savior taught while He was upon the earth. Why don't they teach the one Lord, the one faith, and the one baptism that was taught by our Savior and His disciples? Why is it that they deny faith in the true and living God—a God with body, parts and passions. How is it that they deny these things? Why do they deny true baptism? Jesus says, "Except ye are born of the water and of the spirit ye cannot enter into the kingdom of God." If they believe in the doctrine of Jesus Christ, why do they spiritualize away the resurrection, the fundamental doctrine which Jesus taught while He was upon the earth? I say our people should beware of them. Where can you find Latter-day Saints that have become discontented with our doctrines, that have joined any of these sects that have been instituted by men, if they have been faithful and kept themselves free from the sins of the world; there is a cause for apostacy; there is a cause for sin; there is a cause for rebellion; there is a cause for disobedience. They do not come by chance. It is all right to prove all things and hold fast to that

which is good, but we should be established in the doctrine of the Lord Jesus Christ; we should have a testimony of the divinity of this work, for it is God's work and He will see it through. He will cause that it shall triumph over everything that is man-made; and He will choose those things which seem to be naught to bring to naught those that be.

God bless you. Amen.

#### ELDER RUDGER CLAWSON.

My brethren and sisters: This idea of having short speeches and songs interspersed meets my mind exactly. It is an arrangement which seems to please the people. In Boxelder Stake we have our opening exercises, then we have the sacrament, after the sacrament singing again, then a short sermon, then a song, then another short sermon, and after that the concluding exercises; and that generally brings us to half past three, and we close our meeting. This is a custom we follow at all times, except during our conferences, when we go a little beyond that hour. When this meeting shall have closed you will remember that the Temple choir has done a great deal in helping to make it interesting and instructive.

I sat in the Tabernacle and looked out upon the vast congregation of Saints, I was impressed with the remark of President Cannon when he reminded us that the Church had grown from a small beginning, from an organization of six members in the year 1830, to what we witness today. I remember the time when President Young was in our midst, and a large canvas was stretched through the centre of the Tabernacle, and at conference time there were no more people assembled to hear the instructions of the servants of God than we have in this hall today. We now have this congregation and an immense congregation assembled in the Tabernacle, and I see hundreds of people passing back and forth; and there are hundreds of Saints upon the streets of Salt Lake City at this moment walking back and forth, and visiting among their friends. And there are other hundreds of people that could not come to this conference being detained at

home owing to the lateness of the season, as they are putting in their seeds, trimming their trees, and putting things in order. We have grown to be a mighty people in the midst of the Rocky Mountains; and the peculiarity of it all is that this people are held together. You go down into the Utah Stake of Zion, meet with the people there in conference, and you will find the same spirit prevailing in their midst as we have witnessed at this general conference. If you go up into the Box-elder Stake you will find the same spirit prevailing there. If you go down to Old Mexico and meet with the Saints in that part of the country, there will be the same good spirit of the Gospel; and so in Canada, and in all parts of the Church. How is it that this people are not wandering away into false doctrines and into heresies and becoming darkened in their minds and contending one with another? It is the marvelous power of God that holds them together. I used to wonder, years ago, how it would be when the Church grew in numbers and spread out, filling the land north and south, east and west—how they could be held together and kept as one people having one faith, one baptism and one understanding of the Gospel. There is no power under the heavens that could accomplish this wonderful thing but the power of God; and it is a testimony to me of the truth of this great work. If I saw nothing else about it, this would be convincing to me. We are established in the mountains, and the character of our organization, the character of our teachings, the character of our temporal work, is such that we are attracting the notice of the world; and the rich men, and the learned, and the dignitaries of this world who go forth and visit from place to place, feel that their journey is not complete until they have visited Zion. They come into our meetings and learn something of our doctrine or organization; they go out upon our streets, visit the lake, and they see that wonderful building there; they go into our Tabernacle and are entertained there by musical selections from the great organ, and observe the remarkable accoustic properties of that building; they go out and look upon our Temple, and they see a building there that is fifty

years ahead of the times, and it must surprise them greatly when they learn that that building was commenced in the days of poverty, and in the days of the afflictions of this people. But the grandeur of that building, which is estimated to have cost between three and four million dollars. The beauty of its finish, the richness of its furnishings, are nothing compared to the spirit that you find in that building. Strangers who look upon it and contemplate the work of the Latter-day Saints, have no conception of the spirit that dwells in that holy Temple. When the Saints go into that building they are at first impressed by its surroundings, by the spaciousness of the rooms, and the beauty of the furnishings; but after awhile they forget all that; they have no time to think about the building, they are so deeply impressed by the spirit that is there. A place where they can enter and leave the world behind them. They are not troubled in that house by the cares and the anxieties and the troubles of this world. The world seems to be far beneath them. They have no time to think about it. They are swallowed up in the spirit and power of God. In reflecting, I have been struck with the idea that had it not been for the condescension of God to His servant Joseph Smith the prophet, that magnificent building would be of little use to us, as there would have been no occasion to build it. We could not have used it if we had had it. Its arrangement is such that it would be good for no other purpose except the purpose designed by our Father—the performance of vicarious ordinance work for the living and for the dead. And it is through the blessing, mercy, and condescension of the Lord that we enjoy these blessings, and that we are permitted to go into the house of God; and that we are permitted to receive the Priesthood and go forth and work out our salvation in fear and trembling.

I rejoice in these things, and I am truly thankful to be associated with you in this work of God. I have a desire in my heart to magnify the Priesthood and to follow counsel. I know there is safety in counsel. With the little experience I have had in the world, I have been delivered from many



difficulties, I have been protected and shielded from harm, by following advice. I know that my Priesthood, my calling and the authority that God has given unto me, will be of little use in this world except I shall be submissive and willing to follow counsel. Let us reflect upon these things. Let us be wise in our day and generation, that God may be pleased to accept of our labors and crown us heirs with His Saints in His kingdom. I trust that this may be the case, in the name of Jesus. Amen.

The choir sang "Along the river of time we glide," after which

#### ELDER MATTHIAS F. COWLEY.

My brethren and sisters: I desire your faith and prayers for the few moments that I shall occupy. I have very much rejoiced in the teachings of this conference, including this meeting; and the beautiful songs of praise which have been rendered, must of necessity impress the hearts of Latter-day Saints with the spirit of spiritual refinement, and tend to lead us to exercise our thoughts and influence our acts, when we shall leave this conference, in a strong devotion to the cause which we are so honored as to be identified with.

I desire to ask my brethren and sisters, and in order to be consistent, I will covenant with you, (as we shall get the reports of this conference) to read carefully all the instructions which have been given by President Snow, his counselors, the Twelve Apostles, and the presiding council of the Seventies, whose representatives are with us in this meeting, and that we shall digest at our leisure the counsel which has been imparted. The instructions are important, and their propriety should be a testimony to us that they have been dictated by the inspiration of the Lord. We have been instructed at this conference with teachings that should lead us to respect and venerate the Father and the Son, and to cherish with profound respect the name of the Prophet Joseph Smith, and also his successors down to the present administration of the affairs of the Church. We have been counselled to utilize the means, the material substance with which the Lord has so generously

blessed us in these mountain valleys, more liberally in the advancement of the work of God upon the earth. In connection with this we ought to encourage the work for the salvation of the dead. Our contributions to the temples ought to be more liberal; and the Saints who are home, and especially those who have been blessed with means and have considerable leisure, ought to go to the Temples in their respective districts and work for the redemption of the dead. If you have not names in the line of your own family genealogy, there is an abundance of genealogical records which have been prepared by the inspiration of the Lord upon the hearts of men, not Latter-day Saints. Since the Prophet Elijah visited the Kirtland Temple and turned the keys of salvation for the dead, that spirit has brooded not only in the hearts of the Latter-day Saints, but it has operated largely in the hearts of men who do not understand the spirit which actuated them to write genealogical histories. We ought to work for the redemption of the dead.

We have been cited by President Snow and others of the brethren to the necessity of paying our tithing, and we have been reminded that this law has been established to some extent as a source of education, to bring us to the observance of the higher law—the law of consecration. Zion can only be redeemed upon that law. Now, if we would come to that higher law, we must act upon the law of tithing, and we must pay our tithes honestly and fully in order to secure the blessings which are attached to that sacred requirement which God has established as a law in His Church. We have been reminded at this conference by numbers of the brethren that we should utilize the temporal blessings which have come to us in making the Latter-day Saints more of a self-sustaining people. I do not understand the design of God to be that His Saints shall be dependent upon any nation. I do understand that the decree has gone forth that Babylon shall fall—Babylon, the mother of harlots and the abomination of all the earth. Suppose her institutions should fail, and we should be cut off from that communication with the out-

side world that we now possess, what is our condition so far as material interests are concerned? We do not manufacture clothing enough to clothe our people; we do not manufacture boots and shoes enough for footwear; we do not manufacture the head-gear that adorns and shades the heads of the men and women of this Church. We do not utilize the elements with which the Lord has so abundantly blessed this land and work them into utensils that are essential for the benefit of the people as we should do. The time is coming when God will require us to do it, when He will require that the apparel and other articles of usefulness shall be of the workmanship of our hands, and it is the duty of the Latter-day Saints to use the manufactured materials that can be produced in this land by our own efforts. I do not think that we should be a covenant breaking people. I remember a few years ago, when Brother John W. Taylor and myself lived in the Fourteenth ward, on a certain occasion his father, Elder Orson Pratt, and Elder George Q. Cannon came to a meeting in that ward and they read to us what was designated as the fourteen rules of the united order, and there were a great many truths enunciated in that document. We made solemn covenants that we would observe the Sabbath day and keep it holy, and that we would not justify our young people in going to pleasure resorts upon that day; that we would not justify them in profanity, nor in the use of any unbecoming language. We made covenants that we would not take the name of the Deity in vain nor speak lightly of His character nor of sacred things. We made solemn covenants that we would sustain one another in our material interests, and that we would utilize the means which God had placed in our hands to manufacture the articles that were necessary for our use in the establishing of the work of God in this land. A great many other covenants were made, and we lifted up our hands in solemnity before God, just as we have done this afternoon to sustain the Prophet of God and his associates, who have been called to be the living oracles of God unto this Church. I will read a passage or two of scripture to show the responsibility

we are under, and then I will close. I wish to say to the Elders of Israel that when they are called upon to bear testimony, or preach the Gospel at home or abroad, they are forbidden to do so, except through the prayer of faith, they receive the spirit of God and preach by the power of that spirit. In speaking of those who are called upon to preach the Gospel, it says they "shall reason and expound the scriptures unto them.

"And, behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood whose mission is appointed unto them to go forth; "And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they should speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." Doc. and Cov. Sec. 68. 2-4.)

Young brethren and sisters, what you have heard President Snow say in regard to doing the will of the Lord, no matter what the world might say was the will of the Lord, the voice of the Lord, and will be the power of God unto salvation unto all who have the integrity of heart and the courage to obey it. And whatsoever counsel is given by the Bishops, by the Presidents of Stakes, by the presiding authorities in every department is the word and will of the Lord when they are actuated by the light and intelligence of the Holy Spirit. "Behold, you are they who are ordained of me, and ordained priests and teachers." This calling, speaking of the Twelve, "is to declare my Gospel by the power of the Holy Ghost, which is in you, and according to the callings and gifts of God, unto men." This is the way they are to do it—by the spirit and revelation of Almighty God. "Wherefore, lift up your voice and spare not." We are not to spare or neglect. It is the duty of the servants of God in every capacity to declare the truth and not mince it. "Wherefore, lift up your voice and spare not, for the Lord, God, hath spoken. Therefore, prophecy, and it shall be given by the power of the Holy Ghost."

"And again the Elders, Priests and

Teachers of this Church shall teach the principles of my Gospel, which are in the Bible and in the Book of Mormon, in the which is the fulness of the Gospel;

"And they shall observe the covenants and Church articles to do them and these shall be their teachings, as they shall be directed by the spirit;

"And the spirit shall be given unto you by the prayer of faith, and if ye receive not the spirit, ye shall not teach."

I might read many more verses, but this will suffice. Let us seek for the companionship of the Holy Spirit, that it may be our guide in all of our ministrations and in all our ambitions, and in applying to our conduct the excellent counsel and instructions which have been given unto us during this conference; and inasmuch as we do this the spirit of Almighty God will be with us and the spirit and peace of the Almighty will dwell in our homes.

Have your family prayers every night and every morning, and let every man, woman and child attend to his or her secret prayers, that we may come near unto the Lord. Pay your tithing and the God of heaven will bless you. May peace be with you my brethren and sisters, and be taken to your homes and rest upon your children and your flocks and your herds and upon the soil which God has given us in this choice land, in the name of Jesus. Amen.

#### ELDER JOHN W. TAYLOR.

Before closing, I wish to bear my testimony to what has been said, and concerning this Gospel. I know that God lives, and that every man and woman can have this testimony if they will devote themselves to God and keep His commandments. I know that Joseph Smith was a prophet of God, full of inspiration, and a man that had the revelations of the Lord Jesus Christ continually delivered unto him; that the gifts and blessings that were in the ancient Church of Christ exist in the Church of Christ in our day.

I wish to say to my young brethren and sisters, do not be led away by the sophistry of the world, "for straight is the gate and narrow is the way that leadeth unto life eternal and few there be that find it; and broad is the gate

and wide is the way that leadeth to destruction, and many there be that go in thereat." If you will listen to the words of the Prophets of God, and will walk in that straight and narrow path, you can have a testimony of this Gospel. There are a few that enjoy these gifts and blessings, but it is a rare occurrence where a man can go among this people and see these gifts and blessings manifest in their midst. I feel that there is a responsibility resting upon this people. I will read a few verses, before I take my seat—the testimony of Moroni the Prophet:"

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good, is just and true; wherefore nothing that is good denieth the Christ, but acknowledgeth that He is.

"And ye may know that He is by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for He worketh by power according to the faith of the children of men, the same today, tomorrow and forever.

"And again I exhort you my brethren, that ye deny not the gifts of God for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the spirit of God unto men, to profit them.

"For behold, to one is given by the spirit of God, that he may teach the word of wisdom;

"And to another, that he may teach the word of knowledge by the same spirit;

"And to another, exceeding great faith; and to another, the gifts of healing by the same spirit.

"And again, to another, that he may work mighty miracles;

"And again, to another that he may prophecy concerning all things;

"And again, to another, the beholding of angels and ministering spirits;

"And again, to another, all kinds of tongues;

"And again, to another, the interpretation of languages and of divers kinds of tongues.

"And all these gifts come by the Spirit of Christ and they come unto every man severally, according as He will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, today and forever,



and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

"Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity;

"And except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope;

"And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity.

"And Christ truly said unto our fathers, if ye have faith, ye can do all things, which is expedient unto me.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."

I admonish the Latter-day Saints to seek for the best gifts. Although all of the sects upon the face of the earth may say that it is unnecessary to be baptized in the name of Jesus Christ, and that it is not necessary to have hands laid upon them for the gift of the Holy Ghost, I say that the voice of the Redeemer of the world cries out unto all the nations of the earth in His testimony to Nicodemus, "Except ye be born of the water and of the spirit, ye cannot enter the kingdom of God." I testify unto you as an Apostle of the Lord Jesus Christ, and in His name that you will not be prepared for His coming if you do not enjoy the gifts of God. They are as free unto the children of men as a well of living water springing up unto everlasting life, if they will follow the admonition of Brother Kimball this afternoon to "seek first the kingdom of God and His righteousness, and all other things shall be added unto you." What a grand and glorious promise! Young ladies, how many of you have a gift from God? How many of you have been clothed with the fire of the Holy Ghost, that is as a fire burning within you? How many of you enjoy a knowledge of the Lord Jesus Christ? How many of you young gentlemen are seeking after these things? Have you a gift from God? If you have not seek earnestly after these things, for Jesus speaking of His second coming, said that the kingdom of God would be likened unto ten virgins, five of whom were wise and five were foolish, and he said but half of them

would have oil in their lamps. What is that oil? It is the Holy Ghost, the power of God unto salvation; it is that spirit that will lead you into the ways of truth; it is that spirit which partaketh of the things of God and reveals them unto the children of men; it is that spirit that makes children obedient to parents. Young people, obey your parents! Parents, let us not permit that commandment of the Lord to go unheeded: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Nine-tenths of the mistakes of this people would be corrected in the young if they would listen to the counsels of their fathers and mothers. Fathers and mothers are just as much entitled to the revelations of God for the benefit of their families, as President Snow is for the good of the Church. Young people, listen to the voice of your fathers and your mothers! They love you; you are the fruit of their loins, and they would give their lives for you. And they are entitled to the revelations of the Lord to guide you into the ways of truth. Every father and every mother if they are doing their duty, will have that inspiration they should have, and will have that knowledge, to counsel their sons and daughters to walk in that straight and narrow path that leads to eternal life, and you will not make any mistakes if you will listen to their advice.

God bless you and fill you with His Holy Spirit. This is a time for preparation and not for many words. I rejoice that I am counted worthy to be in your midst at this conference, and I hope that what has been said will be as leaven, and will go forth among the people until the whole lump is leavened, and until the desire of all is to serve God and keep His commandments. I feel to say God bless you and peace be unto you, and to your wives and to your children, and to the land of Zion, and may God temper the elements for the good of this people, that Zion may grow and increase until she shall be the glory of the whole earth; is my prayer in the name of Jesus Christ. Amen.

Sister Lizzie Thomas Edward, Sister Ramsey and the choir sang, "O, Holy Jesus," and benediction was pronounced by Elder Andrew Jensen.

## CLOSING SESSION.

2 p. m.

Singing by the choir, the hymn commencing,

Ye simple souls who stray,  
Far from the path of peace,  
That lonely, unfrequented way  
To life and happiness.

Prayer by Elder Heber J. Grant.

The choir sang the anthem :

O come all ye faithful.

## THE GENERAL AUTHORITIES

were presented, for the vote of the conference, by President George Q. Cannon, as follows:

Lorenzo Snow, as Prophet, seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Franklin D. Richards as President of the Twelve Apostles.

As members of the Council of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder, and John Jaques and Andrew Jenson as his assistants.

As the general Church Board of Education—Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As Trustee-in-Trust for the body of religious worshippers known as the

Church of Jesus Christ of Latter-day Saints—Lorenzo Snow.

John Nicholson as clerk of the General Conference.

All of the voting was unanimous.

## PRESIDENT GEORGE Q. CANNON.

Individual responsibility of the Saints—Their aims and hopes—Self-sacrifice a basis of exaltation

To stand up before this congregation and attempt to speak with the hope of instructing them, requires, it seems to me, some faith. I do not think that any man who understands the responsibility of a position of this character would attempt to do it, unless he could hope to have the assistance of the Spirit of God.

The servants of God have spoken with great plainness and a large amount of instruction has been given in this conference, and no doubt all of us feel that it is one of the best conferences we have ever attended. I think we always look upon the present conference as the best conference, and I hope we will be justified in this feeling by the spirit we shall enjoy during the remainder of the time.

There are so many subjects that are intimately connected with our lives and with the growth and development of the work, that a man cannot be at a loss for something to say, if he has the Spirit of the Lord; in fact, at times the abundance of subjects makes it rather embarrassing, and it requires the dictation of the Holy Ghost to enable us to say those things that are suited to the people and their circumstances. I earnestly desire, in the remarks that I shall make, to be dictated entirely by the Spirit of the Lord. I have looked at this large assembly, and I have thought what a vast variety of thought there must be in the breasts of those present; what hopes, what desires, what fears, what anticipations each one indulges in. Life to the Latter-day Saints possesses a seriousness that I do not think other people feel, because of our knowledge concerning our existence here, why we have come here, and what lies before us. There is an individuality about the members of this Church that I do not think can be found elsewhere. We feel our individual responsibility. We are not taught to rely upon priests, or

teachers, or apostles, or prophets; but each one is taught to be responsible himself. In our Church the wife is not taught to feel that she is divested of responsibility, and that it rests solely upon her husband. Sons and daughters, as soon as they are capable of comprehending the truth, are taught their responsibility also. In our Sunday schools, in our associations, and in all the gatherings of our young people, as far as my knowledge extends, this feature is kept constantly in view. Of course, they are taught to look for guidance, but not to rely upon anyone to do that which properly devolves upon them as living souls in the sight of God. They are impressed with their individual responsibility. In this respect I think we are a peculiar people, different from every other people upon the face of the earth. This makes us a serious and thoughtful people. We ponder carefully upon our lives, and we consider well our course of action. And I think this characteristic will grow among us. I hear of little children bearing testimony in the Sunday schools, and doing so by the Spirit of God; and by that they are made to feel their individual responsibility before the Lord. In my opinion, this is a good thing. I believe our future will be greatly enhanced by this kind of training, and we shall have a class of people grow up among us different from all others. It may be gradual—so gradual that we will scarcely notice its growth; but the growth will take place.

In connection with this, the question arises, What are the aims and the hopes of the Latter-day Saints? Why is it, it may be asked, that the "Mormon" people are willing to undergo such privations, such persecutions and such banishments as they have endured in the past, and such obloquy, hatred and animosity as they do at present? It is a serious question for the world to answer, and it possesses some gravity for us as members of the Church of Christ. What are our hopes? If I were to ask this congregation, What has caused you to leave your homes and your friends, notwithstanding their persuasions or their threats, and cast your lot among a people with such a bad name as the Latter-day Saints have? how different would be the an-

swers in some respects, and yet how similar in other respects. The Latter-day Saints have been animated by hopes that no other people possess. Allusion was made the other day to the kind of heaven we anticipate. There are no people upon the earth who have such ambitious hopes and aims as the Latter-day Saints have. Some would call them irreverent. But the Lord has made promises to this people, and the Latter-day Saints believe in them. On that account they put their trust in the Lord, and are willing to endure all things for His sake.

I will read a little from one of the revelations of the Lord. Speaking of those who receive the testimony of Jesus, and who overcome by faith the Lord says:

"They are they which are the Church of the firstborn.

"They are they into whose hands the Father has given all things."

Now, these are not idle words, given merely to round out a sentence; but they are full of meaning.

"They are they who are Priests and Kings, who have received of His fulness, and of His glory,

"And are Priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the Only Begotten Son;

"Wherefore, as it is written, they are Gods, even the sons of God.

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's."

—Section 76: pars. 54-59.

Yesterday Brother Teasdale quoted something from section 84, which I wish to emphasize. These are the words:

"And also all they who receive this Priesthood, receiveth me, saith the Lord;

"For he that receiveth my servants, receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

Notice the last clause, "All that my Father hath"—not a part, but "all that my Father hath shall be given unto him." That language admits of no mistake. It corresponds with the other language that I have read in your hearing. It also corresponds with what the Lord says in section 93:



"I give unto you these sayings that ye may understand and know how to worship; and know what you worship; that you may come unto the Father in my name, and in due time receive of His fulness;

"For if you keep my commandments you shall receive of His fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."

This same revelation goes on to say:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying, He receiveth a fullness of truth, yea, even of all truth.

"And no man receiveth a fullness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

Time will not admit of my reading any more passages, but these are sufficiently plain to reveal to us that which God has in contemplation for His faithful children. The Latter-day Saints are promised, if they are faithful, that they shall receive the fullness, as Jesus received it; and Jesus received it as the Father received it. In the words of Paul, they become heirs of God and joint heirs with Jesus Christ. There is nothing that the Savior has attained unto that God's faithful children are not promised. They are promised the same blessings, the same power, the same authority, the same gifts, the same graces. I know that we are apt to think that heaven is a sort of spiritual place. It is spiritual; but God our Eternal Father is a being of power. He controls the earth and the inhabitants thereof; He controls the elements of the earth; and we are promised that we shall be sharers with Him. He will give us an equal interest in all this power and authority. What is more desirable to man, generally speaking, than to wield power? Mankind aim for it. To what lengths will ambitious men go to wield power, to sit upon thrones and to wield a sceptre of authority! History tells us that men have been willing to wade through seas of blood to gratify this ambition. Now, this ambition can be gratified righteously by keeping the commandments of God; and a righteous man will exercise righteous authority. That is the object God had in view in sending us here. Through faithfully keeping His commandments we may at-

tain unto power—not illegitimate power, but lawful power—and wield it for our own exaltation and for the exaltation of other human beings. It is God's design to make us priests and kings; not to have an empty title, not to sit upon thrones without power, but to be actually and really priests and kings. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority. I do not know whether all the Latter-day Saints grasp this idea. It is important that we should.

We heard some talk this morning upon the principle of tithing. People wonder how it is that the Latter-day Saints pay their tithing. Some think it must swell the coffers of the Church and fatten the leaders. But they would not wonder if they understood the principle. Brother Brigham Young told us this morning that the law of tithing was an inferior law. It is. The law of consecration is a higher law, and it was revealed to us, but we were not prepared to receive and act upon it. The result is, we are not doing what we ought to in this respect. The Lord requires from us consecration. Why does He ask you and me to consecrate all we have and hold it subject to His will? If He is going to take us into partnership He wants to know in the first place whether we will be willing to do as He wants us and to share all that we have with Him. I was pleased with a little incident that occurred in my own family the other day. I gave two of my little children some money, and after a while something arose that caused me to need some money, and their mother said to these children, "Your father needs some money." The children went and got their banks, and said, "Here, father, you can have all I have in this bank." I was greatly delighted with the spirit of the children. I did not say anything, but I thought to myself, "That illustrates the principles that Father in heaven is trying to teach us, His children. He gives us something, and when He asks for anything He wants us to be just as liberal as He has been in giving it." Those who have faith and who rise to the comprehension of the digni-

ty and exaltation that God intends to bestow upon us, will not hesitate to give everything they have to the Lord, but it requires faith. The Lord might require us to lay down our lives. That would require faith, would it not? Yes. But what is the promise? That we shall have eternal life and be exalted in His presence. Therefore, those who wish to attain to this exaltation must cherish sublimity of feeling, sublimity of self-sacrifice. They must not only be willing to pay their tithing, but be willing to give everything they have got on the earth—wives and children, and everything else. If I cannot give up my wife and all my children, if required,—if I cannot lay down my life, if necessary, God help me! I do not know what I might do, but God help me to do it if the test ever comes. But if I am not willing to do this, I cannot hope to attain to that exaltation and receive that fullness which the Lord has promised unto us, if we are faithful.

Therefore, shall we hesitate about tithing? Shall we hesitate about anything else, with such objects in view and with such righteous ambition as God has implanted in our hearts? No, we cannot hesitate if we have faith. The world say: "Oh, you are led by priests, who are dominating you and tyrannizing over you, and using you for their own purposes." But what has God said? what has He promised to us? That is the question for us to ask. We must not look at what the world says; it is what God says that we must act upon. And I say to you this day, in the presence of God and the holy angels and of this assembly, if we expect to attain the fulfillment of the promises God has made to us, we must be self-sacrificing. There is no sacrifice that God can ask of us, or His servants whom He has chosen to lead us, that we should hesitate about making. In one sense of the word, it is no sacrifice. We may call it so, because it comes in contact with our selfishness and our unbelief; but it ought not to come in contact with our faith. The infidel says, "What a monster God was to ask Abraham to offer up his only son as a sacrifice—to ask him to break a law which He Himself had given to man, wherein He said, Thou shalt not kill." That law was embodied in the ten commandments, but it dated back to the early

days of man upon the earth. Human life was sacred; God had made it so. He had made murder the worst crime that could be committed by man against his fellow man. The curse that He pronounced upon Cain is felt by his descendants to this day, so grievous was his sin in the sight of God. But that God who gave this command to His children on earth required His servant Abraham to take his son, go into a high mountain, and there offer him up as a sacrifice. At the same time it was contrary to the law of God to offer human sacrifice. God had prohibited it. It was a grievous sin among the idolatrous nations. Abraham's own kindred indulged in that wicked practice. He tells in his record that virgins were sacrificed on altars in the land of his nativity, and he himself was bound on an altar to be sacrificed, his kindred doubtless submitting to it, but an angel of God delivered him. But here comes the command of God to this man who has been taught so scrupulously about the sinfulness of murder and human sacrifice, to do these very things. Now, why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, he was determined to test him. God did not do this for His own sake; for He knew by His foreknowledge what Abraham would do; but the purpose was to impress upon Abraham a lesson, and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us. It is not for His own knowledge; for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good, that we may know ourselves; for it is most important that a man should know himself. He required Abraham to submit to this trial because He intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised. And was this trial any more than God Himself had passed through? God the Eternal Father gave His Only Begotten Son to die for us; and He wanted to see whether Abraham was as willing to sacrifice his son of promise as He Himself

was to sacrifice His well beloved, His first born, Jesus Christ. And what of Isaac? Josephus tells us that Isaac was old enough to carry the wood for the sacrifice; and after his father had told him what the Lord wanted, Isaac, in the spirit of submission that such a son had for such a father, said to him, "If the Lord had not commanded you to do this, father, I would have been willing to have done whatever you required of me." In this Isaac exhibited a spirit akin to that manifested by the Lord Jesus; and Abraham showed a willingness akin to that exhibited by the Father in offering up His Only Begotten Son for the rest of His brethren and sisters.

Now, brethren and sisters, do you see why God requires these things at our hands? Can you comprehend why we are asked to love our neighbor as we do ourselves? Is there any sacrifice that we should not be willing to make? Think of the unselfishness of our Lord and Savior! He came and died for all of us. He loved His neighbor as He did himself. He loved the offspring of His Father as He did himself. We must be like Him, or we cannot sit down with Him in the kingdom of our Father. We must be willing to make every sacrifice necessary for the work of God. But in the first place we must get faith; for without faith it is impossible to please God and to make these sacrifices. Without faith our courage fails and we are filled with doubt; but with unflinching faith in God and in His willingness and power to save us, we can accomplish all the Lord requires at our hands. God bless you, in the name of Jesus. Amen.

#### PRESIDENT JOSEPH F. SMITH.

The aggregate of individual contributions to the Church accomplishes great good—Tithing a test of obedience—The Lord requires the willing mind.

It is with a feeling of great dependence upon the Spirit that I arise to speak. I feel extremely grateful for the outpouring of the good Spirit which has accompanied all the speaking that we have had throughout this Conference; and I regret that all the congregation did not hear the most excellent

discourse of President Franklin D. Richards this morning; I remarked to him when he sat down that I thought I never heard him speak better, but I was sure that half the congregation had not heard what he had said. It is a difficult thing to make so vast an assembly hear, and especially is this the case when there is a feeling of uneasiness among the people and more or less moving about. Brother C. J. Thomas can be seen here frequently with a company of people up in the other end of the gallery, and he will rub his coat sleeve and ask them at the other end if they can hear the sound, and they say yes. Then he will take a pin and drop it upon a table, and ask if they can hear that, and they say yes. It is the wonderful acoustic properties of this house that actually makes it so difficult, in one respect, to make the people hear when there are so many together as are here today, because every little sound tends to confuse the voice of the speaker.

I thank the Lord for the wonderful attendance on the part of the people during this Conference. It shows they are awake, and interested in the cause of Zion. I am sure that all the people who have heard the instructions which have been given must be well pleased and satisfied.

I do not expect to advance a single thought in relation to the principle of tithing that has not already been covered, but I desire to call your attention to one thing which seems to me to be a prominent feature in tithing. It is not so much the means that we give into the storehouse of the Lord; for the Lord has plenty for Himself. The earth is His, and the fulness thereof. But it is a very important thing that we look at the necessities of the poor and consider the duty of carrying on the work of the Lord in all its branches. Every little that we contribute toward this end helps the cause just that little; and so the little that each does is of great importance to the cause of Zion. When all the people do a little, it aggregates a great deal, and there is abundance in the storehouse for the feeding of the poor, and for helping out in the proclamation of the Gospel to the nations of the earth. For many of



the Elders who are sent out to preach the Gospel have not means wherewith to provide for their families altogether, and the Church is called upon frequently to assist. Then, the Church is called upon for means to pay for the return fare of almost every missionary from his field of labor. Sometimes an Elder dies abroad, and his remains have to be brought home, the family is not able to do it, so the Church has to bear the expense. When you take into consideration the hundreds of Elders that are out in the missionary field all the time, and the fact that brethren are going and returning continuously, the expense connected with this matter amounts to a very large sum during the year. So that every little helps. Every man's mite adds to the good cause.

But there is a principle connected with tithepaying which, in my judgment, is above and beyond this, and that is the principle of obedience. I believe the Lord designs in this principle to test the obedience of the people. When we come to stand before the bar of God, to be judged out of the things which are written in the books, we may find a difference between those things which are written in the books here and the things which are written in the books there. We can see this now. Who knows whether or not I pay my tithing? Do not the books show that I am a tithepayer? Certainly, they do; for all that I pay is credited to me on the tithing books of the Church. I think our system of bookkeeping in relation to the tithes of the people is so perfect that every man who has ever paid tithing may go to the books and find there his credit. But the books here do not pretend to keep an account of the tithing you owe to God. We do not keep an account of that which you should pay; we simply keep an account of that which you do pay. But there is One above us who knows; and there may be a system of keeping accounts there wherein it will be known just what every man should pay to be honest with himself and the Lord. If that be so, when we come to be judged out of the things which are written in the books, the difference between that which we have paid and that which we should have paid will appear in the

books, and they will show where we have been deficient in our duty.

Now, if we are not faithful to this law, what evidence have we that we shall be faithful in other things? The Lord instituted it as a substitute, because of our lack of faith, for the higher law of consecration, in which the Lord requires not only all that we have, but our hearts also; and by this substitute He designs to prove us, to see whether we will be obedient or not. I perceive in this principle something that is of greater worth to me than all the substance that I put into the storehouse of the Lord as tithing. That may be used wisely or unwisely, so far as I know. What have I to do with that? It matters not to me what is done with it. It is my duty to obey the law that God has given. This is exemplified in the remarkable instance referred to by President Cannon—that of requiring Abraham to offer his son Isaac. Did God ask him to do this because he delighted in wringing the heart of His servant and causing him anguish? Not at all. The Lord has no delight in that. But He wanted to put His servant to the test, to know whether he was willing to sacrifice himself or not in obedience to the requirement of heaven. That is what God wants in relation to this principle of tithing; He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Every man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man who works for wages, and devotes his whole time to the service of his employer, and he receives \$1,000 or \$2,000 a year for his salary, it is an easy matter for him to tell how much he owes for tithing. If I earned \$2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses necessary to the maintenance of my family, before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it. Then, if a farmer raises 2,000 bushels of wheat as the result of his year's labor, how many

bushels should he pay for tithing? Well, some people will go straightway to dickering with the Lord. They will say they hired a man so and so, and his wages must be taken out; that they had to pay such and such expenses, and this cost and that cost; and they reckon out all their expenses, and tithe the balance. If a man earns \$1,000, and it has cost him \$600 to live, he pays tithing on the remaining \$400. He considers that his net income, and he reckons with the Lord on that basis. Well, a great many of the Latter-day Saints reckon with God in just that way.

Now, you are at liberty to do as you please in regard to this matter. You can choose which ever course you wish. But let me say to you that as we measure out so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us; and if He undertakes to do so, we shall get the worst of it. I think we had better be honest with the Lord, and deal justly and liberally with Him; for, as it is said in the scriptures, the liberal man deviseth liberal things, and by his liberality shall he stand. My experience in my childhood was that when the widow paid one-tenth of every bushel of potatoes, of wheat, of oats, of barley; when she paid the tenth chicken, or egg, the tenth calf, the tenth colt, the tenth pound of beef, or pork—when she did this she was blessed, and I know it. God opened up her way, and multiplied blessings upon her; and though a widow, driven into the wilderness with a large family, and without means to take care of them, she never had to ask for or receive help from the Church to feed and clothe her or her children. The Lord provided for her, because she put her trust in Him and she was obedient to His law. I am a witness to that. And the Lord will provide for other widows in the same way. He will provide for all His people according as they put their trust in Him and are faithful and obedient. "Obedience is better than sacrifice, and to hearken than the fat of rams." It is the heart and the willing mind that the Lord requires of His people, and not so much their substance. He does not need our obedience. But we need to be obedient; for

it is through obedience that we will receive the reward.

So I come to the conclusion that the principal thing about tithe paying is obedience to the law, and that more good will come to us through that obedience than to anybody else. We may be worth our tens of thousands, and pay an honest tithing on our income, making our tithing a large amount; yet the good that will come to ourselves by being obedient to the law of God will be far greater in the end than the good which our substance may do to the poor. He is more blessed who giveth alms than is he who receiveth them. The trouble is, when a man becomes rich he at once begins to feel too poor to be obedient to the laws of God. Riches make men poor when it comes to dealing with the Almighty. The poor man can easily pay his tithing and contribute of his little substance for the benefit of the needy; but if he becomes a millionaire, or anything like it, then his heart begins to narrow up. The result is, he deprives himself of the opportunity of receiving greater manifestations of the kindness and mercy of God unto him, which he could receive through the increased amount of good he could do with his enlarged means. Obedience is what the Almighty requires. It was obedience that He required of Abraham. I am speaking now of obedience to God, and not to man; and I am at the defiance of any man to prove that obedience to God, even in the paying of tithing, is not better than disobedience—better to the man himself, and better to the whole people. If a man is obedient to this law of tithing, he is entitled to the blessing of God himself and, so far as he is concerned, there are means in the storehouse of the Lord for the feeding of the poor, for the sending of the Gospel abroad, for the building of temples, and for the accomplishment of His purposes; but if he is not obedient to this law, then there is nothing there, and he himself is deprived of the blessing that the Lord would otherwise give to him. I do not believe in obeying man, only when my judgment or the inspiration of the Almighty tells me that obedience to that man will be wise

and good. In other words, I am not a believer in blind obedience. I think those who know me can bear record to my testimony that I never yet obeyed any man, nor have I to my knowledge obeyed God, blindly. What I have done I have done with my eyes open. I have done it willingly, because I have believed or have known it to be good. That is why I obey the counsels of the servants of God, and why I obey His law. I know it is pleasing in the sight of the Lord for me to do this, and I receive benefit thereby.

Nowadays, if President Snow or somebody else gives counsel to some of our brethren, if it does not suit them exactly they will begin to whine about it, and shed great crocodile tears, perhaps. I have heard of men shedding tears because they had received counsel from their brethren! And what is more, the men that shed tears and mourn over having received a little counsel, are the kind that do not carry it out; or, if they do, they tell why they did it—making somebody else responsible for their acts. I say, out upon such obedience as that! I do not believe in that kind at all.

I know that obedience to the Lord is a good thing. I know this also, that if Jesus Christ, the Son of God, had not been absolutely obedient to the requirements of His Father, He would have ceased to be the Savior of the world, for He could not have accomplished the mission He came to fulfill. If Abraham had not been obedient, even to the sacrificing of his own son, he would not be today the father of the faithful, and the promise made to him that his seed should have no end would have been revoked. The same with regard to Job, who was tried to the core. It was said, "put forth thy hand now and touch all that he hath, and he will curse thee to thy face." But the Lord knew he would not, and he said to Satan, "Behold, he is in thy hand; but save his life." Satan laid his hand upon his property, upon his sons and his daughters, and upon his own body, and Job was brought down into the dust because of the afflictions that fell upon him; and yet he was true to God! It was his love of God, his faith

in the promises of the Almighty and his obedience to his Father that made him the example of the world. His name has come down and will go down to the end of time as an example to mankind of faith in God. When upbraided and told to curse God and die, Job turned and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Joseph the prophet was tried to the core, and he proved true unto death. So with others of his brethren; they were persecuted, they were hounded, they were maligned, and every species of ignominy heaped upon them, and finally they were put to death in cold blood; and yet they were true unto death. That is what God requires at our hands. He said, "I will try you even unto death, to see if you are worthy of the blessings I have in store for you." If you shrink from obedience to God, by which you become heirs of God and joint heirs with Jesus Christ—as President Cannon said, "partners with Him in all that He possesses"—how can you expect to obtain eternal life and to become a partner with Him? If we are not true to these things, we are not worthy of them. May God bless us, therefore, and help us to be worthy of all that has been promised unto us through the keys and authority of the holy priesthood, that we may come up in the morning of the resurrection entitled to all the blessings that have been sealed upon us. This is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

Our God, we raise to Thee  
Thanks for Thy blessings free,  
We here enjoy;  
In this far distant land,  
A true and faithful band  
Led hither by Thy hand,  
Would sing for joy.

Benediction by President Lorenzo Snow.

Conference adjourned for six months.

The stenographic work in taking the account of the proceedings was done by Arthur Winter and E. H. Holt.

JOHN NICHOLSON,  
Clerk of Conference.



# DESERET SUNDAY SCHOOL UNION.

## Its Semi-Annual General Conference.

The semi-annual conference of the Sunday schools of the Church of Jesus Christ of Latter-day Saints was held on Sunday evening, April 9th, 1899, at 7 o'clock.

There were present the general superintendency, officers and members of the Deseret Sunday School Union Board and aids, a number of Apostles, presidents of Stakes and Bishops, and the Tabernacle was well filled with Sunday school workers.

General Superintendent George Q. Cannon presided.

The Tabernacle choir, under direction of Prof. Evan Stephens, sang "Lord Thou wilt hear me when I pray." Prayer was offered by Elder John M. Mills. The choir sang "Come, dearest Lord."

Secretary George D. Pyper called the roll which was responded to by representatives from twenty-seven Stakes. The secretary also read a portion of the general annual statistical report of the Sunday schools of the Latter-day Saints for 1898 showing: Total number of Sunday schools, 1,019; male officers and teachers, 7,524; female officers and teachers, 5,524; total officers and teachers, 13,048; average attendance of officers and teachers, 8,472; male pupils, 50,862; females, 52,524; total number of pupils, 103,386; Sunday school missionaries not enrolled, 269; total officers, teachers, pupils and missionaries, 116,703; cash on hand and collected during the year, \$17,264.33; disbursed, 13,278.12; on hand, \$3,986.21.

The report was approved and filed.

General Superintendent George Q. Cannon said:

"I feel very much gratified at this report, as I think you all do. We have now, as you have heard, 103,000 pupils; this is a very fine showing; gone past

the hundred thousand mark, and that has been gained during the last year."

The secretary then presented the general Sunday school authorities, who were unanimously sustained as follows:

General Superintendent George Q. Cannon; second assistant general superintendent, Karl G. Maeser; general secretary, George D. Pyper; general treasurer, George Reynolds; stenographer, Leo Hunsaker.

Members of Deseret Sunday School Union Board: George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor.

Aids to the General Board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William B. Dougan, William D. Owen, Seymour B. Young, Christian D. Fjeldsted.

General Treasurer George Reynolds reported that he had received from nickel donations for 1898, the sum of \$3,111.62, an increase of nearly eight per cent over 1897.

Elder Reynolds presented the Conference assignments for 1899 as follows:

Saturday and Sunday, April 29 and 30—Sanpete.

Saturday and Sunday, May 6th and 7th—St. George.

Saturday and Sunday, May 13th and 14th—Parowan.

Saturday and Sunday, May 20th and 21st—Malad.

Saturday and Sunday, May 27th and 28th—Juab.

Saturday and Sunday, June 10th and 11th.—Utah.

Saturday and Sunday, June 17th and 18th—Wasatch.

Sunday and Monday, June 18th and 19th—Oneida.

Saturday and Sunday, June 24th and 25th—Bear Lake and Millard.

Saturday and Sunday, July 1st and 2nd—Wayne.

Saturday and Sunday, July 8th and 9th—Sevier and Bannock.

Saturday and Sunday, July 15th and 16th—Morgan and Star Valley.

Saturday and Sunday, July 22nd and 23rd—Bingham and Boxelder.

Saturday and Sunday, July 29th and 30th—Fremont.

Saturday and Sunday, August 5th and 6th—Alberta.

Saturday and Sunday, August 12th, and 13th—Cassia and Woodruff.

Saturday and Sunday, August 19th and 20th—Cache and San Juan.

Saturday and Sunday, August 26th and 27th—Tooele.

Saturday and Sunday, September 2nd and 3rd—Beaver.

Saturday and Sunday, September 9th and 10th—Summit and Kanab.

Saturday and Sunday, September 16th and 17th—Panguitch.

Saturday and Sunday, September 23rd and 24th—Weber and Pocatello.

Treasurer Reynolds also announced that the third edition of the small Sunday school hymn book was now ready, making in all 55,000 copies of this work which had been issued from the press. This edition contained a few new hymns and a greatly improved index. Another edition of the Sunday school song book, in two styles of binding, retailed respectively at 40 and 50 cents was also ready. Numerous improvements to make it more uniform with the Hymn book had been introduced in this edition. The proceedings of the late Sunday school convention held in this city were now on sale. Nearly 4,000 had been distributed gratuitously to the schools, and teachers and others desiring additional copies could purchase them at the office of the Union Board at 10 cents per copy. The second edition of the Treatise was also ready for those officers and teachers who did not possess a copy. Price 15 cents. Some few years ago Dr. James E. Talmage delivered a series of lectures in the Assembly Hall in this

city before the Theological class of the Church university on the "Articles of Faith." Under the direction of the First Presidency, these lectures had now been published in book form, after having been examined by the Presidency and by a committee appointed by them. This work is recommended to the Sunday schools and other Church organizations as a valuable text book on questions relating to the faith of the Saints.

The choir sang "Jesus, I my cross have taken."

#### GENERAL SUPERINTENDENT GEORGE Q. CANNON

Spoke feelingly on the death of First Assistant General Superintendent George Goddard, and paid a glowing tribute to the memory of this Sunday school veteran.

Following are the remarks:

I feel constrained to make a few remarks at the opening of our meeting in relation to our late assistant superintendent and warm friend, Elder George Goddard. I know you will all miss him, as we do who were his co-laborers. His voice, his genial presence, his humorous manner of treating all questions, and the interest that he succeeded in throwing into everything connected with the Sunday School work, will be missed in all these meetings. We look around us and ask ourselves: Who can fill his place? He was unique, warm-hearted and thoroughly in earnest in all that he did for the Sunday school cause. It was dearer to him than his own comfort or convenience. He did an amount of travel that I felt was too much for one of his years; but he was untiring in his labors and took delight in them, and he was sustained by the Lord, for the Lord bestowed blessings upon him and made him the means of doing an immense amount of good. It would be difficult to calculate upon the amount of good that our departed friend and brother has performed in this cause. He will be known and remembered by the rising generation to an extent, probably, unequalled by any other man, because his manners were such as endeared him to all children. They felt he was their friend; they ad-

mired and revered him, as well as the parents and all those associated with him. I am sure that you will feel with me that we have had what might be termed in one respect an irreparable loss. It is true that it is a saying among us that there is no man living but what can be spared; and the work goes on after his departure—even after the departure of the most prominent of men. But probably Elder Goddard filled a niche in our affections and work—our Sunday school work—that we shall find it very difficult to fill. But the Lord, of course, we know can raise up faithful laborers. Brother Goddard's example in his efforts and untiring zeal, will, I hope, be followed by all interested in this work, and I hope we will try with greater diligence to carry it forward and to do the work that he would do if he were here in our midst.

I felt to say these few words and I know that in giving expression to these thoughts and feelings, though but feebly, I am also expressing the thoughts and feelings of your hearts. We all mourn his departure. Of course, his departure is for his gain, but it is a serious loss to us.

I pray God that the spirit that he manifested in this work may rest down upon us all to an increased extent, that through our devotion and zeal we may, in some measure, make up for this loss. I ask this in the name of Jesus. Amen.

#### APOSTLE HEBER J. GRANT.

I have been requested to speak upon the late Sunday school convention held last November in the Assembly Hall.

The convention was held on Monday and Tuesday and there were three sessions each day. It was remarkably well attended, there being but one Stake of Zion that failed to send delegates. I never attended a series of meetings in my life where the people seemed to be so interested as in those held during the Sunday school convention. The spirit of the meetings was choice indeed. The people were particularly interested; their faces were lit up with interest, and we had a very enjoyable time, long to be remembered by each and every one present. Brother

Reynolds has referred to the fact that the proceedings of the convention have been published in pamphlet form which contains over one hundred pages. The Sunday School Union has the pamphlet for sale, and it can also be found at the Juvenile Instructor office. Of course, you are all well aware of the fact that in reading the proceedings of a convention that you lose much of the inspiration manifested at the meetings; but, at the same time, each and every Sunday school worker and all those interested in the Sunday school work, will be greatly benefited by getting a copy of the proceedings of the convention and perusing it. Very many important items on Sunday school work are contained therein: How to hold Stake conferences, the proper manner of using the Leaflets, discourses on the Word of Wisdom, and many other matters of great interest to all connected with the Sabbath schools. I rejoice that we should have had such a grand and glorious convention with which to crown the public labor of our late Assistant Superintendent Brother George Goddard. He enjoyed those meetings exceedingly. I wish to say in addition to the pleasure we had of listening to the instructions, that the music that was furnished us during those meetings was very pleasing indeed. A half hour was taken up at the commencement of each meeting in singing songs that are rendered in the Sabbath schools throughout the Church.

I trust that we may again have the privilege of meeting in a convention. I feel, on account of the success of the one we did have, that we may be justified in having another in the course of a year or so, and I am sure that it will be even more successful than the one we had last November.

I thank God, my Heavenly Father, for the privilege of being associated with the Sabbath school work, and I am also truly grateful for the increase of over 7,000 pupils since last year's report. It will only be a short time before we will be able to add 10,000 to our Sunday schools every year. Truly Zion is growing. May God bless you and every one laboring for the Sabbath schools, is my prayer, and I ask it in the name of Jesus. Amen.



## ELDER THOMAS C. GRIGGS

This immense audience interested in Sunday school work, and the interesting statistics that have been presented to us on the growth of this Sunday school work are largely the result of an event that occurred nearly fifty years ago, viz: The establishment of the first Sunday school in these Rocky Mountains, which event transpired in the Fourteenth ward of this city, on the second Sunday in December, the 9th day of the month, 1849, by Richard Ballantyne. It is proposed by the Deseret Sunday School Union to celebrate that event. So far the proposition is to have a general celebration on Sunday evening the 8th day of October, in this place. We trust that all the veteran Sunday school workers, those that have been connected with the Sunday school for 25, 30, 35, 40 and 45 years, will be present. In addition to this it is proposed that local celebrations be held in each Sunday school on the second Sunday in December, this year, the 10th day of the month. A suggestive program for the celebration will be published hereafter. Besides this is our record work. Blanks have been sent to every Sunday school for a synopsis of their respective histories and the names of those that have presided in the various schools. For this purpose three blanks have been sent to each Sunday school to be filled out; one of these is to be retained by the school, one to be sent to the Stake superintendency and one to be sent to the general secretary, Brother George D. Pyper. Another matter pertaining to this is the appointment of a special committee, by each Stake superintendency, to act in conjunction with the general committee on the Semi-centennial celebration. The name and address of the chairman of this special committee should be sent to the general secretary that communication may be had with him. This labor of preparing these individual histories is one that will require patience and perseverance to accomplish. This work is immediately before us, as superintendents of schools and Stake superintendents. We trust this matter will be given immediate attention, as it is intended that these reports shall be

bound into one volume. We have now, as our statistics show, over 1,000 Sunday schools. The preparation of this history will afford the basis for the celebration of the centennial anniversary; also for the millennial anniversary, which we expect to see in its time.

Elder George D. Pyper sang, "Hosanna."

## APOSTLE GEORGE TEASDALE.

From the Doctrine and Covenants, section 68, page 250, beginning with the 25th verse, we have the following instruction:

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents;

"For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands;

"And they shall also teach their children to pray and to walk uprightly before the Lord."

It is very much to be regretted that children should frequently be in the Sabbath school after they are eight years of age without being baptized.

Now, children have rights as well as the rest of humanity. The Lord has given instruction unless the parents prepare them for this baptism that the parents will be under condemnation. In Sunday schools where they are very strict they will not allow unbaptized children over eight years old to partake of the Sacrament. It would be in harmony with the commandments of the Lord to have the parents taught this duty towards their children at their firesides by our Teachers—not the teachers of the Sabbath school, but the regular ward Teachers. Every child who desires it has a right to be baptized when eight years of age. It is singular to me that fathers do not take sufficient interest in their children to get permission of the Bishop to have

their children baptized on their eighth birthday. Many children have looked forward to this event with a great deal of anxiety, and then when the time came they were pushed aside with the remark, "O, well, there are no baptisms today, and you can be baptized on some other occasion." The Lord says His house is a house of order. So it is perfectly natural and perfectly consistent that the Lord should require at the hands of the parents that the children should be prepared for baptism by the time they are eight years of age. Somebody can always be found who holds the Priesthood of Aaron or of Melchisedek, who will very willingly put himself out a little to baptize the children, that they may have that blessed privilege. I know of an instance where a child was very anxious for baptism, but it was put off and put off and by and by the child died without being baptized. Well, I argue that these dear children should have this privilege. You know we love your children; you know we devote a great deal of time to them. I would advise you, my fellow laborers in the Sunday school, to make this one of your items and see that your children are baptized when the proper time arrives. As you are their friends and instructors, put yourselves out a little to see that this is done, that those dear children may have the privilege of being baptized; that they may be enabled to give the reasons why they are baptized, and of the conditions of baptism. When teaching a Sabbath school class in Nephi—mine was the primary class—we used to sing them the song, "Jesus, Mighty King in Zion," and explain it to them as we went along.

And we explained the different modes of baptism so that they might understand that there are a class of people who baptize by pouring, and another class who baptize by sprinkling; one saying for justification the Lord would pour out an oblation, and the other saying that He would sprinkle many nations. Let us instruct our children, that we may assist the parent in preparing them for this baptism. I consider that this is a part of our duty. Let us respect the children, and let us see that they have their rights. I remember a child of mine whom I

baptized here in the font in Salt Lake City. I had him up on a visit from Nephi. With Elder Charles J. Thomas, who kindly assisted me, I baptized him when he was eight years of age and confirmed him, and then I took him to have his likeness taken, that he might never forget it. That was the interest I took in him. In Mexico, when I baptized a little maid of my own on her eighth birthday, I gave it out that I would baptize her on that day, and if there were any children who had been neglected we would attend to them at the same time. We baptized her and several others. I have been particular with my children that this should be done on their natal day. I think of times we are very careless in our records; it is occasionally difficult to find out when people have been baptized. If you will baptize a child the day it is eight years of age the date will always be remembered. It seems to me that a father would delight to do this, and keep his own record and act as the patriarch in his own house. All you have to do is to get the consent of your Bishop and have a proper record made of it.

My beloved fellow laborers. God bless you. Let us always remember that the children have the right to be baptized when eight years of age. I am grateful for having the privilege of being a Sabbath school laborer. I have been so for a number of years, and I delight to be associated with our Sunday school children. I pray God, our eternal Father, that His blessings may rest upon every Sabbath school laborer, that we may be able to set a good example and teach the children to their understanding, through Jesus Christ. Amen.

#### APOSTLE FRANCIS M. LYMAN.

In answer to the question of Brother Bickley, from Beaver, whether children should be allowed to partake of the Sacrament after they are eight years of age and are not baptized: Of course, the law should be observed, and, in order that this question need not be asked in regard to the children of the Latter-day Saints, we would advise that the Bishops, who have the baptisms under their care, see to it that

arrangements are made in every ward that the children may be baptized when they are eight years of age. We have been lenient in this regard—that is, the rule of the Church has been—and the children have been allowed to partake of the Sacrament after they were eight years of age in order that they might not feel injured and their hearts hurt. But, the Bishops should make the arrangements in their respective wards that on any day in the year, cold or warm, the children may be baptized when eight years of age. It is a splendid thing to do; it is a nice arrangement and ought to be observed in all the Church. But until this is done—when children are anxious and want to be baptized and it is not their fault that they have not been—we ought not to be too stringent in refusing the Sacrament to the children of the Latter-day Saints. They would like to be baptized and they ought to be. If they are not baptized at the proper time, the sin be upon the head of the Bishop.

#### SECOND ASSISTANT SUPERINTENDENT KARL G. MAESER.

The subject given me to speak upon for a few minutes is "Humane Day." It has been customary for the Sunday School Union to have a day set apart during the year on which the Sunday school teacher should pay particular attention to kindness to animals. This day has usually been the last Sunday in February, but the Sunday School Union Board, perhaps, may fix some other day, if so, it will be made public. Kindness to animals has also been enjoined upon us by Holy Writ, for "A righteous man is merciful to his animals." Now, there is too much neglect on this point observable among our people. A letter was received by the Sunday School Union Board, some time ago, from a sister up north, requesting that the brethren take this into consideration and enjoin upon the Sunday school workers the duty of impressing upon the minds of the pupils the necessity of being kind to animals and abstaining from any kind of cruelty. She also alluded to the bad example being set by some in the win-

ter of leaving their animals out in the storm, snow and cold, without any covering or without any regard to their suffering. These dumb beasts were neglected during the stormy weather and received bad treatment at the hands of their masters. That brings to my mind an instance of several years ago, when Heber C. Kimball was with us. He was going down State street with some of the brethren and they saw a man abusing a horse most unmercifully. As intelligent and well posted as these brethren were with regard to handling animals, they could not find out what was really wanted of the animal. The man was beating it unmercifully. Brother Kimball turned to these brethren and said, "brethren, that horse will demand justice of that man some time and will get it. He is making himself a debtor to that animal." There is a sound, glorious principle connected with this. Could I as an intelligent being, place myself in such a position that I would become a debtor to an animal, and place myself under such a condition that that animal could claim justice from me on account of ill-treatment? We may have to slay animals for food and other legitimate reasons, when it is absolutely necessary; but when it is done it should be done with as little pain to the animal as possible. Let us be merciful, as the Scriptures say "A righteous man is merciful to animals." This is a principle we should make a point of in all our Sunday schools. We should enjoin it upon the pupils, not simply one single day in the year, which is set apart for this. I would rather see it urged whenever occasion requires, whenever any one in the Sunday school has been cruel to animals in any way. I know it is displeasing in the sight of the Lord. This should be taught to the children in the Sabbath schools, that the children of the Latter-day Saints may be known for their kindness to animals.

I suppose the Sunday School Union Board will take this matter into consideration some day and make known the day that will be most convenient and proper to be set apart for that purpose.



## TREE PLANTING AND FORESTRY

BY ELDER SEYMOUR B. YOUNG.

"The groves were God's first temples." In one of these temples Joseph Smith sought the Lord in prayer and received a visit from the Father and the Son, and a high commission from them, which called him to his prophetic ministry—the Prophet, Seer and Revelator of the dispensation of the fulness of times. Shady groves have always been considered as a fit and sacred place of holding communion with the Creator of the universe, as well as for other noble purposes. Instance: The old elm tree that stands in the town of Cambridge today, said to be more than 300 years old. Beneath this tree Washington received the command of the Continental Army, in 1775. The subject of planting trees cannot be too deeply impressed upon our young people, and at the approach of every Arbor Day, all the Sunday school children should be encouraged to assist in planting one or more trees around their homes, in gardens or fields and other proper places designated by their teachers and their parents. Cultivation of forests and of the better class of timber has always been a profitable labor and investment to those who enter upon this branch of farming, with a proper understanding, and with perseverance and industry continued their efforts. Some places in Europe, especially in Germany, the small forests are made to yield a large income, supporting very many families by the yield of wood and lumber and the gums that exude from spruce and balsams. Nut-bearing trees are of much importance to the farmers of this country and could be made a source of great profit to all those who would plant a few of these species of forest trees, among the best and most profitable of which is the black walnut. Large farms can be bordered with these trees, and as they grow for ten or twelve years, the nuts produced by them will aid very materially in paying the expenses of the farm and its cultivation. When they become too large and crowd each other in the rows, good sale can be made of them to cabinet makers and furniture producers.

Speaking of trees, I am reminded of a very beautiful story: A traveler return-

ing to his native home after years of absence, saw a man in the act of cutting down a large oak tree, under whose pleasant shade he had played when a boy. He paid the man quite a sum of money to allow the tree to remain standing, and he wrote the following beautiful lines on the subject:

"Woodman, spare the tree;  
Cut not one single bough;  
In youth it sheltered me,  
And I'll protect it now.  
'Twas my forefather's hand  
That placed it near his cot,  
There woodman let it stand;  
Thy ax shall harm it not."

GEN. SUPT. GEORGE Q. CANNON.

Made the closing address as follows: There are only a few minutes left, and I do not wish to occupy but those few minutes.

There are some questions that have been submitted to us, that is, to the Sunday School Union Board, which it is thought proper to answer.

One is, Who shall preside in the Sunday school when all the superintendency are absent?

There should be no question about this: if they are all going to be absent they should arrange for somebody to take charge in their absence, either the teacher who has charge of the Theological class or some other suitable teacher, that the school may not be left without a proper person to take charge.

As to the appointment of Sunday school missionaries, superintendents and officers, all this should be done by consent of the Bishop or with his approval. The question has been asked: Shall the superintendent appoint such officers or shall the Bishop appoint? There should be no conflict with regard to this. There should be perfect harmony between the president of the Stake and the superintendent of the Sunday schools—the Stake superintendent—and both should work together. Of course, it is understood, however, that a superintendent of a Stake has no right to act without the Bishop. The Bishop presides in his ward; the president of the Stake presides in his Stake, and all officers under either of these organizations are subject to them.

Therefore, a superintendent should consult with the Bishop or with the president of the Stake; however, a Bishop or Stake president will not appoint without consulting with the superintendent. He will pay respect to the officer that has charge of the Sunday school and will not act, if he is a prudent, wise Bishop, without consulting with that officer.

There are other topics to speak upon, but I cannot take time to dwell upon them. There is one subject, I think, however, that should be taught in our Sunday schools more than it is, and that is courtesy. There is a rudeness about our children that ought to be corrected. There is not respect paid by boys to girls, by young men to women, and there is manifest in our streets very frequently a want of respect to the weaker sex and to aged people, upon which, I think, very profitable lessons may be given to our children. You will notice it during muddy weather. I have seen it many times—a person driving a team and a lady crossing the street—our streets have been seas of mud at times—he drives along and splashes mud over a lady on the street and then laughs at it, as though he had done something smart. Now you will see much discourtesy and rudeness of this kind. We see it constantly; and yet, the boys and men that are guilty of this are not so inclined naturally, but it is for want of proper training, and they

ought to be trained. We can train them in the Sunday school. This rudeness will be seen there and at other gatherings. It can be seen at times when children are going out of a car or going out of a door, the strong boys will push forward and crowd the girls and little ones that are weaker than they are, and rush out regardless of the comfort or, indeed, of the safety of the smaller children and girls.

Brethren and sisters, it is a good place in our Sunday schools to teach lessons of politeness and kindness—to teach our boys to be kind and gentlemanly and to teach our girls to be lady-like. Let us try and raise up a generation of gentlemen and ladies. A man raised as a Latter-day Saint is naturally, if he lives his religion, a gentleman, and the girl or woman raised as a Latter-day Saint is naturally a lady, but they do not know how, sometimes, to behave themselves, and they ought to be taught. This rudeness in crossing the streets and splashing mud, no doubt many of you have noticed.

I pray God to bless us and to help us to remember the instructions we have received this evening, which I ask in the name of the Lord. Amen.

The choir sang, "Glory to God in the Highest."

Adjourned.

Benediction.

GEO. D. PYPER. Secretary.









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OF

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OF LATTER-DAY SAINTS.

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# GENERAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### FIRST DAY.

The Seventieth Semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, today, Friday, October 6, 1899, President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency: Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham Owen Woodruff and Rudger Clawson; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjelsted, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and John R. Winder.

Conference was called to order by the President.

The choir and congregation sang the hymn which begins:

Come, let us rejoice in the day of salvation;

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

The opening prayer was offered by Elder John Nicholson.

The choir and congregation sang the hymn:

Our God, we raise to Thee  
Thanks for Thy blessings free

We here enjoy;

In this far western land,

A true and chosen band,

Led hither by Thy hand,

Would sing for joy.

### PRESIDENT LORENZO SNOW.

#### OPENING ADDRESS.

I wish to say a few words at the opening of our conference this morning. I feel myself, and I hope every Latter-day Saint does, very grateful for this beautiful morning and the prospect of good weather while we are convened. I trust that every Latter-day Saint will exercise faith that this beautiful weather may continue during conference. Many people that are here this morning and who will be here during our whole proceedings, have come from a long distance, and some have perhaps made what may be called sacrifices in order to come. I want to say to everyone that it is our privilege to be blessed to such an extent that we will feel perfectly repaid for all the inconvenience that may have resulted to us in coming to this gathering. As Latter-day Saints the Lord has placed us in relation with



himself, and in order to carry out the condition that we are in we need His blessing above any other class of people.

Our prospects are sufficiently grand and glorious to cause us to put forth every exertion that we possibly can, in order to secure the blessings that are before us. Nothing should deter us from the exercise of every power that God has bestowed upon us, to make our salvation and exaltation sure. All men and women who are worthy to be called Latter-day Saints should live hour by hour in such a way that if they should be called suddenly from this life into the next they would be prepared. The preparation should be such that we should not fear to be called away suddenly into the spirit life. It is our privilege to so live as to have the spirit of light and intelligence to that extent that we shall feel satisfied that all will be well if we should be called away at any hour.

If we look back at our experience since we received the Gospel, we can see and know that the Lord has blessed us abundantly. If we have been faithful, as we should have been, or if we have not been so faithful as we should have been, but now feel to do right, we have assurances, from our past experience, that everything will be well with us in the future as we tread the path of exaltation and glory, walking in the light of the truth and carefully observing everything that is required of us. If there should be any Latter-day Saints within the sound of my voice that have not reached this assurance in regard to their future, they should not rest satisfied until they have secured it, so that they may know that everything is right with them.

What I want of the Latter-day Saints is that during this conference, as the Elders shall arise to address us, our faith and our prayers may be exercised for each one who speaks, that he may say such things, and that we may have the spirit to receive such things as shall be beneficial to all. This is our privilege and our duty. We have not come here accidentally; we have come in this conference expecting to receive something that will be advantageous to us. The Latter-day Saints most assuredly need to receive good things. Of ourselves we can do nothing.

As Jesus said: "Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." He came into this life to do the will of his Father, and not his own will. Our desire and determination should be the same. When things come up that require an exertion on our part, we should bring our wills into subjection to the will of the Father, and feel to say, what is the will of our Father, whom we are here in the world to serve? Then every act that we perform will be a success. We may not see its success today or tomorrow, nevertheless it will result in success.

We have received principles of truth, but not in blindness. We do not walk in blindness, but we walk in the light of truth. We know what we are about and what will be the result of our faithfulness. But we should be wise and prudent; we should learn to govern ourselves, to control our passions, and to bring all our faculties and powers into perfect obedience to the mind and will of God, so that these bodies, which God has given to us, may be governed and controlled in all respects as He would wish. The Latter-day Saints, by being wise and prudent, can make this life a tolerably happy one. We need not live in misery; we need not feel that we are sacrificing all the time, but that what we call sacrifices prove a blessing to us, which we would not receive were it not for this experience. Everything that transpires affecting us individually may be made a blessing, and will be a blessing to us if we act wisely and prudently.

We are not here to fight anybody; we are not here to contend with anybody. We are here to move slowly along, perform the duties that are required at our hands, mind our own business, and let others mind their business, or not as they see proper. In this way we shall progress and gain an experience that will be useful to us, not only in this life, but in the life to come.

God bless you, brethren and sisters. May we walk in obedience to the commandments of God continually, and if we do I will assure you that we will receive blessings far greater than we ever anticipated. God bless you, Amen.

## ELDER RUDGER CLAWSON.

A Lesson to be Drawn from the Career of King Saul—The Obligation of Obedience to God—The Law of Tithing.

Brethren and sisters: In taking up the Bible this morning, I was very much impressed with certain words that I read therein which touched upon the principle of obedience. President Snow this morning has dwelt somewhat upon this principle. I have many times thought and still think it is one of the cardinal principles of the Gospel. We read in the 9th chapter of I Samuel that God designed to make a king over Israel. He chose a young man by the name of Saul, the son of Kish, a Benjaminite. It is said that he was a choice young man, and there was not among the Children of Israel a goodlier person than he. From his shoulders and upward he was higher than any of the people. It seems that the father of Saul had lost his mules, and he sent his son Saul in search of them. As he went forth he met the Prophet Samuel, who had been made acquainted with the fact that God had selected this young man to be king over Israel. Samuel called him in and anointed him to be king. But let me tell you, brethren and sisters, that it was not sufficient that this young man should be a choice young man, of fine appearance and taller by head and shoulders than any others in the House of Israel, but in order that he might be the king and a servant of God, a change must come over him. Man can serve man by the spirit of man, but in order to be a servant of God we must have the spirit of God. So it proved to be in this instance, for Samuel instructed Saul that in returning to his parents he would come up with a company of prophets, and that he should join the prophets, and that the spirit of the Lord would come upon him. Samuel further said to him:

"And thou shalt prophecy with them, and shall be turned into another man."

"7. And let it be, when these signs are come unto thee, that thou do as occasion serve thee, for God is with thee."

"8. And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings; seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do."

Now mark what follows:

"And it was so that when he turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day."

We can see, brethren and sisters, how this man was favored of God, not only in being called to be king and in presiding over something like three hundred thousand people (for they were numbered in those days, and that was said to be the number) but also that he should receive of the Lord another heart and be changed into a new man. Notwithstanding this, however, there was a flaw in the character of Saul that proved in the end his ruin.

You will remember that Saul was instructed to go down to Gilgal and to remain there seven days, when the prophet would meet him there, and together they should offer burnt offerings and a sacrifice to the Lord, and upon that occasion also the prophet was to tell him what the Lord required. Saul went down to the place appointed, and he waited there for the prophet, but the prophet did not come exactly as the king expected. He may possibly have delayed his coming. At any rate, the king became nervous, for there was some disturbance among the people and the Philistines were about to come against them in battle. So, instead of waiting for the prophet, Saul undertook, of his own authority, to offer up burnt offering and sacrifice, contrary to the commandment of the Lord. When Samuel came down he said to Saul:

"What hast thou done? And Saul said, because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

"12. Therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord; I forced myself, therefore, and offered a burnt offering."

"13. And Samuel said to Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever."

"14. But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

Now to Saul it may have appeared a

very simple matter that he should not wait the coming of the prophet. Why could not he, a king, make offering and supplication to the Lord? Why should he wait for the coming of Samuel? Because it was the will and commandment of the Lord, and he did not obey it. In this we have an evidence of the goodness of God in one way and of his strictness in another way. The king was assured by the prophet that if he had obeyed the commandment of God, his kingdom would have been established over Israel forever; but that having departed therefrom, his kingdom should not continue. We have another illustration in the life of Saul of the great importance of being obedient to the commandment of the Lord. When the Children of Israel came to the promised land from Egypt, under the guidance of the Almighty, on one occasion, when they were weary and footsore, the people of the Amalikites came out against them, and harassed them upon the right hand and upon the left and slew their women and their children and their tender ones.

Because of this piece of treachery and unfriendliness to a people who had never injured them, the Lord determined that they should be destroyed, and he told the prophet to write it down in a book of remembrance, that when the people were established in the promised land and became strong they should go against the Amalikites and carry out the commandment of the Lord with respect to that people. Saul was selected by the prophet to perform this duty. He was told to gather together the hosts of Israel and to give battle to the Amalikites. He was commanded to destroy them from the face of the earth, because they had fought against Israel in the day of their weakness and trouble. Saul gathered the hosts of Israel and went against them, and destroyed them. But it is said in the scriptures that Saul and the people spared Agag the king and the best of the sheep and of the oxen and of the fatlings and all that was good, but everything that was vile they destroyed utterly. Samuel came to Saul, and Saul said unto him:

"Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag

the king, and have utterly destroyed the Amalikites.

"21. But the People took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

"22. And Samuel said, hath the Lord as great delight in burnt offering and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams.

"23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

The Lord did not say to Saul that there was anything wrong in burnt offering and sacrifice, but he said that obedience was better than sacrifice.

And later on Samuel said unto Saul, "I will not return with thee; for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

In another place it is said that the Lord repented that he made Saul king over Israel, because he had forsaken him and failed to keep his commandments.

It seems to me, brethren and sisters, that we can draw a lesson of wisdom from this story of the king of Israel. We can see that when the Lord gives a commandment to the children of men He requires the strictest obedience to that command. When the Lord speaks he means something. It is not as the conversation of one man with another, when we do not weigh our words and think not of the result thereof, but when the Lord delivers a commandment to his people it is binding upon them. We have the commandments of the Lord in the Bible, in the Book of Doctrine and Covenants, in the Book of Mormon and in other Church works, wherein is set forth the mind and will of the Lord unto His people. Furthermore, we have the living oracles; we have the prophet of God to stand forth in the midst of Israel and deliver unto us the mind and will of God.

The Lord has said in these last days that he will not be mocked, and that we cannot disregard or treat lightly his words. We know that many troubles and evils have come upon the people from time to time because of the disregard of the word of the Lord. We have been told, publicly, by the President of the Church that if the Latter-



day Saints had heeded strictly the word of the Lord delivered to them through the Prophet Joseph Smith, they would now have been established in those eastern lands from which they were driven, and would be today the wealthiest community upon the earth. The Lord would have watched over and delivered them out of the hands of their enemies. It does not follow either that if they had been obedient to the command of God they would not have been brought to this land. I believe they would have been directed to this favored spot, and also established here and blessed abundantly. No doubt some of the evils under which we are struggling at the present time are due in a measure to our disobedience, for we have been instructed that Zion might have been redeemed long ago if the Saints had been faithful.

We have strayed in a measure from the commandments of the Lord. Some of our people have put private interpretations upon the laws of God. Take the law of tithing for instance. It is very simple and easy to be understood. Very few words are employed by the Lord to set this law before his people. He says that He requires of his Saints one-tenth of their interest annually. It seems to me that every man, woman and child could easily determine what their interest is annually. It is not a command of man; it is a command of our Heavenly Father. I have no right to put a private interpretation upon it, or to vary from it, or to say that a man is entitled to figure out this that and the other until he has nothing to pay tithing on, and in some cases until the Lord himself is brought in debt to the individual. I take the law as it comes to us in the Book of Doctrine and Covenants. I have had no trouble in determining just what my tithing is. I have had no trouble in paying my tithing when I have paid it as I went along. The only trouble I ever experienced was when I left it until the end of the year, and when I figured it up it was a source of anxiety to me as to whether I had paid my tithing or not. But if we pay it as we go along, it is a simple matter, and the probabilities are that we will be honest in it with the Lord. It is so with all of the commandments of God.

There is a blessing predicated upon the observance of every commandment. We cannot ignore it or depart from it or change it to suit our own notions and then expect to obtain the blessings. The Lord does His part, we must do ours. So I have rejoiced in contemplating this great and glorious principle of obedience. It has strengthened my faith. It has caused me to make new resolves. I have come to understand a little more than I understood last week or last month, the strictness of the Lord and how careful He is that his servants and people should obey Him, and what is meant when it is said that the Lord would choose a man after his own heart. It meant, I think, that He would choose a man who would obey his commandments. We know that the Savior was a man after the Lord's own heart. We are told that if we would have salvation we must follow the example of the Savior, and the great distinguishing quality of the Savior was his obedience. He came not to do His own will, but the will of the Father in all things. We too should feel that we are not here to do our own will, but the will of the Father. With respect to tithing? Yes. With respect to the Word of Wisdom? Yes. With respect to faith, repentance, baptism and the laying on of hands? Yes. With respect to all the great commandments which the Lord has delivered unto us? Yes. And not one more than another.

We do not single out the principle of tithing and say it is the greatest commandment God has given. We simply say, it is a commandment of God and we should obey it. We do not say that a man will be saved and exalted simply because he obeys the law of tithing. We must live by every word that proceedeth forth out of the mouth of the Lord, and one commandment is as sacred as another. They are all needful for the welfare of the Church and for the accomplishment of the purposes of God. We cannot pick and choose and say we will keep this commandment because it is pleasant to us and we will slight another because it is not agreeable.

I pray that we may be greatly blessed in our conference; that the spirit of the Lord may rest down mightily upon the President of the Church and upon the

brethren who shall be called to address the people, that we may be edified and strengthened, encouraged and renewed in our faith. I ask it in the name of Jesus. Amen.

#### ELDER ABRAHAM O. WOODRUFF.

##### Advantages of Colonization and Manual Labor.

Brethren and sisters, in standing before you this morning I assure you I feel very dependent upon the spirit of the Lord to give me utterance. Without that spirit I feel that it would be unprofitable for me and my brethren to occupy the short time allotted to us in conference, where there is so much to be spoken of and so much business to be transacted pertaining to this great people. Therefore I pray that the Lord may bring to my memory some things that I have had upon my mind, and which I desire to speak a few words upon. I will read a portion of the 58th section of the Book of Doctrine and Covenants:

"26. For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"27. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"28. For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"29. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

These are the words of the Lord unto this people through the Prophet Joseph Smith, and they are applicable to us at this time. As a people, I believe that when the prophet of God stands before us and says "thus saith the Lord," we all feel in our hearts that he is speaking the mind and will of God. However united we may be in this respect and in other duties that devolve upon us, we are not as united as we ought to be.

I hold that the Latter-day Saint who goes out from the crowded cities, takes up a portion of mother earth, and seeks to establish a home upon that piece of ground, is just as much engaged in the building up of Zion and in the work

of the Lord as they who go out into the world to preach the Gospel of the Lord Jesus. For our spiritual salvation would not amount to very much if it were not coupled with our temporal salvation. We have the battle of life to contend with, as well as the battle for salvation in the world to come. I feel that there is not altogether the united effort among the people of the Lord that there ought to be in our colonization matters. I deprecate the tendency that appears to be increasing among the young Latter-day Saints to rather earn a livelihood in an easy manner, by the use of the pen at the bookkeeper's desk, or the use of the scissors behind the dry goods counter, than to go out and assist in the great colonization that devolves upon this people. I do not feel that it is the duty of the Latter-day Saints to seek their own ease. The man who chooses a life of ease rather than one which will bring himself and his muscle in conflict with the sterility of the soil, does not develop within his heart the love of God as much as does the pioneer who goes forth with a desire to build up Zion materially. It is true, we are not all fitted for the same avocations in life, but I have noted in traveling among the people who are the colonizers of today that in many instances their sons and daughters have a desire to make an easy living. They do not desire to stay on the farm and to labor as their fathers and mothers have done. They lose sight of the fact that brains can be used in the colonization of new countries and in the cultivation of the soil as well as in callings to be found in the city. It is true, that in any avocation in life there is always room at the top; but it is not easy for young men and women to come in from the country and make a good living in the cities. Very often we find them, after they have labored five or ten years, without a home and without anything laid up for their future welfare. They may have had a pretty easy time of it; they may have been able to take advantage of the theatres, the pleasure resorts, etc., but they have not made any material advancement. It is my firm belief that if this spirit prevails among the young Latter-day Saints, it will only be a matter of a generation or two until our

people will be the employed and not the employers. There should be a spirit instilled into the hearts of those who attend the Colleges of the Latter-day Saints, at any rate, to create employment, rather than to seek employment. We have learned by experience that it amounts to but very little to go out into the world and preach the Gospel of the Lord Jesus to the people, and then bring them to these cities where they are not able to gain for themselves a livelihood. Very often bad results have arisen from this condition. There should be as great a desire to possess the earth and to become employers as there should be to go out and preach the Gospel. I do not know the reason of it, but it almost appears as if the young people of today abhorred the thought of using the hammer or the plane, or becoming connected with any business that entails hard work. The desire appears to be to make a living by the head, and not with the body and brain combined. I feel that this is wrong, for in time it will create a one-sided education. It seems to me that now is a good time to urge upon the fathers and mothers to teach their sons and daughters that farm life and the life of the colonizer and pioneer is not all drudgery, but that there are many advantages connected with it. The days of colonizing by this people are by no means past.

There are vast tracts of land which I believe the God of Heaven has kept in reserve for this people. They only wait the diversion of the streams from their natural courses to transform them into thrifty farms and settlements. I believe that for a long time to come this country will furnish to our people places where the climate is good, where there is an abundance of water and land, where they can make good homes for themselves, and where, after a few years of hard labor, they will be able to give employment to others. They will not always have their "nose on the grindstone," nor will they be under the necessity of walking the streets and begging employment of other people. There is scarcely a day passes, when I am in the city, but some one comes to me who desires employment, or better employment than he already has.

A great many of those who are employed in this city at the present time are spending more than they are making. It may be partially on account of extravagant habits that we have acquired in the last few years. But it is nevertheless a very unsatisfactory situation. Where people are busily engaged and have plenty to do, they are generally contented. If we will labor each day so that at the end of the day we can feel that we have accomplished something, we are able to lie down at night and partake of the God-given rest that comes to a tired body. But, as I have stated, very often the desire is to avoid this kind of life, and to shun labor which would soil our hands. This is not the spirit of the latter-day work. If our people do not take advantage of the vast tracts of land that are around us, and make Latter-day Saint homes thereon, we will ultimately find ourselves surrounded by a people not of us, who will possess the earth and take advantage of these opportunities that we are allowing to pass by, apparently unheeded. I believe that it is a righteous desire for a Latter-day Saint to wish to possess some of God's earth; and mothers and fathers can do much better with their children, so far as rearing them in the Gospel of the Lord Jesus Christ is concerned, upon the farm, where they can furnish them employment, than in the crowded cities, where they might have to walk the streets without employment and have nothing to occupy their minds but evil. There are many young Latter-day Saints today being led away in this manner, and I believe that one cause of this is the fact that we are neglecting as a people to make use of the soil, the streams of water, and the elements which surround us.

My brethren and sisters, these are things that it would be well for us to consider. I feel that the Latter-day Saints need more blacksmiths, more mechanics, more colonizers, more young men and young women who are not afraid to go out and battle with the elements, and take advantage of the opportunities which God has placed within our reach, as our fathers and mothers have done. It has made good men and good women of them. They engaged in occupations that today are



considered undesirable, but they are better men and women than we are. We ought to desire to build up the material Zion; and while we may not be commanded in these things, we should, as the revelation which I have read says, be willing to do many things of our own free will and choice.

Where our people have gone forth in organized bodies, in accordance with counsel, to settle up new countries, they have been able to accomplish much. But where they have gone without the advice of their Bishop, or without the knowledge of the President of their Stake, they have contended one with another, have been disunited, and in almost every instance have made a failure of their canals and their colonization in general. Where, however, they have followed the counsels of the servants of the Lord they have been prospered, they have become a wealthy and industrious people, and their sons and daughters have become men and women of muscle and brain.

May God grant that we may improve in respect to some of these things; that we may be a people who will keep constantly in view the necessity of union; that we may seek to support one another materially as well as spiritually; that we may desire to build up one another and thus build up the kingdom of God; that we may eliminate the spirit of selfishness from our hearts, and that we may grow and increase in the knowledge of God and his purposes. This is my prayer in the name of Jesus. Amen.

#### ELDER MATTHIAS F. COWLEY.

*Importance of General Conference.—The Sphere and Regulation of Temporal Affairs—Need for Efficient Elders in the Missionary Field.*

My brethren and sisters, I am gratified for the privilege of being with you at this conference, and especially for the opportunity of being instructed by my brethren. I recognize the fact that I am always in need of instruction and admonition. I believe that this is the case with all the Latter-day Saints. That we may be fed with the bread of life, particularly with that portion of it which is adapted to the immediate wants of the Saints, is the object of this general conference. The Church is sixty-nine and a half years of age

today; and while the congregation does not entirely fill this tabernacle, it is very large compared with the membership of the Church on the 6th day of April, 1830. Soon after the organization of the Church, we are informed, by the Doctrine and Covenants, conferences were inaugurated and it was enjoined by revelation that the various branches of the Church should send representative men to the conference, that they might, if called upon, represent the condition of the work of the Lord in their respective branches, and also that they might partake of the spirit which actuated the Prophet of the Lord and his associates.

The importance of these conferences should be impressed upon the Latter-day Saints throughout the Stakes of Zion; and I believe that the spirit of them is extended to the various nations of the earth. I know that when I have been abroad preaching the Gospel, and a conference has occurred during my absence, I have felt the spirit of the occasion. Though I have been absent in body, I have been present in spirit. I have rejoiced in occasions of this character, though thousands of miles away from them.

When Brother Rudger Clawson read from the scriptures this morning, I was reminded of a statement made in the Book of Doctrine and Covenants, which I will read. It is in Section 59:

“Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments.”

This was revealed to the Prophet Joseph at the time the Saints were assembled in Jackson County, Missouri, that land having been designated by the Lord as the great central gathering place of the Saints of God in this dispensation; and the expression in this paragraph: “Blessed saith the Lord are they that have come up unto this land with an eye single to my glory,” is very indicative. The importance of it is demonstrated in subsequent history of the efforts of the Saints of God to establish Zion in Jackson County; for in the inception of this work the Lord communicated to the Prophet Joseph Smith all the keys and authority and every essential for the complete establishment and accomplishment of the

work of God in the last days, and this included the principle of union. Brother Woodruff has been speaking to us this morning relative to the necessity of our having material interest in the work of God. I believe, indeed, I know, that if we confined our worship to the mere singing of hymns and the delivering of religious sermons, the Saints of God would die temporally; and if it were all temporal, they would die spiritually. That which is esteemed temporal and which is deprecated in the estimation of the religious world is sanctioned in the Gospel of Jesus Christ from the fact that all things are spiritual with God. We read in the revelations of God, to the Prophet Joseph, this saying of the Lord:

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which is temporal."

In the establishment of this work the Lord designed to communicate to the Latter-day Saints those principles which should control and govern them in all the temporal transactions of life. Every Latter-day Saint who has the spirit of the Gospel can understand the necessity of this. I maintain that it is an impossibility for men to be engaged for six days in the week in the business transactions of life and to be controlled by the principles which obtain in the world, and enjoy the spirit of the Gospel upon the Sabbath day and to worship Almighty God acceptably. The trouble with us is to a certain extent, we are Latter-day Saints religiously, but Gentiles financially. We are not controlled in the business affairs of life by that spirit of the Gospel which blesses and sanctifies all temporal transactions and makes them spiritual in the sight of God. In my travels among the people I have felt that the Sermon on the Mount, delivered by the Messiah, was the choicest sermon that ever fell from the lips of any earthly being. It is found in the 5th, 6th and 7th chapters of Matthew and also in the third book of Nephi. The injunctions He there gave are practical, essential, and adapted to the wants of the people of God, in every dispensation and in every part of the earth. The Lord revealed to the Prophet Joseph Smith the principles upon which the Zion of God could be

established and perpetuated. He made known unto him that there should be a common interest in the things of God; that every talent should be blessed and sanctified to the establishment of the work of God upon the earth; that no matter what might be the peculiar gifts bestowed upon the individual, they should all be used in the accomplishment of the purposes of God. As a people we are diversely gifted.

I remember reading a revelation in this book of Doctrine and Covenants, wherein the Lord says that He would not make the Prophet Joseph mighty in temporal things, because his work was in another direction. He was entrusted with the keys and the revelations of God, many of which had been kept hid from the foundation of the world, and He laid the foundation of this work and gave revelations which would enable his successors and the people of God for many years to build upon it. The Lord revealed to him what we call the United Order, by which all the time and all the talents of all the Saints of God should be employed for the general benefit of the cause. I remember reading in this book of a branch of the Church that had come up from Colesville, in the State of New York, and they had made a solemn covenant with the Lord that they would consecrate their property to His cause, but they broke that covenant, and it was a very serious sin in the sight of God. They had broken a solemn pledge, and they were made to realize the fulfillment of the saying that God would not be mocked, although it may not have been so serious and swift a judgment as that pronounced upon Ananias and Sapphira in the days of the Apostles. The effort was made then to establish the United Order. Jesus sought to establish the work of God more fully than the house of Judah would accept it. You remember that He said to them:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

"38. Behold, your house is left unto you desolate.

"39. For I say unto you, ye shall not see me henceforth, till ye shall say,

blessed is he that cometh in the name of the Lord."

The day is coming when they will be willing to accept the principle of gathering which they then rejected. But, as I have said, the effort was made to establish the principles of the United Order subsequent to the ascension of Jesus. They had, it is said, all things in common. On one occasion Ananias came to the Apostle Peter ostensibly to consecrate all that he had received under the blessings of the Almighty. The scriptures inform us that he and his wife had sold a possession and he brought a certain part of it and laid it at the feet of the Apostle Peter, who was the Presiding Apostle of the Church and who had received the keys not only to baptize for the remission of sins, to lay on hands for the gift of the Holy Ghost and to administer the sacrament of the Lord's supper, but also to administer in those things that pertain to the celestial kingdom here upon this earth. Now Peter, under the influence of the Holy Ghost, discerned that the man was not honest in his offering, and he said unto him:

"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?"

"While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

"And Ananias, hearing these words, fell down, and gave up the Ghost."

Shortly afterwards his wife came in, and she also lied in relation to this business. These are principles my brethren and sisters, that are attended by the power of God, if they are observed. But they are attended by the judgments of God if they are violated. These principles were carried out in the City of Enoch until the city was translated. They were carried out for a few generations upon this continent by the Nephites, and the Book of Mormon tells us that not one of that generation was lost, because they were equal before the Lord and labored for the same end. The Lord revealed to the Prophet Joseph the same principles. The Saints of God failed to carry them out because of selfishness. The Lord revealed that Zion never could be redeemed, only by the law of consecration.

Because the people were not prepared to receive and obey it, Joseph Smith and Oliver Cowdery besought the Lord to know what He required at their hands as a tithing. As a result of that condition, He gave the law of tithing wherein is required a tenth of all the interest of the people annually. The Lord specified what the tithing should be used for, and that it should be disbursed under the direction of the Presidency of the Church.

Now, my brethren and sisters, the people who came to Zion without having an eye single to the glory of God lost their right to an inheritance. When they came up with sinister motives, and their hearts were not devoted to the work of God, they suffered the disapproval of the Almighty. The same statement will apply to us in these valleys of the mountains. We have been led here by the inspiration of the Almighty. The same inspiration has controlled and guided the Presidency of the Church in locating these Stakes of Zion, these cities and towns, throughout the length and breadth of this inter-mountain country.

God has blessed us with abundance. The great majority of the Latter-day Saints own their own homes. If you were to ask them how many of them owned their own homes in their native lands, possibly four-fifths of them would say that they did not. If you were to ask them how many of them conducted a profitable business of their own before they came here, four-fifths would perhaps have to give the same answer. Yet in the prosperity that has attended us in the establishment of our cities, towns and in the building up of the Stakes of Zion in this country, we have not manifested the gratitude to God for his choice blessings which we ought to have done. We have an abundance of blessings, especially of a temporal character, and we ought to be willing to comply with the requirements that are made of us, and honestly and completely pay our tithing and our offerings.

I rejoice in this work. I rejoice in bearing testimony to the truth of the Gospel and that we have a Prophet of God standing at our head today—President Lorenzo Snow—who enjoys the inspiration of the Holy Spirit and whose



counsel to the Latter-day Saints comes from the Lord. May God help us to carry it out, and to exemplify in our lives the principles which we testify God has restored to the earth in these last days. I wish to urge the Latter-day Saints to teach their sons and their daughters the principles of the everlasting Gospel. There is a great necessity today, in the various missions abroad, for efficient men to preach the Gospel and to represent the people of God. Many of the young men that go from our Stakes of Zion to preach the Gospel have not studied it. They have not taken advantage of the opportunities afforded them in the Mutual Improvement Association, in the Sunday school and in other organizations. I am sorry to say that some of them have been grossly neglected by their parents. I have found Elders who did not believe in some of the principles of the Gospel. They said they had not been taught to them and they had been neglected by their parents. They had been engaged in herding sheep and other avocations, and had not taken pains to prepare themselves. The result was there was one principle of the Gospel, at least, that they did not understand, and consequently they did not teach or defend it. To my mind this was a very sorrowful condition, and it cast reflection upon the parents and teachers of those Elders. I do not suppose that there is a mission upon the earth that would not desire to have more Elders than they now have, especially Elders who are better qualified and more thoroughly indoctrinated in the principles of the Gospel and more thoroughly imbued with the inspiration of the Holy Ghost before they leave their homes and shoulder the responsibility of carrying the message of eternal life to the nations of the earth. I know this is the case in the United States. I have recently had the privilege of visiting with President Kelch the conferences of the Northern States Mission, and I found the Elders laboring earnestly to spread the Gospel among the people of that region.

Brethren and sisters, let us heed the instructions that are given to us at this conference and endeavor to apply them to our lives, that we may profit thereby.

God help us to do so, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

"From afar, gracious Lord,  
Thou hast gathered Thy flock."

Benediction by Elder Angus M. Cannon.

#### AFTERNOON SESSION.

2 p. m.

The choir sang the hymn which begins:

"High on the mountain top  
A banner is unfurled;  
Ye nations now look up,  
It waves to all the world."

Prayer by Elder Joseph W. McMurrin.

"Glorious things of thee are spoken,  
Zion, city of our God!  
He whose word cannot be broken,  
Chose thee for His own abode,"

was sung by the choir.

#### ELDER ANTHON H. LUND.

Benefit of Having the Living Oracles—The Way to the Tree of Life—The Oral and the Written Word of God—Fulfillment of Ancient and Modern Revelation—The Law of Tithing.

I hope I shall be able to make myself heard by this vast congregation. I was very much interested in the remarks of our brethren this forenoon, and the subjects they touched upon are of great value and importance to us as a people. When Brother Cowley spoke he alluded to the blessings we have received in having the living word of God in our midst and the Prophet of God to lead us. It made me think, do we really appreciate this great blessing of having inspired men in our midst to lead us? Do we give heed to their counsel and advice? The brethren have dwelt upon the importance of paying heed unto the Lord's commandments to His people. When He commands, He desires His children to obey. Obedience to the Father's will is a principle that we must all learn. He has not left us in the dark in regard to what He wants us to do. I believe the Latter-day Saints have more faith and a stronger testimony than any other people. They received this strong testimony when the hands of the servants of God were laid upon their heads. They received the Holy Ghost, which leads into all truth and makes known the Father's will. So that, while we have inspired men in our midst to give us the word of the Lord, we are not de-

pendent upon that alone. The Lord has given unto us His Holy Spirit to witness unto our spirits whether that which is given us is right or not. The Latter-day Saints who perform their duty are not in the dark in regard to the counsel which they receive. When it comes from the servants of God unto them the Holy Spirit gives them a testimony that it is true.

Lehi of old had a beautiful dream. He saw the world spread before him. He stood by a tree—the tree of life—enjoyed its precious fruit and saw how multitudes were hurrying to get to that tree. He saw that there was a mist came down that obscured the tree of life from the view of the multitude. They wanted to reach it, but this darkness or mist prevented them from seeing it. The Lord, however, had provided means whereby they could reach it. There was a path leading to the tree and at the side of it a rod of iron. By taking hold of this and following it, although they were not able to see the tree, but believing what had been told them, that this rod led to the tree of life, many found it. But many would not take hold of the iron rod, and they went astray and did not reach the tree with its precious fruit. Lehi saw also how that the greater number were walking on the other side of a river, which divided them from the tree of life. They went to a spacious building. He saw his own children, Laman and Lemuel, and He feared for them when he saw that they did not come where he was. His wife and his other children, shared with him the blessing of partaking of the fruit of the tree of life. This iron rod, it was explained, is the word of God. By taking hold of that we need not go astray. Although we may have to look forward with the eye of faith, holding to the iron rod we will be just as safe as if there were no mist.

We are blessed, brethren and sisters, in having the word of God in our midst; not only the written word, but also the living word of God. We are thankful that we have so much of the written word of God in our midst. While we do not look upon the Bible as many Protestants do, still we have just as great reverence for it as they have. We have just as great a testimony,

and greater, that it contains the word of God. We revere its contents, and we are trying to carry them out in our lives. We have testimony of the truth of the Bible from other sources, which the world do not accept, however. But the book itself proves to us that it is genuine. Its own prophecies, fulfilled since it was written, prove to us that it is a book containing the word of God. Look at Daniel's prophecy. In what a nutshell is the history of the future portrayed there? We could not any better describe it today, after we have followed history down for more than two thousand years. Daniel's prophecies are like history written beforehand, showing that they were inspired. The words of Jesus have been fulfilled since they were written and given to the world. In Matthew we have a clear prophecy concerning the Temple and the City of Jerusalem. How deeply I felt impressed when I sat on Mount Olivet and looked down upon the Temple ground. I thought of the prediction that not one stone of that building should be left upon another. This was uttered when Jerusalem was flourishing. It seemed an impossibility that such a prophecy could be fulfilled, but within forty years it came to pass. The Temple, built of large masses of rock, was entirely destroyed, the stones carried away and the Temple ground plowed, so as to obliterate any trace of the Temple. It was considered policy by a Roman emperor to do this, but it was the fulfillment of a prophecy of Jesus. We look upon the Bible as containing the word of God written to those of old, but much of it in a general way applies to us.

We also believe the Book of Mormon to contain the word of God. We look at its contents and we find that it contains internal evidences of its truth, that it sets forth, which also show that it is a divinely inspired book. Take the tenth chapter of second Nephi, and you will find that in that book, which was published to the world some months before the Church of Jesus Christ was organized, prophecies concerning our time. It alludes to this land; it designates it as the land of Zion and tells how the Gentiles shall come and enjoy liberty here; that there shall be no king here, and that those

who fight against Zion shall not succeed. The prediction that there shall be no kings upon the land has been fulfilled even in our day. When I read of Dom Pedro of Brazil having been dethroned, and the report went forth that being so popular he might again take the reigns of government over that state, I said that I did not believe that he would do so. I believed that the words uttered by Nephi, six hundred years before Christ, would be fulfilled, and that the time was hastening when there should not be any kings upon this land. When Louis Napoleon tried to establish an empire in Mexico he miserably failed, and the man who tried to become king there lost his life.

But I specially want to draw your attention to the allusion to this being a land of Zion. It here gives us an intimation of the gathering; that people should come from other nations, gather to this land, establish a Zion and that the Lord should protect them so that the enemies of Zion should not have power over her. This was years before emigration to this country took place, but the prophecy has been fulfilled. We look upon this as the land of Zion, and the principle of gathering, though a unique one, has been one that has pervaded the teachings and belief of the Latter-day Saints from the beginning. Even before the Elders in their missionary labors have said anything about a Zion, the spirit of God has witnessed to the spirits of those who have received the Gospel that there would be a gathering, but that God would have a people of His own and that they would be gathered to one place. From the very beginning of the Gospel being sent to England we have evidence to prove this. I have seen in my administrations how quickly this spirit has taken possession of the Saints. And while we do not urge gathering today, feeling that the work will be strengthened by most of the Saints remaining in the branches for a time and helping the Elders carry the warning message of the Gospel, yet the principle of gathering is just as true today as ever it has been. We feel, however, that it is better for those who receive the Gospel abroad to become well grounded in the faith before they make the sacrifice of leav-

ing their homes and their relatives, and when they are well grounded in the faith and have helped to build up the Church where they have received the Gospel, we want them to gather with us and to make a part of the great united Church of God.

We have also the Book of Doctrine and Covenants, which contains numerous prophecies that have already been fulfilled. Take the 45th Section and that alludes to the gathering. The first year after the Church was organized this revelation was given and it plainly tells us that the people should gather from all the nations to this land, and that no weapon formed against Zion should prosper. Take the 49th Section, and what a plain prophecy it contains! So early in our history we are told that Jacob should flourish on the mountains—alluding to the people coming to the mountains and becoming a strong people here, as the Prophet Joseph prophesied twelve years after the organization of the Church.

These books we look upon as containing the word of God to us. But further, we believe that God has living witnesses upon the earth; that He has a mouth-piece upon the earth to give forth His words. Joseph Smith was a Prophet of God. His teachings prove that what he taught was divinely inspired. Some of his prophecies have been fulfilled, and others remain to be fulfilled. His predictions have not been guesswork. In 1832 he looked down and saw the fate of the nation. Earlier than that he told us the fate of the Church. Now it is reasonable to suppose that if the Lord raised up a Prophet, that Prophet would say something in regard to these two important things—the nation and the Church, and he did. He told how the Church would be persecuted and driven, and that even the blood of some should be spilt and should cry unto Heaven against those who had shed it. He prophesied that the Church should go to the Rocky Mountains, and he was so much impressed with the spirit of this that he appointed a committee to go and search for a place to locate the Saints. He did not live to see this accomplished, but we have seen this prophecy fulfilled. In regard to the nation he plainly foretold where the Rebellion should



begin and what its results should be. Every one can see plainly that part of that revelation has been fulfilled and the other part remains to be fulfilled. Take the successors of the Prophet Joseph, and they have been inspired of the Lord to give His word unto the people, and we have known that it has been the word of the Lord.

Today, brethren and sisters, the word of the Lord to us through His Prophet is that we should remember the law of tithing. It has been preached to you in many of your Stakes, and I am very happy to see the response that you have made to the call of the servants of the Lord. I hope that this will not be a temporary effect, but that you will all see and appreciate the importance of continually obeying the word of the Lord. Today we are walking in faith; that mist which Nephi saw lies around us, but we are shown the iron rod. Let us not let go of it and think that we can follow in another direction and that we will get through any way. If you and I shall obtain the privilege of eating of that precious fruit of the tree of life, we must hold to the iron rod. When the servants of God give us His word, let us cling to it; let us obey His will, and we will have no cause for regrets. In the book of Doctrine and Covenants we are taught that no religion has salvation in it that does not ask for sacrifice. It should not be a great sacrifice to us to pay our tithing. Great blessings have been promised those who will obey this law. The experience of the Saints has been that the Lord has fulfilled His promise in this regard. Before I close I wish to say to all: if you want your faith strengthened, if you want your testimony made clearer, pay your tithing and the Lord through His spirit will witness His approbation of your work. God bless you all. Amen.

ELDER MARRINER W. MERRILL.

What the Word of the Lord Means to the Saints—None are Exempt from the Law—The Bondage of Debt should be Avoided—The Burdens of the Church should be Decreased—Prosperity can be Secured.

This is a very solemn assembly, a very important meeting, and one where we may consider our standing and fellowship with each other and with the Lord and sit in judgment upon ourselves. A passage of scripture comes

to my mind. It is a saying of one of the prophets, written in the Bible, and it reads like this:

"Search me, O God, and know my heart; try me, and know my thoughts; "And see if there be any wicked way in me, and lead me in the way everlasting."

This is a very important saying, and we may find profit in it by making it applicable to ourselves. No doubt many of this congregation have had testimonies of this work. They have seen the power of God made manifest. The gifts and blessings of the Gospel which we have embraced have not passed away from the Church. There is in the Church all the gifts, blessings and graces of the Gospel, and they are made manifest in many instances among the Saints, and would be more so had we more faith and exercised more diligence in serving the Lord. Every speaker doubtless that you will hear during this conference will have something to say different from former speakers. There are a variety of subjects in the Gospel that are of vast interest to us, and we come to Conference from far and near to consider that which may be presented to us for our guidance, for our profit, and for our instruction in the future. Hence the speakers do not confine themselves entirely to the written word, but speak as they are moved upon by the Holy Ghost. While listening to my brethren I have thought what an important position it is for one to occupy to stand before so many people and have their time and attention. Surely we ought to be inspired of the Lord, so that our words may be instructive and interesting to the people. We are here from different parts of the land, agreeable to the appointment of our conference, and we are here to listen, to make notes and to write down what may be said that is applicable to our case.

The brethren who are our leaders, you have known for so many years that no doubt you have implicit confidence in them. We all have implicit confidence in the Presidency. We have known them for a great many years. We knew our beloved President before he was drowned in the Pacific ocean. President Snow was drowned once; at least after he was taken out of the water, he was pronounced dead; but

the Lord brought him to life again and has made him mighty in the earth to declare His word unto the people. This is no vain thing; it is a reality. The Lord has a mouthpiece on the earth in the person of President Lorenzo Snow. Many of the Saints have lately heard his voice on a certain subject, relative to the welfare of the people of God. The Lord spoke to him and he spoke to the people. When President Snow was inaugurated as President of the Church every one present at that time felt a testimony from the Lord that he was the right man in the right place. I want to bear testimony to you that the Lord has spoken to President Snow in relation to the law of tithing. The Lord has looked down upon the people and beheld their condition, and seeing that they were straying to a certain extent from the laws of the Lord, He brought this subject forth unto us, and I bear record that it is from the Lord. It means, too, just exactly what it says—that we must from this time forth pay our tithes and offerings to the Lord. Not half do it; but do it completely.

I have had the experience of being a Bishop about eighteen years in the Church, and the Bishops have to deal with tithing matters. I can truthfully say, in looking over the history of my ministration, as a Bishop, that there were very few people indeed who paid their tithing. I can call to mind a few that in my judgment paid their tithing in full, but they were very few in the Ward where I presided. This is an important matter, my brethren and sisters. It applies to all of us. No man or woman is exempt. I do not know of any members of the Church being exempt from this law, even if he or she has to draw support from the Church. The tithing is due on whatever they draw. I say to you that if we will from this time on renew our diligence in regard to observing this law, the Lord will redeem us, and, as Brother Lund said, our faith will be increased. You mark it, the people who pay their tithing will have an increase of faith and an increase of prosperity. It is the shortest and easiest way to extricate ourselves from debt and to redeem the mortgages on our homes. I heard a man bear record to me two

or three years ago on that point. He said: "I have paid my tithing recently, and I have been prospered. The way is opening up and things are becoming more easy with me."

I would not advise you, my brethren and sisters, to worry or to lose any sleep over anything, but go along in the even tenor of your way, do your duty before the Lord and before your family, and set an example that is worthy of imitation. A great many of our people are in bondage. In other words, they are in debt. Their homes are mortgaged, their farms are mortgaged. This is all wrong. We should not place ourselves in bondage. Perhaps there are mitigating circumstances in some cases and good reasons why some people are involved; but such cases are few. A great many people have entered into these obligations unwisely. They have spent their means unwisely and have nothing to show for it. We want to begin to redeem ourselves; turn our faces to the Lord and intreat the Lord about our affairs. There is no wrong in going into our secret places and telling the Lord our circumstances, and if you will do this, you will find relief. You will have the suggestions of the Spirit, and ways will be opened up that you will not have thought of. If you will pay your tithing honestly before the Lord, He will hear and answer your prayers and the day will come when this people will be redeemed and their mortgages will be lifted. For the Latter-day Saints are a good people and the Lord loves them. If we were not a good people, we would not have the promise of being forgiven. I think I have heard President Snow say that if we would do better now, the Lord would forgive us for the past. This is an intimation that the Lord loves His people, because there are many pure and devoted Latter-day Saints among them. Of course, we are not all what we ought to be, but we may become what we ought to be by turning our attention to our duty in the callings of the Priesthood.

The idea has been common in the past that the Church could do everything—it could build every meeting house and every tabernacle almost throughout the land. Numerous applications were

made to the Church, and in the goodness and sympathy of the souls of the Presidency and brethren they have conceded to our wishes in many instances, and tens of thousands of dollars have been appropriated to the people that we could have got along without. Now, I know a little about the affairs of the Church; not a great deal; but if you Bishops and Presidents of Stakes will take my counsel, you will not ask the Trustee-in-Trust for anything until his hands are relieved. We do not want him weighed down with obligations. We want to hold up his hands; to lift the Church from under its obligations, and to become a free people. We want to become lenders, and not borrowers, and we can do it, if we will set ourselves to accomplish the work. The Lord does not require, nor never has required, anything of us but what we can accomplish if we set our hearts to the work. We need to be very careful and very economical in our own affairs, and we will prosper in the land.

The people in the north, and perhaps in the south, have met with some reverses this year on account of the frost destroying their crops to a certain extent. I have heard it said that in one of the Stakes of Zion there is at least ten thousand dollars worth of grain injured by the frost. A great many of the brethren perhaps are more or less discouraged because of this. We say to you brethren, be comforted, and be of good cheer. The hand of the Lord is in all these things and prosperity will come to you. Your fields shall be fruitful and the frost shall be stayed, because of your diligence in serving the Lord. He brings things upon us sometimes to try our faith and our devotion to His work; but He will lift us up, and we will be placed on a plane where we will have joy and consolation in the goodness and mercy of the Lord to us. Who that has watched the course of events for the last forty or fifty years has not seen the hand of the Lord over this people in these mountain valleys, where, in early times, it was thought impossible to raise grain or vegetables? These valleys have been made fruitful; the elements have been tempered to the good of the people, the blessings of the Lord have been upon the land and the

people as a whole are becoming wealthier every year, getting better homes, better surroundings, better meeting houses, better school houses and everything better. The blessings of the Lord are upon us, if we can only acknowledge the hand of the Lord in them.

My brethren and sisters, I do not want to weary you at this time, but I want to see the Saints prosper. I know this work is true. I learned this many years ago. I left the grave of my father, the fireside of my mother, a boy alone in the world, without a cent in my pocket, to associate myself with the Latter-day Saints. Why? Because I had a testimony from the Lord that this work was true, that Joseph Smith was a great Prophet of God, and that his brethren of the Twelve were great men of God and Seers and Revelators. The Church will never be left without a Prophet nor without Seers and Revelators. My life has not been all smooth sailing. I have had the hard and the rough times in the early days here, but I have had testimony upon testimony that this work is from God. If you do not know it is true, it is because you have not sought as diligently as you ought to do. Every member of the Church may know that this is the work of God. Every young man may know it, whether he goes on a mission or stays at home, every young woman may have divine evidence from the Lord. You all may know it, if you will seek for it earnestly and devotedly. What greater blessing can we have than to be able to give a reason for the hope that we have. Whether we live or die, it matters not, so long as we are in the line of duty, and so long as we can say: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me."

May the Lord bless us and fill us with His power and manifest His blessings unto us, that we may go home with the spirit of this conference and disseminate it throughout the land, that there may be an awakening among the people, and that the Lord may approve of us and our labors and bless us accordingly. God bless you. Amen.



## ELDER HEBER J. GRANT.

Effects Produced by the Lives of Great Characters  
—Blessings of God Secured by Obedience—When  
the Lord gives Commands He opens the way for  
the Obedient to Fulfill them.

I rejoice exceedingly at again having the opportunity of meeting with the Latter-day Saints in General Conference. I have listened with a great deal of pleasure to the remarks that have been made by the brethren who have spoken, and I earnestly desire that the time which I occupy may be for our mutual benefit, to strengthen us in the faith of the Gospel, and to inspire us with a determination to press forward in the discharge of the many duties and responsibilities resting upon us as members of the Church. We all, no doubt, look around in life and from our observation of men, or from our reading of the lives of those who have died, form our ideals, and we try to live and to be like those whom we admire. There is no character with which I have been familiar through my reading that has inspired me more than has Nephi of old. I can never read the life of that man without being inspired with a desire to be faithful, diligent and true to the Lord, that I may be abundantly blessed of the Lord, as was Nephi. If we all could be inspired with a determination to live as this man lived, there is no question in my mind but we would grow and increase in the Spirit of God, and in power and ability to do the will of our Heavenly Father on the earth. Alma says that the Lord granteth unto men according to their desires, whether they be for life or death, for joy or remorse of conscience. As Latter-day Saints, let us have a desire to live lives of usefulness, and to be instruments in the hands of God of accomplishing much good.

I have read and spoken time and time again from the section of the Book of Doctrine and Covenants from which Brother Woodruff read this morning. I have felt a desire in my heart to be anxiously engaged in a good cause, and to bring to pass much righteousness of my own free will. I have endeavored to impress this also upon the minds of those with whom I have been laboring since being called to minister among the people. I desire to read a few words more from this same section.

After telling us to be anxiously engaged in a good cause, and not to wait to be commanded in all things, the Lord says:

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?"

"Who am I, saith the Lord, that have promised and have not fulfilled?"

"I command and a man obeys not, I revoke and they receive not the blessing."

"Then they say in their hearts, this is not the work of the Lord, for His promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

I know scores of Latter-day Saints who have been commanded of the Lord time and time again, but have failed to receive the blessings promised through the fulfillment of the commandments of God, because they have obeyed not. Yet they have accused the Lord of failing to fulfill His promises made to those who obey His commandments. I have ever known that those who pay not their tithing are the ones that criticise the expenditure of the tithing. Those who are approached for donations for laudable purposes, sometimes under the direction of the Presidency of the Church, and who refuse to contribute, are the ones that criticise the Presidency of the Church and the Apostles for calling upon them for means. But I find that the men who obey are those who testify that the promises of God are fulfilled. Therefore, it behooves each and every one of us to be true and energetic.

I desire to read a few words from the writings of the Prophet Nephi. After hearing the testimony of his father, and after they had gone into the wilderness Nephi says:

"16. And it came to pass that I Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father, wherefore I did not rebel against him like unto my brothers."

"17. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words;

"18. But behold Laman and Lemuel would not hearken unto my words; and being grieved because of the hardness of their hearts, I cried unto the Lord for them."

"19. And it came to pass that the Lord

spake unto me, saying, blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

"20. And inasmuch as ye shall keep my commandments—"

This is the point that I desire to impress upon your minds.

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands."

I say to the Latter-day Saints that this last statement is one of the testimonies of the truthfulness of this record, because this is a land choice above all other lands, and God has blessed the people upon this land. He has fulfilled the words recorded in this book time and time again, that those who should come up to fight against the people of this land should not prosper. After Nephi had been thus abundantly blessed of the Lord, when he returned to his father, who had received a commandment from the Lord that his sons should go back to Jerusalem for the brass plates, Laman and Lemuel were murmuring against this commandment. But these are the words of Nephi:

"And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which he commandeth them.

"And it came to pass that when my father had heard these words he was exceeding glad, for he knew that I had been blessed of the Lord."

We will all be blessed of the Lord if we have this same spirit and realize that no obstacles are insurmountable when God commands and we obey. I heard Brother Lyman once remark in a meeting of the Quorum of the Apostles, that he knew of no man who had ever been blessed by one of the Quorum of the Apostles or by the Presidency of the Church and had been sent out to fulfill a mission that had failed to do so. There might be those whose hearts they did touch, but there were those whose hearts could be reached. There never was a member of the Quorum of the Apostles sent upon a mission, but

what sooner or later fulfilled that mission. This is a testimony of the statement of Nephi: "For I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." Let us realize this and that the keeping of the commandments of God will bring to us the light and inspiration of His Spirit. Then the desire of our hearts will be to know the mind and will of the Lord, and we will pray for strength and ability to carry it out, thereby following in the footsteps of our Lord and Master Jesus Christ. After the sons of Lehi had gone up to try and get the plates and were driven back, and Nephi's brethren desired to return to their father, Nephi said unto them.

"That as the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded us.

"Wherefore let us be faithful in keeping the commandments of the Lord."

Here is the key: Nephi knew how to be successful. Let us therefore be faithful in keeping the commandments of the Lord.

"Therefore let us go down to the land of our father's inheritance, for behold, he left gold and silver and all manner of riches. And all this he hath done because of the commandments of the Lord."

After they had been driven the second time and Laban had stolen their gold and silver that they had offered him for the plates, Laman and Lemuel murmured again, and said that Laban could command his fifty and would slay them. And Nephi replied:

"Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands."

That is the kind of faith to have. Let us be faithful in keeping the commandments of God and then we know that we can win the battle, though we may be opposed by a man with his tens of thousands. The final result was that Nephi got the plates. We find recorded here also that Nephi was commanded of the Lord to build a vessel. His brethren laughed at him when they saw he was sorrowful because they

refused to help him to build the vessel. Nephi said to them:

"Behold, my soul is rent with anguish because of you, and my heart is pained; for I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, inasmuch that my frame has no strength."

Nephi continues:

"And now it came to pass that when I had spoken these words, they were angry with me and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me, I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God even unto the consuming of my flesh; and whoso shall lay their hands upon me, shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.

"And it came to pass that I, Nephi, said unto them, that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship."

On another occasion when Nephi was in affliction, having been bound by his brethren on the ship, and they unbound him because they were afraid of the storm, Nephi said:

"Wherefore they came unto me, and loosed the bands which were upon my wrists; and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

"Nevertheless I did look unto my God, and I did praise Him all the day long; and I did not murmur against the Lord, because of mine afflictions."

We find here a man of faith; a man who submits to affliction without murmuring. In all his history we find that he followed the commandments of the Lord. The Lord said to him in the beginning that if he followed His commandments he should be prospered in the land, and he was prospered. I wish to bear my testimony to the Latter-day Saints that all of us who will obey the commandments of God will be prospered in the land. Sacrifice doth bring forth the blessings of heaven. I bear my testimony to the truth of what Brother Lund has said today, that if the people will pay their tithes and offerings, they will not only be blessed in their material affairs, but they will be abundantly blessed with increased outpouring of the Spirit of the Lord. We find recorded in Section 130 of the book

of Doctrine and Covenants, the following:

"There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated:

"21. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

I bear witness to you, as an Apostle of the Lord Jesus Christ, that material and spiritual prosperity is predicated upon the fulfillment of the duties and responsibilities that rest upon us as Latter-day Saints. I have rejoiced exceedingly that the debts which the people owe to the Lord in tithing have been forgiven by the Prophet of God. But I want to say to those who are able to pay those debts, it will be a great deal better for them if they will do so, notwithstanding they have been forgiven. If the Lord will help me, I propose to pay every debt that I owe in the world. I propose with the help of the Lord to be true to my fellowmen in fulfilling every obligation that I have entered into with them. But above all and beyond all, I propose to fulfill my obligation, to the best of my ability, to God my Heavenly Father. I have been ridiculed in the public prints because I said that a man's duty was to pay his debts to the Lord if he did not pay his debts to his fellowman. I repeat that. God my Heavenly Father has blessed me with a knowledge of the Gospel. I do know that God lives; I do know that Jesus is the Christ; I do know that Joseph Smith was a Prophet of God; I do know that Lorenzo Snow is a Prophet of God; I know that God loves me; that He blesses me; that I am one of His children; that I am under obligations to Him; and that all I have on earth, all that I will ever receive here or hereafter, I am indebted to Him for it. Therefore, I say, shall I not fulfill the duties and obligations that I owe to my Creator and loving Parent before I fulfill my obligations to my fellowman. Has any man ever loaned me money because he loved me? No; he has loaned it to me because he wanted his interest. With the help of the Lord I propose to keep the commandments of the Lord, and then I do know that I shall be able to pay all that I owe; because I know that God blesses those who keep His commandments. I know



that I never made a sacrifice of a financial nature in my life to help the advancement of God's work, without being abundantly rewarded therefor. Not only materially, but I grew in the knowledge of the Gospel and in the Spirit of God, which is worth more than all the wealth and honors of men. I desire never to allow my heart to wither up, so to speak, but rather to have it grow and expand. I desire to seek first the kingdom of God. I do know and bear witness to you that if I do it, all other things for my good will be added unto me. And what I bear witness to pertaining to myself, I bear witness to for all the Latter-day Saints. If you desire the Spirit of God, be honest in keeping the commandments of God. If you desire prosperity, and at the same time the testimony of the Gospel, pay all your obligations to God and you shall have it. If you are not honest with God, you may prosper and you may be blessed with the things of this world, but they will crowd out from your heart the spirit of the Gospel; you will become covetous of your own means and lose the inspiration of Almighty God. The Savior told us that if we gained the whole world and lost our own souls, it would profit us nothing. We have started out for life eternal, the greatest of all the gifts of God to man, and keeping the commandments of God will bring it to us. May God bless you. Amen.

#### ELDER GEORGE TEASDALE.

The Restoration of the Gospel Produced the Gathering—Exhortation Regarding the Law of Tithing—The Latter-day Saints do nothing that should draw out the Enmity of the World upon them—Knowledge and Wisdom come by Experience—The National Constitution should be Supported.

"1. Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

"2. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins:

"3. Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

"4. Wherefore, ye shall partake of

none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

"5. Behold, this is wisdom in me: wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim;

"6. And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy Prophets since the world began, concerning the last days:

"7. And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

"8. Which John I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron:

"9. And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse:

"10. And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain;

"11. And also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

"12. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them:

"13. Unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last time; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth:

"14. And also with all those whom my Father hath given me out of the world:

"15. Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand.

"16. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace, which I have sent mine angels to commit unto you.

"17. Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

"18. And take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen."

Thus said the Lord many years ago. This everlasting Gospel that was restored to the earth through the agency of Moroni, John the Baptist, and Peter, James and John, has brought about this wonderful gathering that we see at this conference. We can congratulate each other that we have this glorious privilege today. The Lord Jesus Christ said: "No man can come unto me, except my Father draw him." How is it that we have accepted the principles of everlasting life? Forty-seven years' experience I have had with this people, and I know most assuredly that the Priesthood of the Son of God has been restored to the earth, and that this work that we are engaged in is the work of the Lord, which Isaiah spoke about when he said that the Lord would commence a marvelous work and a wonder, in which the wisdom of the wise should perish and the understanding of the prudent should be brought to nought. Our Father in Heaven is doing his own work. That I want to say to my beloved brethren and sisters who have gathered together here for the purpose of worshiping the Lord at this conference. God has manifested his love unto us. How did these brethren who have spoken obtain the testimony which they have borne at the conference in the power and spirit of God? It is because God has loved them and given unto them his spirit. How is it that these Presidents of Stakes and their counselors, High Councilors and the Bishops and their counselors have this glorious privilege of assembling together at this conference to hear the word of the Lord and to represent their respective fields of labor? It is by the grace of God. By His grace we are saved and have the privilege of a standing in the Church. It is our Father in Heaven who has drawn us into His fold, adopted us into His royal family and given unto us the Holy Priesthood, with the blessings and keys of endless life. He has also given unto us the understanding heart. He has filled us

with His divine love, and has granted unto us the glorious gifts of faith, hope and charity. We gladly gather together to wait upon the Lord, to hear His word and to understand His counsel.

Before coming to this meeting we have been on our knees, pleading with the Almighty that He would pour His spirit and blessing upon His servants who should speak, that they might faithfully deliver His word unto the people. We have had the word of God given unto us, and I bear testimony that this word is true, that we should repent of our robbing the Lord in tithes and offerings and that we should turn unto Him with full purpose of heart, consecrating unto Him one-tenth of everything that the Lord shall give unto us, by which we would be enabled to sanctify the land, so that His statutes might be kept thereon. This is the word of the Lord to us, and it will naturally bring division. There will be those who will hear the word of God and do it, and there will be those who will reject the word of God and count it as a light thing, making any frivolous excuse for despising the ordinances of the house of God. The Lord told His people through Malachi that when they robbed Him in tithes and offerings they were laboring under a curse, and the Lord has told us that if we do not honor this law it shall not be a land of Zion unto us, and our enemies shall prevail against us, but if we love Him and keep His commandments we shall prevail against our enemies.

I do not know that we should have any enemies. I am not aware that we do any harm. We are striving all the time to set a righteous example, teaching the people correct principles. We take our lives in our hands and go forth to the nations of the earth with this glad message of great joy to the people, that God hath spoken and that He has restored to the earth His holy Gospel. We promise them that if they will obey the Gospel and live the principles of righteousness they shall have a living testimony and shall know, as we know, that God lives, that Jesus is the Christ, that Joseph Smith was a true Prophet sent of God, that the dispensation of the fulness of times is being ushered in, and that the people

are being prepared for everlasting life or for death, for a glorious resurrection or a resurrection of everlasting shame. There are two resurrections, the resurrection of the just and the resurrection of the unjust. How could we expect a part in the resurrection of the just, unless we were just to our God and to each other?

Vain theories will never do us any good. Foolish dogmas never saved anybody or anything. We can only be sanctified by the truth as it is in Christ Jesus. The Lord hath said "Look unto me all ye ends of the earth, for beside me there is no Savior." Why do not the inhabitants of the earth look unto him? Why do they not have faith in Him? Because it is not their tradition. "Without faith it is impossible to please God." I was not educated to believe that it was essential that I should enjoy the spirit of revelation myself; that I had the privilege of communion with God my Eternal Father and obtaining light and intelligence from Him; and that if I would sanctify myself before the Lord and keep His commandments I should receive line upon line, precept upon precept, here a little and there a little. I ask you, my beloved brethren and sisters, if we do not grow gradually in the knowledge of God? We do not receive it in a day; we must have experience, and therefore I think our persecutions are all right. Jesus Christ said: "It must needs be that offenses come, but wo unto them by whom they come." We have to be educated in this line. If we were not oppressed, misrepresented, lied about and slandered, we never would have sympathy for others in the same condition. My sympathies go out to the patriot and to the lover of liberty who believes in sustaining the constitution that was given of Almighty God. I do not sympathize with the hypocrite. Jesus Christ said: "Beware of the leaven of the Pharisees," (hypocrisy) and we

might say, beware of the leaven of the Gentiles. Let us be what we seem to be. If we are patriots, let us stand by correct principles, and let this be a land of religious liberty to all mankind. Let it be the land of the free and the home of the brave, truly and literally, and let those that are weak be protected. That was the determination when the Constitution was written. The more I study and understand the Constitution of the United States, the more I revere it. I am something like Bishop Edward Hunter, who said, "Too good, too good, for a bad people." It is a glorious document, and one that we are under obligation to sustain. Every American citizen promises to sustain the Constitution of the United States. Every officer in the country makes that oath and covenant. That is done for the protection of the weak and to prevent religious persecution. It was so in the beginning, and wo unto those who trample upon that Constitution.

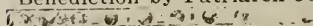
God bless us in our individual responsibilities. We shall all have to stand before the bar of God and give an account of the deeds done in the body. All men, whether they be princes on their thrones, or beggars in the street, have got to meet the covenants that they have made. The choir here sings sometimes, "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." That is it.

Let us be kind to ourselves; let us fear God and keep his commandments, and when He requires anything at our hands by His grace, let us perform it. Unto this end may God sustain us, for Christ's sake. Amen.

The choir sang:

"Let the mountains shout for joy."

Benediction by Patriarch John Smith.





## SECOND DAY.

Saturday, October 7, 10 a.m.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang the hymn which begins:

"We thank Thee, O God, for a Prophet,

To guide us in these latter-days;

We thank Thee for sending the Gospel,

To lighten our minds with its rays."

Prayer by Elder Charles W. Penrose.

Singing by the choir:

"Come, dearest Lord, descend and dwell,

By faith and love, in every heart;

Then shall we know and taste and feel

The joys that cannot be expressed."

### PRESIDENT LORENZO SNOW.

How the Land of Zion shall be Redeemed—The Law of Consecration—The Law of Tithing—Persecutions in the Past and the Cause of Them—Gratifying Effects of Recent Preaching—Not the Business of Saints to Fight their Enemies.

Brethren and sisters: I wish, as I always do in coming before an audience of Latter-day Saints, your faith and prayers, that I may say such things as will be a comfort and a blessing. A day or two before this conference, in thinking upon what I might wish to say to the Latter-day Saints, it occurred to me that perhaps I had said about enough in reference to the matter of tithing, and that I would not confine myself to that subject, as I have spoken to the Latter-day Saints in conferences of all the large Stakes and also here in Salt Lake City at a Stake Conference. I felt that it might not be necessary to talk upon this subject, but that it would be proper for two of my brethren, who were with me at St. George and since, to talk upon it once more in their lives, and I have so requested them. Now, I feel it my duty to say something still myself in reference to this most important subject of all, under the present condition, that can be laid before the Latter-day Saints. I will read a few verses in the 63rd Section of the Book of Doctrine and Covenants, commenting with the 25th verse:

25. "Behold the land of Zion, I, the Lord, holdeth it in mine own hands;

26. "Nevertheless, I the Lord, rendereth unto Caesar the things which are Caesar's;

27. "Wherefore, I the Lord, willet that thou should purchase the lands that you may have the advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger;

28. "For Satan putteth it into their hearts to anger against you, and to the shedding of blood;

29. "Wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

30. "And if by purchase, behold you are blessed;

31. "And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

We learn from these verses that the Lord determined that the Latter-day Saints could secure the land of Zion only by two ways: One by purchase, the other by the shedding of blood. The Lord also determined that possession of that country should not be gained except by the purchase of the land. It should be bought and paid for by the means furnished by the Latter-day Saints, whether rich or poor. It should be bought as other people buy land. The Lord would not permit them to take possession of the land by force, or by antagonizing the people's interests. The Lord expressly stated that He had no other object in view than that the Latter-day Saints should obtain it upon the principle of purchase. Even if it took every cent they possessed, they should not secure it by the shedding of men's blood. And if you and I ever get any possession upon the land of Zion, it will be by purchase, not by force. This has been the will of the Lord from the beginning. He has never allowed his people to take possession of any property by force. When the Children of Israel were taken from Egyptian bondage and promised an inheritance in what is called the "land flowing with milk and honey," it was not the design of the Lord that they should get possession of that land by force. Upon the

banks of the Red Sea, after they had crossed over by the miraculous interposition of providence, he presented to them the same principles of salvation and exaltation as he has presented to us. But they rejected those principles, and then he told them what should be the results of that rejection. He proposed to make them a nation of kings and priests, and there is only one way to do that, and that is through the everlasting Gospel in all its fullness.

He told them that he would send the hornet before them to drive out the people from the land that he proposed to bestow upon them. But, as I have said, they rejected the principles that were presented to them, and therefore the Lord, through their disobedience, was compelled to give them another law.

We are told in the 29th verse, which I have read:

"Wherefore the land of Zion shall not be obtained (not may not be, or can not be, but shall not be) but by purchase or by blood, otherwise there is none inheritance for you."

That which I have read from the 63rd Section has been literally fulfilled. The Lord provided a way whereby they could secure the means to purchase that country, namely by the law of consecration. There was no one man in the Church that could have bought that land; there were no two men, or half a dozen men, or a hundred men that could have bought it. The people as a general thing were poor. There were no rich men that received the Gospel in those early days. But by combination and union they could have secured the means to carry out the purposes of the Almighty in regard to the purchase of that country. They failed because of their love for money. In a revelation after this we are told that they failed to give their names as they were commanded. The Lord sent Elders throughout the States, where there were Latter-day Saints to collect means for this purpose, and the people in Jackson County were required to observe the law of consecration. But they failed to do it, and therefore the lands were not secured. The Lord could have sustained the people against the encroachments of their enemies had they placed themselves in a condition where he would have been justified in doing so.

But inasmuch as they would not comply with His requirements, the Lord could not sustain them against their enemies. So it will be with us, or with any people whom the Lord calls to comply with His requirements and whom He proposes to confer the highest blessings upon, as He has in reference to us, and as He did in reference to the people in Jackson County.

There having been a failure in regard to this law of consecration—a failure so serious that it resulted in great misery to the people of God—a few years after that the Lord gave another law for the Saints to observe in place of the law of consecration. It is called the law of tithing. If we look upon this law in its proper light, we will see the importance of it and the danger that will result if we fail to observe it. It would hardly be justice in our Heavenly Father if He were to deal with the Latter-day Saints now in any way different from that in which He dealt with His people in Jackson County. If we find out what resulted from their failure in the law of consecration, we may, I think, very readily and reasonably conclude what will be the result of a failure in reference to this law that has been put before us in place of the law of consecration. I dare say that it seems to some persons who are not in the habit of reflecting much that the Lord is severe under certain circumstances. When we consider what transpired here a few years ago in this beautiful country and the distress that was visited upon the men, women and children, we might think there was some severity about that. The same in reference to what followed a disobedience to this law of consecration in the early days of the Church. The Lord told the Saints who formed that colony in Jackson County what should be the results if they failed to observe the law of consecration. He said: "Ye shall be scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance."

I do not wish to speak very long; I do not expect my voice will allow me; but I want to read an extract showing what followed a disobedience of consecration. And in this connection I want you to distinctly understand that the Lord certainly could have preserved the

Saints there had they obeyed His will. We will see what followed it for disobedience. We will not follow it for many years from that time, but will take the immediate results of their disobedience to the law of consecration. Then before I get through, I will show you something that I think we can take satisfaction in. It is not all bad that I am going to talk to you this morning. Here is an extract taken from the history of Joseph Smith in the *Millennial Star*, Vol. 14:

"Friday, November 1, 1833, I left Buffalo, New York, at eight o'clock a. m., and arrived at my house in Kirtland on Monday the 4th, ten a. m., and found my family well, according to the promise of the Lord in the revelation of Oct. 12th, for which I felt to thank my heavenly Father.

"Thursday night, the 31st of October, gave the Saints in Zion abundant proof that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns proceeded against a branch of the Church west of the Big-Blue, and unroofed, and partly demolished, ten dwelling houses; and in the midst of the shrieks and screams of women and children, whipped and beat in a savage and brutal manner, several of the men; and with their horrid threats frightened women and children into the wilderness. Such of them as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, etc.

"On Friday, the 1st of November, women and children sallied forth from their gloomy retreats, to contemplate with heartrending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture. Houseless, and unprotected by the arm of the civil law in Jackson County; the dreary month of November staring them in the face, and loudly proclaiming an inclement season at hand; the continual threats of the mob, that they would drive out every "Mormon" from the country; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

"On Friday night, the 1st of November, a party of the mob proceeded to attack a Branch of the Church at the Prairie, about twelve or fourteen miles from the village.

"Two of their number were sent in advance, as spies, viz: Robert Johnson, and one Harris, armed with two guns

and three pistols. They were discovered by some of the Saints, and without the least injury being done to them, said Johnson struck Parley P. Pratt with the breach of his gun, over the head; after which they were taken and detained 'till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

"The same night (Friday) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, etc. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats and rocks, while a gentleman stranger lay sick with a fever in his house.

"The same night, three doors of the store of Messrs. Gilbert and Whitney were split open; and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambrics, etc. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village for the safety of their lives; stating that the mob were tearing down houses, and scattering the goods of the store in the streets. The main body of the mob fled at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets; and was immediately taken before Samuel Weston, Esq., and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do anything in the case at that time. Said McCarty was then liberated.

"The same night, some of their houses in the village had long poles thrust through the shutters and sashes into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks of the mob, which were made by ten, fifteen, or twenty men upon a house at a time.

"Saturday, the second of November, all the families of the Saints in the village moved about half a mile out, with most of their goods, and embodied to the number of thirty, for the preservation of life and personal effects. This night a party from the village met a party from the west of the Blue, and made at attack upon a Branch of the Church, located at the Blue, about six miles from the village. Here they tore the roof from one dwelling, and broke open another house, found the owner, David Bennett, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains; and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob was shot in the thigh; but, by



which party, remains yet to be determined.

The next day, Sunday, Nov. 3rd, four of the Church, viz., Joshua Lewis, Hiram Page, and two others, were dispatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Squire Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the country as speedily as possible; for the Saturday night affray had enraged the whole country, and they were determined to come out on Monday, and massacre indiscriminately; and, in short, it was proverbial among the mob, that "Monday would be a bloody day."

"Monday came, and a large party of the mob gathered at the Blue, took the ferry boat belonging to the Church, threatened lives, etc. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a Branch of the Church, several miles west of the Blue, that the mob were destroying property on the east side of the Blue, and the sufferers there wanted help to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering that fifty or sixty of the mob had gathered at said Wilson's, they turned back.

"At this time two small boys passed on their way to Wilson's, who gave information to the mob, that the "Mormons" were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding two or two and a half miles, they discovered them, when the said company of nineteen immediately dispersed, and fled in different directions. The mob hunted them, turning their horses into a corn field belonging to the Saints—searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them, if they did not tell where the men had fled.

"Thus they were employed, hunting the men, threatening the women, until a company of thirty of the Saints from the prairie, armed with seventeen guns, made their appearance.

"The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, God damn ye, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the battle, bearing the olive branch of peace. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill,

dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one, Barber, on the part of the Saints, who expired the next day. This battle was fought about sunset, Monday, Nov. the 4th, and the same night, runners were dispatched in every direction under pretence of calling out the militia; spreading as they went every rumor calculated to alarm and excite the unwary; such as, that the "Mormons" had taken Independence, and the Indians had surrounded it, being colleagued together, etc."

I understand, brethren and sisters, that these matters are not very pleasant to dwell upon; yet they occurred, and the Saints had to meet them. We will have to meet them in the future, if we allow ourselves to be placed in the same condition of disobedience as were the people that colonized Jackson County. We cannot expect anything different. The Lord is the same today as He was yesterday. I present these things to you this morning that you may reflect upon them, and be more ambitious in endeavoring to keep clear of such possibilities. They are only a portion of the sad results that followed disobedience to the law of consecration. The Saints pursued a course whereby the Lord could not justify himself in preserving them upon the land of Zion. It was decreed of the Almighty that that land should be purchased, as I have read to you. I remember one time hearing President Hyde (I think it was) speaking in regard to our going back to Jackson County, and he said that inasmuch as they had abused the Saints and wrested from them some of their possessions, when we went back we would follow the same course toward them. After he had got through, President Young spoke upon this, and he said the Latter-day Saints never would get possession of that land by fighting and destroying life; but we would purchase the land, as the Lord had commanded in the first place. And I will tell you that that land never will be purchased, except it is purchased by the tithing of the Latter-day Saints and their consecrations; never worlds without end. But the Latter-

day Saints never will be in that condition of disobedience as were the people that colonized Jackson County. A reformation has taken place during the last few months that is perfectly marvelous. I am amazed at what has been the result of our teachings to the Latter-day Saints upon the principle of tithing. I will read this law of tithing as it is given in Section 119 of the Book of Doctrine and Covenants and I ask you brethren to read it when you get home; not only once, but all the time until you understand it thoroughly and distinctly, though it is so simple and plain that one would imagine that reading it once would be sufficient.

"Revelation given through Joseph, the Prophet, at Far West Missouri, July 8th, 1838, in answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of the people for a tithing?"

That is a plain request, and the answer is equally as plain.

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion."

I want to say a word in reference to this surplus property. The Prophet Joseph explained how it should be given. When a person wished to consecrate property, the Bishop and the person desiring to consecrate should determine what was right in the matter, and if they could not agree, it should be left to twelve High Priests to decide, and the Bishop should not be one of the number.

"For the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my church."

This Church could not go on unless there was revenue, and this revenue God has provided for. Our temples, in which we receive the highest blessings ever conferred on mortal man, are built through revenue. We never could send the two thousand Elders out into the world to preach the Gospel, as we are now doing, unless there was revenue to do it. It costs tens of thousands of dollars, running into the hundreds of thousands, to send our Elders out to the world year after year. Then there are a thousand other things constantly occurring for which means are required. \$40,000 or \$50,000 is required yearly to support the poor.

"And this shall be the beginning of the tithing of my people.

"And after that, those who had thus been tithed, shall pay one tenth of all their interest annually."

This will be explained to you hereafter, although it is perhaps a little strange that there should be any necessity of explaining it. It is like the school boy, however, when he commences to learn the alphabet. The letter A is pointed out to him by the teacher, and tells him what it is and asks him to please remember it. The next letter, B, is pointed out, and the boy is asked to remember that. The teacher then returns to A. What letter is that? The boy has forgotten and it has to be repeated by the teacher. Will you please remember it now? The boy says, "O yes, I'll remember it." He feels sure that he can remember it now. But when the teacher returns to the letter once more, the boy has forgotten it again. So they go through the alphabet, having to repeat each letter over and over again. It is the same with the Latter-day Saints. We have to talk to them, and keep talking to them. Well, that is our business, so we need not worry about it. The Lord continues:

"And this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord."

That law is just as important and sacred today as when it first came from the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

No more than the people in Jackson were found worthy to remain in Jackson County. You will be shown probably hereafter that their names shall not be recorded in the book of the law of the Lord, neither the names of their fathers nor the names of their children. If we had time and Bishop Preston could talk to you about this, he would show you that the name of every man, woman and child who pays tithing is recorded and none others.

"And I say unto you, if my people observe not this law to keep it holy.—"

No man can keep this law holy unless he pay a conscientious tithing.

## GENERAL CONFERENCE.

"If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an ensample unto all the Stakes of Zion."

If some of the Latter-day Saints had not paid tithing our four Temples here never would have been erected, and the judgments and statutes of God pertaining unto exaltation and glory never could have been kept. The first principle of action to the Latter-day Saints is to sanctify the land by keeping this law of tithing and placing themselves in a position where they can receive the ordinances that pertain unto exaltation and glory of our dead.

Now we will turn to the more pleasing part of the subject, and see what the Latter-day Saints have been doing since this matter was brought to their attention in St. George. In the month of May the Lord manifested to me most clearly that it was my business and the business of the Elders of Israel to go speedily and teach this principle to the Latter-day Saints, because there had been woeful neglect of this law, and the Latter-day Saints should be shown the necessity of observing this law most faithfully, or else the results would not be agreeable to say the least. We have been talking about this since the latter part of May, and it has been a matter of deep consideration and thought as to how much talk would affect the Latter-day Saints. In looking over the books we found that a great many of the Latter-day Saints had not paid one cent of tithing. I was perfectly astonished, for I had no idea that there had been such neglect. But the Saints have been wonderfully awakened, and it is marvelous what they have done in the past few months. I am now going to read to you in regard to the result of our talking to the Saints. We have the greatest pleasure and satisfaction in knowing what the Latter-day Saints are doing now in comparison with what they have done for many years past:

Cash tithing paid in June, 1898.....	\$23,000
"          1899.....	28,700
Increase in 1899.....	\$ 5,700

Cash tithing paid in July, 1898.....	\$17,900
"          1899.....	50,300
Increase in 1899.....	\$32,400
Cash tithing paid in August, 1898....	\$14,800
"          1899.....	37,300
Increase in 1899.....	\$22,400
Cash tithing paid in September, 1898....	\$11,400
"          1899.....	46,700
Increase in 1899.....	\$35,300

The total paid in these four months last year was \$67,700. The total paid the same four months this year, 1899, was \$164,900, making an increase of \$95,800 for the four months. In October, 1898, \$18,000 was paid, and during the six days that are now past of this month \$22,000 has been paid.

God bless the Latter-day Saints. I want to have this principle so fixed upon our hearts that we shall never forget it. As I have said more than once, I know that the Lord will forgive the Latter-day Saints for their past negligence in paying tithing, if they will now repent and pay a conscientious tithing from this time on. But it would be woeful to think of the results if the Latter-day Saints had failed to listen to the voice of the servants of the Lord. It is God's truth that the time has now come when He will not look favorably upon our negligence of this principle. I plead with you in the name of the Lord, and I pray that every man, woman and child who has means shall pay one-tenth of their income as a tithing. I beseech you to do this for the time has now come when the Lord is prepared to bestow upon us the choicest blessings. Our enemies are upon our path, and will if possible make us trouble. If we are unfaithful in this matter the same results will follow us as followed the people in Jackson County. It is not our business to fight our enemies. There is no man or woman on the face of the earth, but is our brother or our sister. They are the children of God and we are here to bear and forbear with them in their interest and for the glory of God. It is not our business to destroy life. It is not our business to make war upon our enemies. They should let us alone. I would not say that I could govern and control by passions if a man were to try to take my life. That is another thing altogether. But it is not our business to fight them. They are our brethren and sisters and God have



mercy upon them. That should be our prayer. There are thousands of people that are fighting against us who would, if they knew what we know, lay down their weapons and suppress the spirit to contend against us. The time will come when they will know it. It will not be in our day, but it will be in somebody's day here on the earth, or on some other earth. It is our business to do what the Lord requires of us, and He will protect us. It is very easy for the Lord to protect us and to overrule our enemies' intentions that they may not interfere with our interests. God bless you. Let us observe the law of God. Do not forget what the Lord requires of us today. Be faithful today, and when tomorrow comes we will be the better prepared to be faithful then. So let us continue day after day, and bye and bye we will be relieved of this body of sin and corruption, sorrow, and grief, and we will have another body, exalted and glorified, and we will dwell in the presence of God. We will be there together and talk with one another as we are doing today. God bless you. Amen.

#### ELDER JOHN HENRY SMITH.

*The Hearts of Men Softened Toward the Saints According to Divine Promise—The Lord will Fight the Battles of the Saints—A Plea for the Brigham Young Monument—In Relation to Amusements—The Law of Tithing.*

My brethren and sisters, with you I believe that our services this morning should be most deeply impressed upon every mind, and rather than to speak myself I certainly would much prefer to remain in thought upon the suggestions couched in the discourse of President Snow, bearing upon the well-being of the Saints in the early days of this Church and the trying experiences through which they were compelled to go. In considering the circumstances surrounding our brothers and sisters in that day and those which surround us today, I feel that I would like to fix an idea in my own mind which would guard me, in the performance of my part in connection with the work of God, from the possibility of that severe experience through which the Saints passed during that time. I feel not only so with regard to myself, but I would like to see it

possible to eliminate from the experiences of my brothers and sisters such trials. I believe thoroughly that if we can apply to our lives each doctrine of the Gospel, and earnestly seek to impress upon the circles in which we move, the necessity of a strict obedience to each ordinance established in the Lord's House, the promise that has been given us will be fully realized. Not that I anticipate for a moment that the victory is gained and that the enemy of all righteousness will be speedily and thoroughly subdued. Our Father has made the promise to the Latter-day Saints that He would soften the hearts of their enemies from time to time until they gain strength. He has fulfilled this promise in the years that are past and gone. Men whose hearts seemed embittered, to an extent that was alarming, against the work of the Lord, have modified their feelings and their actions in fulfillment of this promise of our Father. I believe that in future times like conditions will arise, until in the providence of God His people shall be so fully established in the understanding of the truth and in power in the world that they will stand firm and readily obey every requirement of the Gospel, and in that obedience mankind will prove the generosity of the work of God in its dealings with the children of men. Instead of their standing in dread of it and the development of its power, they will recognize that its growth means an advance in the interests of morality and honesty, and a spread of that sentiment which leads to the protection and preservation of the liberties of the children of men. This is its mission. The consciences of men throughout the world are to be guarded and protected by it. Under its guardian care men shall be able to exercise their right of conscience untrammelled and fulfill their mission on the earth in the way in which they deem best, without, however, interfering with or trampling upon the right of their fellowmen.

I have in my mind several subjects upon which I would like to speak briefly. I do not desire, however, to take your minds away from the utterances of our President this morning, who has brought before us the history of the past and the failures that have arisen from time to time, and given

to us anew the promises of God, inasmuch as we will do our Father's bidding and keep His commandments. If we will do this God will fight our battles; we shall not be compelled to shed blood, but, by the means prescribed by the Master, we shall establish His Latter-day Zion upon the basis of the legitimate possession of the soil and in the improvements that shall be made thereon, the result of that industry and determination which successfully builds empires and ennobles the people who live within those empires.

One subject upon which I desire to speak to you for a short period of time is the question of the finishing of the Brigham Young monument. About one-half of that which we contracted to pay through our committee has been paid for the construction of that monument. The part that has been paid for, according to the claim of the artist, is the work of modelling, and not the work of casting the statue of President Young and the other figures that are to adorn the monument. We would have you remember that the monument is only about half completed at the present time. There are other figures to be placed upon it. I believe that the brethren and sisters have not recognized their responsibility in connection with this matter as fully as they should. Many have done their full duty in connection with it. On the other hand, hundreds and perhaps thousands of the people have not given that aid which they should do towards the completion of that structure. I take the view that it was the will of the Presidency of the Church that that work should be done, or it would not have been attempted. It has proceeded thus far. It now needs completion. The gentleman who did the work has been extremely modest in his demands so far, but now he begins to feel that he should have some consideration for the work done. I believe that he should. The statue was placed in position really without his consent, as he believed that it would result in a stoppage upon the part of the people, contributing the necessary funds. But the committee felt that the people within our borders who admire the character of the sturdy men who laid the foundation of these western commonwealths, would readily respond to the obligations that at-

tached to the construction of that monument. I fully believe myself that such will be the case when the people shall fully understand the situation. I trust, my brothers and sisters, that we will show the same loyalty, devotion and earnestness in connection with this work that has characterized some of the men, who in their lives have fought President Young's work in this intermountain region, but who recognize the worth of his great character and the sturdy strength and undying will of the noble band who, in connection with him, laid the foundation of these commonwealths and put us in the exalted station that we occupy today in the world's history, especially in the history of the western part of the United States. There remains unpaid about one-half of the means that was originally deemed necessary to complete that work. It has been distributed among the Stakes, and to the credit of a few Stakes, let it be said they have fulfilled their full part in regard to this matter. Such has been the case with Maricopa Stake, Snowflake Stake, and Tooele Stake; and some of the other Stakes have nearly paid the proportion that was allotted to them. I realize that there exists in the minds of quite a number of people a feeling that the scriptures forbid the construction of monuments, from the fact that it is said somewhere in the Bible that we should not make any graven images to worship them. Because of this, prejudice has been aroused in the minds of some people, and has without doubt restrained a few from the fulfillment of their part in connection with this work. It seems to me that this is not proper on the part of any one. There is not one of us, I presume, that would for a moment, as we pass the structure upon which stands the statue of President Young, bow our heads in any sense to worship that image, which represents this heroic character of the past. But, when reading the names that are inscribed upon that stone, each one should recognize the efforts made by that noble band, the sufferings they endured and their determination to give to their people and the down-trodden of every section of the world that might desire it, the opportunities and privileges presented in the development of this western country, and acknowledge

that they fulfilled their mission in honor and with credit to the cause which they represented. I am one of those who believe that nations can do no more good in developing the patriotism of their sons and daughters than in the recording of the heroic deeds of valor in war, in statesmanship, in the laying of the foundations of commonwealths, and in the development of the temporal and spiritual interests of the people. As I pass among the cities of the world, I note with pride the evidences of the worth in which scholars have been held by the people among whom they have lived, or by the people who, after their death have discovered their merits in the things they have written, in the laws they have sought to enact and in the spirit that has been impressed upon the hearts of people who have become imbued with their thoughts and actions. The Latter-day Saints desire to have stamped upon the souls of their sons and daughters the same heroic aspirations, the same undying devotion to the principles of justice, mercy and true religion that characterized that band of men who laid the foundations of our commonwealth and opened the door for the successes that have come to the homes of the people of Utah, of Idaho, of Wyoming, of Colorado, of Arizona, of Nevada, California, of Oregon and of Washington. They laid the foundation of the village system, which put us in possession of the enjoyment of privileges that few other sections of the world have. Other peoples have separated the city from the country, but with us it is a combination of the city and country. I trust that no man will raise his voice against the completion of that work, and fail in any sense to perform his whole part in seeing that the men who did this work shall be held in memory, and that our sons and daughters, as they look upon the one who acted the chief part in connection with the development of this work, shall see in that figure and form that which is emblematic of the hero, who exhibited the powers of the statesman, the leader, the guide, the pioneer, and who did all upon the basis of his love for God and in harmony with His divine law. Wherever we may go in the world and study the conditions of

civilization, we shall find written the deeds of their heroic and capable sons. While I am not one of those who are given to man-worship, nor do I have any inclination to bow down before any being, except my God, I recognize the inspiration of the heroic deeds done in the interest of country, in the interest of religion, in the interest of science, in the interest of civil government in its best forms, and in the extension of the principles of liberty and the opening of the doors by which the unfortunate can enjoy privileges that under other conditions would be denied them. The people of Utah are among the best and brightest of the world. Her educational system came from the experience of men schooled in adversity, developed and prepared for the mission they had to perform under the direction of Almighty God, and their names will be written on high by that Master whom they serve. We, their sons and daughters, and they who have received the benefits of their ministrations and labors, can do no more kindly or thoughtful act than to present to our children, in the form of a monument such as this, the evidence of the esteem in which they were held and the work they accomplished for the interest and wellbeing of the human race. I rejoice when I see the names of the Father of our country and that grand body of men who developed the interests of our nation lauded and held in high esteem. I rejoice when I see the nation respect and honor those who have maintained the integrity and honor of the nation in other lands, and whose heroic deeds have been for the blessing and not for the hurt of their fellows. I trust that the same spirit and feeling shall guide the Latter-day Saints in this mountain region, in obeying the law of God, loving the principles of righteousness, determined to be just and generous to their fellowmen, and remembering in every walk of life the rights and privileges that are theirs in common with their fellows, without fear of the frowns or of the favors of any. It is our right to believe in God; it is our right to honor Brigham Young and the pioneers who laid the foundations of this commonwealth. It is our right to fulfill the obligations and duties that rest upon us as men, in honor



before our maker. It is our duty to obey the laws of our country, and follow the rules of public policy that govern the best interests and wellbeing of the nation in which we live. It is our duty to be just, to be generous, to be upright and consistent in all our ways. Perhaps this is enough from me upon this question. I believe you will sustain your Presidents of Stakes and Bishops by seeing to it that the district in which you reside fulfills its part, and that there should be no question in the minds of any man or woman but that they have done their part in seeking to sustain the good names of the heroic band whose hearts were in accord with the Spirit of God and whose guiding and directing wish was the betterment of the human race and the salvation of the Latter-day Saints.

There is another little item upon which I wish to speak to you for a brief time, and that is upon the question of the amusements of the Latter-day Saints. I am one of those who believe that legitimate and proper amusement should always be provided for the young, for the middle-aged and for the aged among the Saints. I endorse the action with all my heart of the Prophet Joseph, in permitting to be utilized the mimic stage as a means of education among the people. I endorse with all my heart the continued effort of President Brigham Young and his associates in seeking to put within the reach of all classes legitimate and proper amusements, and to have the play house under proper control. I rejoice in the establishment of proper places where the young and the aged can mingle together and the former be under the restraining influence of the more mature. But I see that there is a tendency in relation to amusements that forbodes evil to the moral wellbeing of our community, and it is based, in my judgment, upon the action of the older persons in our communities withdrawing themselves from association with the young. This should not be. The young should have their amusements under the eye of the more mature. And their thoughtful judgment should be exercised to restrain them from the perpetration of evil.

I remember that among the very latest days of the life of President Young

he was found with us in the Social Hall. When I was a boy, he was found with us in the Fourteenth Ward hall, in the Thirteenth Ward hall, and in the various halls of the city, as much as it was possible for him to be. But I discover as I mingle with the young and enter their places of amusement, a tendency in the direction of neglect in this respect. This is working an injury that many of us will regret later in life, if we do not guard more carefully the wellbeing of our sons and daughters until they shall reach that period of life when they shall more wisely consider and more fully weigh the possibilities of temptation and evil that lie in the way of the thoughtless and imprudent. I trust that the spirit to guard and direct our sons and daughters in wisdom and prudence will characterize the lives of fathers and mothers and the presiding authorities in the Church, always striving to maintain that degree of decorum and that consistency and prudence that should govern the lives of those who are building not alone for the present, but also for the future, that in time to come their children may stand accepted in the presence of God.

I bear my testimony to the truth of the law of God directing the collection of means for establishing His work. Possibly no man has been so extreme in his judgment upon this matter as myself, under some circumstances; for in one of the Stakes of Zion some months ago, I presumed to say to the authorities of that Stake that if there was an officer there who was not prepared to accept the law of tithing, so far as I was concerned as a representative of the Presidency of this Church, I was there to accept his resignation. I believe upon this question that if there are presiding authorities in the Church of Christ who will not obey that law and fulfill its obligations, their place is among the ranks, where they may be taught and instructed by some one willing to fulfill the law—a law which opens the doorway to the companionship of the just and the good in time to come.

I bear my witness to the truth of this work, to the truth of every principle God has revealed, and to the truth of that law which He has established by

which the borders of Zion are to be lengthened, her cords strengthened, her temples completed, and her Presiding authorities to have the means to fulfill the mission and responsibility placed upon them by the Divine One. Amen.

The choir sang:

"Captain of Israel's host and guide."

Benediction by Elder Seymour B. Young.

## SATURDAY AFTERNOON.

2 p. m.

The choir sang the hymn which begins:

"Glorious things are sung of Zion,  
Enoch's city seen of old,  
Where the righteous, being perfect,  
Walked with God in streets of gold."

Prayer by Elder Louis A. Kelsch.

Singing by the choir:

"Glory to God on high;  
Let heaven and earth reply,  
Praise ye His name."

## ELDER F. M. LYMAN.

Nature of the Law of Tithing—Its Requirements have been Widely Ignored—Effects of Obedience to It—Forgiveness comes Through Repentance—Offerings of the Saints—The Obligation of Obedience—That which is Temporal and Spiritual Inseparable—How Eternal Inheritances are Obtained.

My brethren and sisters: I pray that the Spirit of the Lord may be with us this afternoon, as it has been so abundantly with our brethren, and that we may have the liberty of that Spirit in speaking and in listening, and profit by what the Lord may please to give us. Time is very precious, and this is a very large congregation, and without the help of the Lord, it is not possible for an Elder to edify this intelligent audience.

We have been listening to the instruction of President Snow and his brethren in the various Stakes of Zion, particularly upon the law of tithing, in such a way, possibly, as it has not been brought before the people in the past. There is a time for all things, and it appears as though the time has come when the Latter-day Saints should give particular attention to this important law. The condition of the people individually, as well as the condition of the Church, has made it necessary for the Lord to announce through

His servants that we must put ourselves right with regard to this principle. Like all the other principles of the Gospel, it is vital and very important, and it is not alone that the foundations of Zion may be laid and the obligations of the Church be met, as they needed to be met in 1838, when the Lord was besought by the Prophet Joseph to know how much was necessary of the property of the people for a tithing. It is not an unusual thing for the Prophet to approach the Lord in times of necessity and when it appears plain to the mind of the Prophet that something needs to be done. We could not tell without the inspiration of the Lord what resources there were for the Church to rely upon, but how simple and plain it is when the Lord announces that if Israel will bring in all their tithes and offerings, that there may be meat in the storehouse of the Lord, He will open the windows of Heaven and pour out a blessing that we shall hardly be able to contain. The necessities of the people today in these valleys, the things that we are suffering, the early frosts that have destroyed quite a percentage of the crops of the people in the higher valleys, the loss in the fruit crop, all admonish us that we need a blessing from the Lord.

It has been discovered, as the records of the Church abundantly show, that quite a percentage of the Latter-day Saints have entirely ignored this law of tithing. Twenty-five per cent have neglected it altogether. What right have we in the Church if we are not willing to obey the laws of the Church? As well might we think of being members in good standing and fellowship, if we had failed to receive baptism of the water and of the Spirit, or if we refused to gather together or to preach the Gospel. Without the law of tithing, as we heard from the President this morning, these temples could not have been built. What has been done towards the laying of the foundations of Zion could not have been accomplished without the revenue law of the Church. And it is a most reasonable law. I believe that I have discovered, as well as my brethren, why the Lord has determined that one-tenth of our interest annually should be required for a tith-

ing. I understand it to be for the reason that that amount is just exactly what is necessary to accomplish the purposes of the Lord. Less than that is insufficient. Tithing has been known among the people of Israel from the early ages. It has been proven not only among the people that have occupied this earth, but among people who have occupied other earths than this. It is a law that has been demonstrated in the experience of the children of God through all past ages, and it is understood that one-tenth is just the amount necessary to meet the requirements of the Lord. How much allowance the Lord has made, in His reckoning, for those who, being without faith, will be negligent and will not have the strength and power of character to endure, I am not able to say. But He has no doubt established it as the very amount that is absolutely necessary for the purposes of the Lord. It is also just exactly the amount that is necessary to try the souls of the children of men and to prove them. Men who can observe that law and live it properly will be prepared to graduate unto a higher plane, which they must do before the redemption of Zion. Before we enter upon the law of consecration, which is the celestial law of God in finance, it is necessary that we should take the training that we are now having under the law of tithing.

You may be certain, my brethren and sisters, that any person who is not able to observe this law faithfully and well will never, worlds without end, be able to observe the law of consecration. The law of tithing is a stepping stone, and it is a law that will abide forever, because a great majority possibly of the children of God will not be able to reach the higher law.

Since President Snow has been talking so plainly upon this subject, there have been a class of people who have undertaken to take advantage of his promise to the Latter-day Saints in regard to this law, that if for the future they would observe this law faithfully the past should be forgiven. There have been men guilty of breaches of the laws of morality and honesty who have claimed that if they now pay their tithing all their sins will be for-

given them. President Snow never announced any such doctrine as that. He could not announce such a doctrine as that. But the Lord is perfectly able to say to us that if we will observe this law of finance, which we have been under now for over sixty years, for the future and keep this commandment our past negligence of the law of tithing will be forgiven. He is competent also to say that if we will repent of our sins and serve God with all our hearts for the future, our sins will be forgiven us; but not otherwise. The forgiveness of sins is predicated upon faith in God, repentance and reformation and baptism. Sins are not forgiven through the payment of tithing, nor through the partaking of the sacrament, nor observing the Word of Wisdom, or prayer. There are blessings attached to each of these important requirements of the Gospel; but if a man would have his sins forgiven, and be allowed to enter into the Church, he must have faith in God, and in His Son Jesus Christ and in the Holy Ghost, he must repent of all his sins, turn unto the Lord with full purpose of heart and sin no more. Then God will forgive him and redeem him from his sins; but not by paying tithing. By the payment of tithing the foundations of Zion are laid, and up to the present time our tithing has been paid to accomplish what we now see done in a temporal way. The offerings also have been generous enough to perform a great work, for we have paid offerings as well as tithing. We have made offerings of our time, in preaching the Gospel to the world without purse or scrip. We have made offerings for the building of temples, for the erection of meeting houses and for other public works that have been accomplished among the Latter-day Saints. By our offerings the poor have been reasonably cared for, and if our offerings were as generous as they ought to be no poor person among the Latter-day Saints would ever have to cry for relief without receiving it freely. But we want our names recorded in the Lamb's Book of Life, and it is not done by the observance of ~~any~~ one principle alone, but to every principle there are special blessings promised. There are, in the records of the Church today, the



names of every man, woman and child who has given of their means for tithing. Those records can be scanned and our faith and works can be understood by the Presidency of the Church. And we ought to be known; we want to be known. We want to be recognized, not alone as having a name among the people, but as being faithful, devoted, humble and obedient.

Obedience is the first law of God. It is most important that we should be obedient to the word and will of the Lord. It was that which entitled the Son of God to be anointed above His brethren; for He was in all things most perfect and obedient. He put not forth His own will, but He submitted to the will of the Father in all things, even to the laying down of His life, in order that He might be indeed the Son of God, the Savior of the world. He has earned that important position, and through the shedding of His blood and His atonement we are redeemed. By humility and faith and repentance we obtain the forgiveness of our sins, and are entitled to have our names upon the records of the Church as members of the Church. But that fact does not demonstrate particularly any very important work that we have accomplished in sustaining the work of the Lord. By it we are entitled to enter in, but after we have been recorded members of the Church we must then work out our salvation and earn eternal life, for it is not obtained without earning it.

The Lord is not going to give us everything without our doing something. He requires of us a broken heart, a contrite spirit, an obedience to the mind and will of the Lord. And this is reasonable. How generous the Lord is to us when He declares through His prophet, "if from this time forth you will do my will with regard to the law of tithing, the past shall be blotted out." It is not only generous, but it is reasonable and philosophical. The object of the Lord is the salvation of the people, and if He should come out with a revelation today, saying that the Latter-day Saints must square up all their back tithing, do you think they could do it? No. It could not be done, any more than a man could gather up the sins he has committed and blot them

out. They are committed, and we cannot change the fact that they are committed. We may be forgiven, we may be redeemed, they may be finally blotted out, if our repentance is genuine and we do not return to our sins again; but it is done through the atoning blood of the Lord Jesus. No man can forgive his own sins, no man can redeem himself from his sins. Neither can any man pay his back tithing, if he has been a member of this Church forty or fifty years and been paying only part of his tithing all that time, and possibly paying none at all. The Lord would not require such a thing, because He knows the Latter-day Saints could not do it. Why, it is all they can do to pay their tithing today. Sufficient for the day is the tithing thereof; sufficient for the day are the offerings thereof; sufficient for the day are the labors thereof; sufficient for the day is the repentance and reformation required of men. They cannot do two days in one. Yesterday has gone for ever. We cannot recall it, any more than we can bring to us tomorrow; tomorrow will always be ahead of us. Today is the day of salvation, and the day in which all our labors must be performed. Therefore we want to remember that He hath forgiven the past, thank the Lord. But do not let you or I regret if we have been among that number who have paid their tithing reasonably well, and feel sorry that we did not keep our tithing back so that we could be forgiven. For there is an advantage, there is a blessing and an enlargement of the soul that comes to the man who obeys the word and will of the Lord. It is better that we have done God's will than that we should have need to be forgiven for neglecting it. It is better not to have been a sinner. It is better that our sins should be very light, and not of a serious nature than that they should be deadly sins. It is better that we should live without sin, and be like the Son of God. It is not necessary that we should be sinners. God has designed that we should not be sinners, but that we should live lives of purity and righteousness and walk in obedience to His will, as the Savior did. The Lord desires, just as you desire, every

one of your children to be obedient, honest and pure. You do not want them defiled and dishonest, in order that you may forgive them. Therefore I say to my brethren and sisters who have paid their tithing and have little or nothing to be forgiven for in that respect, thank the Lord, and only wish that there was nothing that you had need to be forgiven for, and that you had done the will of the Lord most perfectly.

A great many of the Latter-day Saints have done very well. Thank the Lord for what has been accomplished since last May; thank the Lord that the people have listened, and that you have had testimonies in your hearts, as well as President Snow. You are entitled to know for yourselves. Every one of these Apostles knows that President Snow's testimony is from the Lord, for He has told us. We comprehend it most thoroughly; so does every Latter-day Saint who has done the will of the Lord. Every Latter-day Saint who has now decided and determined to do the will of the Lord also knows it. Those who do the will of the Lord in the future shall also know that God has spoken through President Snow. It is his particular mission and ministry to set right the Latter-day Saints in regard to this particular law—not to neglect any other and not to say that men's sins will be forgiven them if they pay their tithing. That is a mistake, and only transgressors have concluded that Bishops and the authorities of the Church have no right to handle them now for their transgressions, because President Snow has said that the past should be forgiven. He has only said that the past should be forgiven, so far as the payment of tithing was concerned. Thank the Lord that we may be forgiven for that.

Do you not remember when the Salt Lake Temple was dedicated in 1893, how everybody was allowed to go in there, transgressors and all, because their names were upon the record and they had not been dealt with? The Prophet Wilford Woodruff announced then that the sins of the Latter-day Saints were forgiven them; but who are Latter-day Saints? Who are the men and women to whom President Woodruff referred? Any man who had not re-

pented? No. Any man who had not made satisfaction? No. He was only announcing that the work you and I are engaged in is genuine, and that in our repentance and reformation there was vitality and virtue, and that we were forgiven so far as we had complied with these laws. He never meant that a man who was an adulterer, or horse thief, was to be forgiven because he went into that Temple, without having made satisfaction or having repented. President Woodruff could not say that; no Prophet could say it. The Father could not say it, only upon the principles of repentance, reformation and righteousness—not a repentance for a little season, but to obtain forgiveness for our sins we must sin no more. We must not turn like the dog to his vomit or the sow to her wallowing in the mire, but we must reform and then labor as the Lord directs, then He will gladly forgive us, just as He will now cancel our obligations in regard to tithing, if for the future we will do the will of the Lord.

Let our names be recorded upon the book of the law of the Lord, where they can be seen and known, and let the conscience of every man, woman and child be clear and free. Why, when we look over the records now, we find men in high positions in the Church who have been very careless and censurable in regard to the law of tithing. No doubt many have entered into the Temples of the Lord who have never done a single thing to help erect or maintain them. We want to repent of these things. We need not be afraid in regard to the Church; we have no need to be disturbed or worried in regard to the obligations of the Church. What should disturb us is our individual obligations to the Lord and to one another. Deal honestly and squarely with the Lord, and you will very readily be able to deal honestly and squarely with your brethren. Let us meet our obligations to the Lord, for to Him we owe life and everything we possess. He has entrusted us with it as stewards, and we want to make good our stewardship. The talents that He has entrusted us with let us turn them over and double them. Do not bury them, nor hide them up, but invest them so that they will increase. The Lord re-

quires this of us. The man who pays his tithing by the thousands or by the hundreds is not the only one that is acceptable to the Lord. The one who pays his fives, his tens, or his fifties—the tithing on whatever the Lord blesses him with—is acceptable to the Lord also. The Lord does not expect a man with one talent to turn over ten. If he returned two he is doing wonderfully well. He does not expect a man with two talents to turn over ten, but four. He expects men to employ their talents and to make good use of them. He does not look with favor upon a slothful servant, because it is wicked to be slothful and idle. We want to be industrious and persevering and see how much we can do in this life with the talents that God has intrusted us with; then we will be acceptable to Him. The widow's mite, thank the Lord, is as large as the millionaire's great amount of means that he may turn over; for out of her little she gives whatever she possesses in order to assist the work of the Lord.

Let the Latter-day Saints remember that we have undertaken to strive for the celestial kingdom. We desire an inheritance on this earth when it is celestialized. We expect an inheritance in Zion, but in order that we may have this inheritance, we are not only required to come into the Church by baptism and confirmation and to receive our ordinations and blessings, but we are expected to be a prayerful people, a people who will observe the Word of Wisdom, who will live pure lives and keep the commandments of the Lord. We are expected to bear the burdens and responsibilities of the kingdom, temporal as well as spiritual. We are in a temporal world, and this is a church of material things as well as spiritual things. We cannot divide the temporal from the spiritual, the body from the spirit and stay here. They go unitedly, hand in hand, and will do throughout mortality, and then throughout all the ages of eternity. Men are not perfect without immortality and eternal life. They cannot meet the design of God without accomplishing what the Lord has laid before us. This is the Lord's work. It is not the work of our brethren who have passed away. They have finished their

work here. They have gone to their reward, having earned eternal life. We remain, and we are to prove our faithfulness and devotion and our endurance in the principles of righteousness. The Lord will sustain us; this work will continue; and we will gain in strength and numbers all the time. We are spreading abroad and becoming more numerous in every ward, in every stake, and in every nation where we live. The Lord is working with us, and is handling the nations. He is handling this nation and directing it in its operations to extend liberty among the people of the world. The Gospel will be in the track of religious liberty, and will be carried to every people.

I desire to read the 7th verse in the 85th Section of the book of Doctrine and Covenants. The preceding verses speak in relation to the duty of the Lord's clerk in Zion. At present the Lord has clerks in all the Stakes of Zion and in all the Wards in Zion and the history of our faith and works is being kept. It is important that these records should be kept and correctly kept. A singular thing that I have noticed here (perhaps you have noticed it as well) is that it is not only necessary that our names should be found of record, but it is necessary that our fathers' names should also be found of record, as well as the names of our children. It seems that when the inheritances in Zion are divided out, those whose names are recorded with the names of their fathers and of their children—three generations—are to be entitled to inheritances in Zion:

“And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.”

I have felt it important, not only that I should be faithful, but that my children should be faithful, and also my progenitors, as an evidence that there is stability, virtue and integrity in that line of blood; that there is



fidelity and faithfulness at least in three generations, who shall be found recorded in the book of the law of God. I am anxious for my kindred and my posterity. I am not satisfied to be alone. I want my family, my kindred and my friends with me; hence I desire to be exemplary and to use my influence with them, that they also may have a worthy record, and not be cast out for apostasy or any other reason, but that together the three generations may be found recorded and be entitled to an inheritance in Zion. If, however, our names are not found recorded in the book of the law of God, we shall not be entitled to an inheritance in Zion. We want an inheritance on this earth. We want a part of the earth for our celestial home and we want to earn it. We cannot get it otherwise. As the President said today, Zion cannot be redeemed but by purchase. Let me say to you that your redemption and mine cometh only by purchase. We must earn what we expect to enjoy. We must redeem our part of Zion, and as the whole people we must redeem the land of Zion. We are promised an eternal inheritance in the land of Zion, but we cannot get it by any one law alone. We cannot get it by tithing alone. A man cannot say that he has paid his tithing generously and freely, and now he has liberty to do just as he pleases. He must not only keep the law of tithing properly, but he must also keep his repentance genuine and eternal. His devotion and faithfulness to the Lord in every other respect must be maintained in addition to the payment of tithing. We have but a little time to live on this earth. Why can we not endure just for a few fleeting years, that will be less than a day to us hereafter? Fifty, seventy, eighty, or a hundred years, we will look upon as but a span when we shall have entered into eternity, the depth and height of which cannot be known in mortality. The suffering and the little difficulties and evil which beset us in this life, and which try our very souls, will be counted as naught hereafter. We will only wonder that we were ever shaken or disturbed at all by the little things that afflicted us.

Brethren and sisters, you have our

testimony in regard to this principle. We know that it is important. It is not a new thing that the Lord should be robbed in His tithes and His offerings. It is not a new thing that the word of the Lord should come through a Prophet. It came through the Prophet Joseph when the law of tithing was revealed. It came through him when the law of consecration was revealed and on a hundred other occasions. Many revelations the Lord gave through him, and they have been written. Hundreds of times has the word of the Lord been given through President Brigham Young, the Prophet and lion of the Lord, and through President John Taylor and through President Wilford Woodruff. There is nothing that the Lord requires of His people that the Prophet of the Lord will hesitate to present when it is necessary. He is the chief man upon the towers of Zion, to warn the people, and when a warning comes there is a reason for it; there are conditions just confronting us that we know not of, and perhaps they are not told to us. We cannot tell you what is coming just now, but there are important conditions just in front of us as the people of God, and it is necessary that the Prophet should take the very stand that he has in regard to this law, for our safety, for the redemption of Zion, for the accomplishment of the purposes of God in the last days. Thank the Lord that we have a prophet; that we can approach him and learn what his mind and will is and receive it as we have received it in all plainness. And when the Lord speaks to His servant the Prophet, He speaks to all the Prophets. President Snow is not alone, but he is surrounded by Prophets of the Lord, and they have the very same testimony abiding in their souls. They know that this is God's work, and they have not been mistaken. They have been leading the people all the time, and the Lord has directed them. He will do so to the end. Thank the Lord that we have Prophets; thank the Lord that this congregation is full of men of prophecy and of revelation. And they are in the missions abroad, as well as at home. The world is enlivened today with men of inspiration from God.

They speak revelation. They give forth the word of the Lord, they bear testimony, strong and powerful, to the nations of the earth. In this way the purposes of God are progressing and advancing, and His work will be accomplished. No power on earth can stay it, for it is God's work. Man has not originated it. It is the work of our Eternal Father who dwells in the Heavens. There is power and virtue in it for the salvation of men, and it is true and vital.

God bless you, my brethren and sisters. Let us be faithful and endure but for a little season, and our day of rest and peace and welcome into the presence of the Father and the Son will be sure. Amen.

#### PRESIDENT JOSEPH F. SMITH.

Objects of the Law of Tithing—The same Law in Ancient Times—Duty of the Leaders of the Church in Relation to it—Disastrous Effects of Neglect and Beneficent Results of Obedience.

I desire sincerely that my brethren and sisters will exert their faith in my behalf, that I may be able to speak words of advice, of counsel and of warning, as the Spirit of the Lord may direct. We have had much valuable instruction in relation to our duties as Latter-day Saints, not only concerning the law of tithing, but also in reference to other things, which are as important in their place as the law of tithing. There is nothing, however, of greater importance to the welfare of the Church at present than the consideration of this law, by which means will be placed in the storehouse of the Lord, to meet the necessities of the people. My eye fell upon a passage in the Book of Mormon, which speaks of a circumstance relative to the payment of tithing. I will refer to it by and by. It is one of the first that we have any record of in ancient days. I have no doubt that the law of tithing has always existed when the Lord had a people on the earth. The purpose of the law of tithing is similar to that of the law of revenue which is enacted by every State, every county and every municipality in the world, I suppose. There is no such thing as an organization of men for any purpose of importance, without provisions for carrying out its designs. The law of tithing is the law of revenue

for the Church of Jesus Christ of Latter-day Saints. Without it it would be impossible to carry on the purposes of the Lord. I want to read to you one of the objects for which the law of tithing is given. It is recorded in Section 83 of the Book of Doctrine and Covenants. The Lord said to the Prophet Joseph at Independence, Jackson County, Missouri, April 30, 1832:

"Verily, thus saith the Lord, in addition to the laws of the Church concerning women and children, those who belong to the Church, who have lost their husbands or fathers.

"Women have claim upon their husbands for their maintenance until their husbands are taken, and if they are not found transgressors they shall have fellowship in the Church;

"And if they are not faithful, they shall not have fellowship in the Church; yet they may remain upon their inheritances according to the laws of the land.

"All children have claim upon their parents for their maintenance until they are of age.

"And after that they have claim upon the Church, or in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances.

"And the storehouse shall be kept by the consecrations of the Church, and widows and orphans shall be provided for, as also the poor. Amen."

Here is one of the great purposes for which the law of tithing is instituted in the Church. It is intended that the widows shall be looked after when they are in need, and that the fatherless and the orphans shall be provided for from the funds of the Church; that they shall be clothed and fed, and shall have opportunity for education, the same as other children who have parents to look after them. When a child is fatherless and motherless the Church becomes the parent of that child, and it is obligatory upon the Church to take care of it, and to see that it has opportunities equal with the other children in the Church. This is a great responsibility. Have we ever seen the day since the Church was organized when we could carry out this purpose of the Lord fully, and to our heart's content? We have not, because we never have had the means to do it with. But if men will obey the laws of God so that there shall be abundance in the storehouse of the Lord, we will have wherewith to feed and clothe the poor and the orphan and

to look after those who are in need in the Church. Our brethren will not have to join these secret associations that are formed in the world, for the purpose of leaving a few thousand dollars to their widows when they die. If we will pay our tithes and our offerings we will lay up for ourselves treasure in the storehouse of God, by which our widows and our children will be cared for after we are dead, and far better than they will be by these associations that offer premiums on death. I mention this simply incidentally. The Church of Jesus Christ of Latter-day Saints is good enough for me and my family, and I have no time or means to associate myself with organizations that are not of this Church and which have simply for their object the laying up of something for my wife to have after I am dead. I cannot afford to do it, for this reason; the Lord has seen fit to give me from day to day just sufficient for my needs, and if I were to join these associations for the purpose of looking after the future of my family, I would be compelled to neglect paying my tithing, and present duties, because I would not have means enough to pay my tithing and my dues for these associations. We have known members of the Church, who when they were asked why they did not pay their tithing, confessed that they were associated with organizations of one kind and another, wherein they were compelled to pay weekly or monthly certain sums of money; they had been associated with these institutions for a number of years and had put quite a lot of money in them, and now if they did not continue to pay their dues they would lose all they had put in, then in case of death their families would lose the premium. From this you can see they are in bondage to these secret organizations, and if they want to pay tithing they cannot do it. Well, if they do not they will be among those whose names will not be found recorded in the book of the Law of the Lord and who will not have inheritance in the Zion of God. Furthermore, we have called some of these men to go on missions, but they could not go to preach the Gospel to the nations

of the earth, why? Because they belonged to certain secret associations, and they were compelled to be at work all the time in order to pay their dues, or they would lose what they had put in them.

I want to say to the Latter-day Saints that Zion and the Church of Jesus Christ of Latter-day Saints are good enough for me and my family. I do not want any of these associations for the purpose of laying up money. If there were any other object in them by which I might be able to do good in the world, that might be an inducement. But I cannot afford to join any association simply for the purpose of laying up money to be received when I am dead. I am willing to trust my people in the hands of the Lord, just as I have been in the hands of the Lord from the beginning.

Now I will read a little from the Book of Mormon in regard to the law of tithing as it existed in ancient days. The Prophet Alma, in his 13th chapter, commencing at the 14th verse says:

"14. Yea, humble yourself even as the people in the days of Melchisedek, who was also a High Priest after this same order, which I have spoken, who also took upon him the High Priesthood forever.

"15. And it was the same Melchisedek to whom Abraham paid tithes; yea, even our Father Abraham paid tithes of one-tenth of all he possessed.

"16. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

"17. Now this Melchisedek was a king over the land of Salem; and his people waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness:

"18. But Melchisedek having exercised mighty faith, and received the office of the High Priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchisedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

"19. Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention."



I desire now to read a few words in relation to the duty which devolves upon the men who have been speaking during this conference. I will read a portion of the 41st Section of the Doctrine and Covenants:

"Hearken and hear, oh ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not will I curse, that have professed by name, with the heaviest of all cursings.

"2. Hearken, O ye Elders of my Church whom I have called; behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word,

"3. And by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church, and have all things right before me.

"4. And I will be your ruler when I come; and behold, I come quickly, and ye shall see that my law is kept."

The Lord here especially demands of the men who stand at the head of this Church and who are responsible for the guidance and direction of the people of God that they shall see to it that the law of God is kept. It is our duty to do this. We are not talking to you about paying your tithing because it is a pleasure to do so, or because we desire to harp upon that principle; but we are doing it because the necessities of the people are such that it becomes obligatory upon the leaders of the Church to say something upon this principle, that not only the people may do their duty in regard to this law, but that there may be something in the storehouse of the Lord with which to meet the necessities of the people; for the necessities of the Church are the necessities of the people. The members of the Church constitute the Church, and therefore whatever obligation the Church is under, it rests upon each individual member of the Church proportionate to his means. The Lord requires of us that we shall see that His law is kept among the people. This is one of the principle reasons why we are talking to you as we are. In Section 82 of the Book of Doctrine and Covenants, the Lord speaking to the Church says:

"Verily, verily I say unto you my servants, that inasmuch as ye have forgiven one another your trespasses, even so I, the Lord, forgive you.

"2. Nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads;

"3. For unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

"4. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors, and justice and judgment are the penalty which is affixed unto my law;

"5. Therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth;

"6. And the anger of the Lord kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

"7. And now, verily I say unto you, I the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

"8. And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you,

"9. Or in other words I will give unto you directions how you may act before me, that it may turn to you for your salvation.

"10. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

Now, Brother Lyman has been talking to you about the remission of sins. When we commit sin, it is necessary that we repent of it and make restitution as far as lies in our power. When we cannot make restitution for the wrong we have done then we must apply for the grace and mercy of God to cleanse us from that iniquity.

Men cannot forgive their own sins; they cannot cleanse themselves from the consequences of their sins. Men can stop sinning and can do right in the future, and so far their acts are acceptable before the Lord and worthy of consideration. But who shall repair the wrongs they have done to themselves and to others, which it seems impossible for them to repair themselves? By the atonement of Jesus Christ, the sins of the repentant shall be washed away, though they be crimson they shall be made white as wool. This is the promise given to you through the President of the Church today. We who have not

paid our tithing in the past, and are therefore under obligations to the Lord, which we are not in a position at present to discharge, he has said to us the Lord requires that no longer at our hands, but will forgive us for the past if we will observe this law honestly in the future. That is generous and kind, and I feel grateful for it.

I will read now a few verses from Section 85 of the Book of Doctrine and Covenants, commencing at the 9th verse:

"And all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

"These things I say not of myself; therefore, as the Lord speaketh, He will also fulfill.

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the Church; as well as the lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High;

"Therefore it shall be done unto them as unto the children of the priests, as will be found recorded in the second chapter and sixty-first and second verses of Ezra."

I am going to turn now to Ezra and see what is said there. We read:

"61. And the children of the Priests; the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name;

"62. These sought their register among those that were reckoned by genealogy, but they were not found, therefore were they, as polluted put from the Priesthood.

"63. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a Priest with Urim and Thummim."

This is the position the people will be in when they come to claim an inheritance in Zion, if their names are not found recorded in the book of the law of God. And I want to tell you that this refers directly to the law of tithing. In the first place it referred to the law of consecration, but that law, as has been explained, was not properly kept, and inasmuch as people are under greater condemnation when they keep not the laws that are given them, the

Lord in His mercy withdrew from the Latter-day Saints the law of consecration, because the people were not prepared to live it, and as long as it was in force and they kept it not they were under condemnation. The law of tithing was given in its place.

Some people may not care very much whether their names are recorded or not, but this comes from ignorance of the consequences. If their names are not recorded they will not only be cut off from the assistance which they would be entitled to from the Church if they needed it, but they will be cut off from the ordinances of the house of God; they will be cut asunder from their dead and from their fathers who have been faithful, or from those who shall come after them who shall be faithful, and they will be appointed their portion with the unbelievers, where there is weeping and gnashing of teeth. It means that you will be cut off from your fathers and mothers, from your husbands, your wives, your children, and that you shall have no portion or lot or inheritance in the kingdom of God, both in time and in eternity. It has a very serious and far reaching effect. It is therefore the more obligatory upon me and upon my fellow-servants in the Church of God to make these matters known to the people, that our skirts may be free from their blood. I need not read to you from Malachi, but I will read something from Amos, who is called one of the lesser Prophets. The Prophet says—and he says it ironically:

"4. Come to Bethel, and transgress; at Gilgal multiply transgressions; and bring your sacrifices every morning, and your tithes after three years.

"5. And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel, saith the Lord God.

"6. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord.

"7. And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered.

"8. So two or three cities wandered unto one city, to drink water; but they

were not satisfied; yet have ye not returned unto me, saith the Lord.

"9. I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmer-worm devoured them; yet have ye not returned unto me, saith the Lord.

"10. I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto me, saith the Lord.

"11. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord.

"12. Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel.

"13. For, lo, he that formeth the mountains, and createth the wind and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts, is His name.

"14. Hear ye this word which I take up against you, even a lamentation, O house of Israel.

"15. The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up."

These were the consequences of disobedience on the part of ancient Israel, the same power reigns today that reigned then.

I have referred you to some of the chastisements and promises of punishments upon those who will not hearken unto the Lord nor obey His law. The Latter-day Saints are in the midst of these mountains for the express purpose of serving Almighty God. We have not come here to serve ourselves nor to serve the world. We are here because we have believed in the Gospel that has been restored in the latter day through the Prophet Joseph Smith. We are here because we believe that God Almighty has organized His Church and has restored the fullness of the Gospel and Holy Priesthood. We are here because we have received the testimony of the Spirit of God that the course which we have pursued in this regard is right and acceptable in the sight of the Lord. We are here because we have come in obedience to the command of the Almighty.

Now let me show to you how the Lord poured out blessings upon His people anciently when they obeyed the law of tithing. I will read from the 31st chapter of II Chronicles, commencing at the 5th verse:

"5. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly."

This is in accordance with the law of tithing that was given to the children through Moses, as you may read in the 27th chapter of Leviticus:

"And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithes of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps.

"In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

"And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and His people Israel.

"Then Hezekiah questioned with the Priests and the Levites concerning the heaps.

"And Azariah the chief Priest, of the house of Zadok, answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord has blessed His people; and that which is left is this great store."

In connection with this passage of scripture I would remind you of the promise made through the Prophet Malachi to the children of Israel:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devils for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

I know that the Lord will do this to those who fear Him and work righteousness before Him.

I refer you now to the 28th chapter of Deut., and also to the 26th chapter of Leviticus. They run almost parallel. I will read from the 28th chapter of Deut:



"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

"And all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field.

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

"Blessed shall be thy basket and thy store.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways.

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

"The Lord shall establish thee a holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways.

"And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

"And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

"The Lord shall open unto thee His good treasure, the Heaven to give the rain unto thy land in His season, and to bless all the work of thine hand, and thou shalt lend unto many nations, and thou shalt not borrow."

God hasten the day when this people shall be in a position to lend and not be under the necessity of borrowing at all, and I believe the only remedy that is necessary to bring about this result is for the people to observe the law of tithing. If the people of God would pay their tithing honestly we would have abundance with which to build Temples and to maintain the work of the Lord in the Temples; we would have abundance to take care of the widows and orphans and the poor in our midst. We would not have to ask you to donate this little thing and that little thing for the benefit of the poor

but we would have enough to meet all of these necessities in my opinion. But as long as some people are disobedient and neglectful in observing this law, those who are willing will of necessity be called upon from time to time to show their further liberality in maintaining the poor. I want to say for the benefit of our friends who may be present that the Latter-day Saints do not ask their non-Mormon neighbors to feed their poor. We do it ourselves and we feed hundreds that are not of us besides. However, those who do not pay their tithing are not entitled to the help that they would be if they paid their tithing. When one comes to a Bishop and asks for assistance because of his or her straightened circumstances, the first thing the Bishop should do is to inquire if he or she is a tithe payer. He should know whether the name is on the book of the law of the Lord, and if not on the book, if he or she has been derelict and negligent in relation to this principle of tithing, he or she has no claim upon the Bishop, neither have their children, and if under those circumstances the Bishop assists him, it will simply be out of pure charity and not because such have any claim upon the Church. That is why the widow who receives assistance from the Church should pay her tithing, so that her name may be on the records of the Church. It is not a law that is applicable to one and not to another. If the rich may not receive blessings because their names are not on the record, then neither shall the poor receive blessings in the house of God if their names are not recorded. So long as a poor person receives his or her support through the tithings of the people, they should be willing to observe the law themselves in order that they may be entitled to what they receive. They should show by their observance of the law that they are law-keepers and not law-breakers. Our children, as soon as they become old enough to earn means, should be taught to pay their tithing, that their names may be written in the book of the law of the Lord, so that if perchance their fathers die and they are left orphans, their names, as well as the names of their parents, will be found upon the records and they will

as God lives, be entitled to their support and to their education. It is our duty to look after these children and see that they have an equal chance with those who are more favored with parents to look after them.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord, thy God, which I command thee this day, to observe and to do them."

These are the promises that the Lord made to the people of Israel anciently, if they would hearken unto His words and obey His laws.

Now, I want to say to you without any hesitancy or fear of successful contradiction, that the words which I have read in your hearing are as applicable to you as they were to the children of Israel. You are modern Israel and they were ancient Israel. The same God spake through His servant Moses that speaks today through His servant Lorenzo Snow. Obedience to the laws of God will produce the same results today that it did anciently. To those who know the history of ancient Israel it is perhaps not necessary for me to say that these words were fulfilled upon Israel. As long as they hearkened to His word, God did prosper them; He did bless their land; He did send them the early and the latter rains; He did multiply them and strengthen them in the land; He did set them on high; He did make them His covenant people, and they became famous throughout the known world. The glory of Solomon reached to the uttermost parts of the earth. The kings and queens of the earth heard of his greatness and of his wisdom. They took pilgrimages to Jerusalem to see for themselves and to verify the reports they had heard of the greatness of the children of Israel. The Queen of Sheba went and saw Solomon in his glory. She heard of the wisdom that fell from his lips and beheld the greatness of his kingdom, and she said to the king: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and behold, the half was not told me; thy

wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

I commend to you the careful reading of the remaining portion of this chapter in Deuteronomy. Time will not permit me to read it, but I would like you to read and contemplate it at your leisure, for there you will find, as if written by eye-witnesses, history of the judgments of God that subsequently fell upon the children of Israel, with an accurate account of the downfall and disintegration of the people. They became a hiss and a byword among the nations of the earth. They were broken asunder, they were carried captive into the various nations of the earth; they served under taskmasters; from that day unto the present they have been under the curse of God through disobedience to His laws, and they will remain under that curse of disobedience so long as they fail to repent of their sins and return not unto the Lord. But just as soon as they will hearken to the voice of Malachi and return unto the Lord and begin to observe His laws and ordinances, then will be fulfilled the promise of the ancient Prophet that God will open the windows of Heaven and pour out blessings upon them till they will not have room to contain them. But this will not be until they repent and turn unto the Lord. Neither will it be with us until we repent for there are many of us who are just as guilty of disobedience to the laws of God today as were ancient Israel. Some of us, too, who have pretended to do our duty in regard to this law, and who have preached obedience to it, have not kept it. We go to the books, we see the records of men, and in a great measure we know what they have done, and I can tell you that there are men amongst us who stand high in their own estimation and in the estimation of the people, who have never paid their tithing. Yet these men ought to be examples to the people. They ought to be saying to the people, "come follow me, and do the things that I do," but they have not been that class of men, though I trust they will be in the future. I hope that when they pay

the tithing of their salaries, they will also pay the tithing on their dividends and on the increase of their flocks and herds, and thus pay an honest tithing. Then we will have abundance in the storehouse of the Lord to meet all the exigencies of the people. May God help

us to be faithful is my prayer in the name of Jesus. Amen.

The choir sang:

"O come, all ye faithful."

Benediction by Elder William T. Jack.

## THIRD DAY.

Sunday, October 8th, 10 a. m.

Singing by the choir:

Lo! the mighty God appearing,  
From on high, Jehovah speaks!  
Eastern lands the summons hearing,  
O'er the west his thunder breaks.

Prayer by Elder Benjamin E. Rich.  
The choir sang:

Zion stands with hills surrounded—  
Zion, kept by power divine;  
All her foes shall be confounded,  
Though the world in arms combine;  
Happy Zion,  
What a favored lot is thine.

PRESIDENT GEORGE Q. CANNON.

The Saints the Saviors of Men—The Unfaithful like Sa't that has Lost its Savor—Redemption of Zion may be Deferred by Disobedience—Prophets and Apostles like other Men—Responsibility of Parents—Benign Genius of the Kingdom of God.

I will read a portion of the 84th Section of the Book of Doctrine and Covenants:

"17. Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

"18. And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth forever with the Priesthood, which is after the holiest order of God.

"19. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;

"20. Therefore, in the ordinances thereof, the power of godliness is manifest;

"21. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

"22. For without this no man can see the face of God, even the Father, and live.

"23. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"24. But they hardened their hearts and could not endure his presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory.

"25. Therefore he took Moses out of their midst, and the Holy Priesthood also;

"26. And the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel;

"27. Which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

"28. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power.

"29. And again, the offices of Elder and Bishop are necessary appendages belonging unto the High Priesthood.

"30. And again, the offices of Teacher and Deacon are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

"31. Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed;

"32. And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and



also many whom I have called and sent forth to build up my Church.

"33. For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"34. They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God;

"35. And also all they who receive this Priesthood receiveth me, saith the Lord;

"36. For he that receiveth my servants receiveth me;

"37. And he that receiveth me receiveth my Father;

"38. And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"39. And this is according to the oath and covenant which belongeth to the Priesthood.

"40. Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"41. But whoso breaketh this covenant, after he hath received it and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

"42. And all those who come not unto this Priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the Heavens, and even I have given the Heavenly hosts and mine angels charge concerning you.

"43. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life:

"44. For you shall live by every word that proceedeth forth from the mouth of God.

"45. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ;"

In standing up to address you I do so relying entirely upon the blessing of God, which I hope to obtain by the assistance of your faith and prayers. To my mind, it is one of the most responsible positions a human being can occupy, to address a congregation upon the things pertaining to God and eternity. I feel the weight of this responsibility, and I would not attempt to speak to you, did I not know that it is our privilege to have the assistance of the Spirit of God. During this conference we have heard most excellent discourses, accompanied by the power of God.

The Spirit has been abundantly poured out. It seems to me that no man or woman could listen to the words of the Apostles who have spoken without being convinced that God was with them. This is my feeling, and I can bear testimony to the truth of that which has been said. It will be a savor of life unto life or of death unto death to all those who have listened.

We are living in a very important time. The Lord is evidently working with His servants and people. He is manifesting His Spirit in a remarkable manner. I think it has been felt by every faithful Latter-day Saint throughout the Church. Not only has it extended throughout Zion, but it has been felt by the Elders and Saints, so far as we have heard, in distant places. In 1856 the Spirit of God was poured out in great power upon the servants of God in Zion. I was on a mission at the time, as doubtless were very many Elders, some of whom may be present today; and we had the same Spirit where I was laboring. The Lord stirred us up in the same way that our brethren at home were being stirred up. The Spirit of reformation went throughout the entire Church. The people were stirred from the depth of their hearts by the power of God. The effects of that reformation were most excellent. A great many adopted good resolutions which, I am led to believe, they clung to all their lives, and are still clinging to them if they are alive. They have served God with greater diligence than they ever did before. I do not doubt that will be the effect of these meetings. I expect to see a thorough reformation of the people, and renewed determination to keep the commandments of God more strictly than ever before.

In connection with this I will read another portion of the Book of Doctrine and Covenants that occurs to my mind. It is a revelation that was given in 1834, soon after the occurrences which President Snow read about yesterday. They took place in Jackson county, November, 1833, and this revelation was given to the Prophet the succeeding February. The Lord says:

"1. Verily I say unto you, my friends,

behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion;

"2. Being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time;

"3. For I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full;

"4. And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

This has been dwelt upon with great fullness by nearly all the brethren who have spoken at this conference. They have called attention to the fact that the Saints were scourged in those early days because of their disobedience. The Lord here explains and describes to the Church very plainly the reasons why they were so grievously and severely chastened:

"And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

The Lord continues:

"5. But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

"6. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour,

"7. And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

"8. But inasmuch as they keep not my commandments, and hearken not to observe all my words; the kingdoms of the world shall prevail against them,

"9. For they were set to be a light unto the world, and to be the saviors of men;

"10. And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

There cannot be a doubt in any faithful man's mind concerning the truth of this promise—the promise of victory and deliverance on the one hand, the promise of punishment, disaster and trouble on the other. The Latter-day Saints have in their experience proved fully the truth of these words. They have seen them fulfilled to the very letter. When they have been faithful in keeping the commandments of God they have prospered and they have had deliverance. When they have been unfaithful they met with trouble and serious difficulty. It is necessary that the wicked should have the opportunity to exercise their agency in relation to the work of God; for they have an agency as well as we. It is their privilege to assist in building up the work of God, or they can exercise their agency in fighting the work of God. They have the privilege to do everything in their power to destroy it, and they will be permitted to do this until the cup of their iniquity is full. The Lord deals justly with His children, no matter who they are. Not only Latter-day Saints, but all mankind are the children of our Heavenly Father, and all have their agency. When we quote these sayings of the Lord concerning this work, they are not peculiar to us; the promises are not intended for us alone; they are intended for all who will believe and obey His Gospel. Many people imagine that when we talk about the triumph of the Church of God we mean to confine that triumph to those who belong to our Church. Not so; this is for the whole world. It is for all America, as well as for Utah. God has made most glorious promises to this nation. According to the revelations in the Book of Mormon concerning our own nation, the Lord has destined to make it the head of all the nations of the earth, to adopt it as His nation and as His government, if the people would receive the Gospel; and He would make them the means of saving the remnants of His covenant people, and doing other mighty works. This is all foreshadowed in the prophecies contained in the Book of Mormon.

Joseph Smith, prompted by this Spirit—the man whom God has spoken to; a

Prophet of God—condescended to proffer himself as a candidate for the Presidency of the United States. Many people thought this was ambition on his part; that he wanted to rule; that he aspired to power, and that he would use it for the carrying out of his own plans and forwarding the interests of his own people. Joseph Smith had no such idea. He was prompted, as a Prophet of God and as a patriot, to step forward and offer himself as a candidate, that the nation might receive the fulfillment of the promises which the Lord had made concerning it. He gave his views on the power and policy of the United States; and any man who will read those views today will see how much salvation there is embodied in the principles he set forth. A bloody war might have been averted; millions of treasure might have been saved; thousands upon thousands of lives might also have been saved, if they had only received him as a deliverer, God having inspired him to take that course. In relation to this we have the same feelings today. Men accuse us of being unpatriotic, of not being friendly, and of having designs inimical to the peace and prosperity of the land. I say to you today, in the presence of God, that no more patriotic people live upon the continent of America than the Latter-day Saints. We want to see the Constitution of this country preserved, that every man shall enjoy the rights guaranteed by that grand instrument of liberty which God inspired the framers to make. But we differ from many people in regard to our views concerning the manner in which the government should be administered. And we think, as free men, descended from a free ancestry, we have a right to differ from them, and to express our feelings upon this point with the utmost freedom; that we are not traitors when we do so, but are the friends of the government and of the rights of human beings in the government. You know, my brethren and sisters, that this is our attitude on this question. We would like to see this government so stable that it will never be thrown down. It can only be made so by adhering to the principles which animated the founders of the govern-

ment, and which they hoped to perpetuate through the constitution and the laws that were enacted.

We are told in this revelation that the wicked, when the cup of their iniquity is full, will receive their judgment. But the Latter-day Saints are called upon to obey the commandments of God. He has revealed himself with power to them. He bears testimony to them all the time concerning His great work that He is seeking to establish in the earth. He wants to make us the saviors of men. He calls us the salt of the earth. We are the salt of the earth. We are not conceited in saying this, because the acts of the faithful Latter-day Saints are such as to bring salvation to those who are connected with them. I wish to illustrate this so that you can see it for yourselves. Look around you and see the men and the women who have proved themselves unworthy of the principles of the Gospel, and have departed from them. Are they not like salt that has lost its savor? We have had hundreds of them; they have got indifferent; they have lost their savor, and are good for nothing. The Saints are compared to salt that has its saving properties. Wherever we go we should be saviors of men. We should seek for the salvation of the human family to the fullest extent in our power. God has called us to this. He has given unto us the Holy Priesthood, and He has pled with us now for these many years. Think of it! this revelation from which I have read last was given in 1834, nearly sixty-six years ago. The promise was then made unto the Saints that if they would keep the commandments of God they should prevail from that very hour. Is it not true that this would have been fulfilled to the very letter if we had kept His commandments? But we have not done so. We have been a disobedient people, notwithstanding all that God has done for us. We have not honored His laws; and I sometimes think we are like our ancestors, the children of Israel (for God has said that we are of the seed of Abraham) who were led out of Egypt by mighty power. The Lord wrought wonders in their behalf. He inspired Moses to lead the people along so that



they could see the face of God, that they could have the Melchisedek Priesthood continued among them, and become a nation of kings and priests; but they were hard in their hearts and rejected the word of God. The result was that for forty years they wandered in the wilderness, and all that generation were buried in the wilderness, except two men. Two men only out of the vast host that left Egypt under the leadership of Moses, ever reached the promised land, and they were Caleb and Joshua. The Lord had a new generation. The fathers had rejected Him, and He took the Melchisedek Priesthood from their midst, with Moses, and He gave unto them the lesser Priesthood, which was confirmed upon Aaron and his seed. They administered the law of carnal commandments. And this because they did not have faith enough to receive all that Moses was willing to teach them!

Shall we be in the same condition? Shall we, through hardness of heart and disobedience to God and His servants, bring upon ourselves the same penalty? I do not believe we will. I am sure we will not reject the Melchisedek Priesthood, its power and its ordinances. But I do fear that we will defer the redemption of Zion indefinitely through our unwillingness to do the things that God requires at our hands. I have not an earthly doubt that this revelation given in 1834 would have been fulfilled to the very letter, had our people obeyed the Lord as He desired; neither do I believe now that the redemption of Zion will be long deferred if the people will obey the Lord and keep His commandments. But the difficulty is, our hearts are hard and almost impenetrable, in many instances. Here President Snow has been preaching for four months now in relation to the payment of tithing; he has been laboring with all his might, to the astonishment of all those who know his age; and yet he cannot rest—he has to here preach it again, because he feels that the people need to be stirred up. I tell you that all that is not for nothing. I tell you that the man of God is not aroused and inspired for nothing. There is a meaning to it. And I feel that great con-

demnation—such condemnation probably as has never rested upon us before, will rest upon this people unless they obey with all their hearts the words of the Lord that He has given to us through His servant.

We need to be born again, and have new hearts put in us. There is too much of the old leaven about us. We are not born again as we should be. Do you not believe that we ought to be born again? Do you not believe that we should become new creatures in Christ Jesus, under the influence of the Gospel? All will say, yes, who understand the Gospel. You must be born again. You must have new desires, new hearts, so to speak, in you. But what do we see? We see men following the ways of the world just as much as though they made no pretensions to being Latter-day Saints. Hundreds of people who are called Latter-day Saints you could not distinguish from the world. They have the same desires, the same feelings, the same aspirations, the same passions as the rest of the world. Is this how God wants us to be? No; He wants us to have new hearts, new desires. He wants us to be a changed people when we embrace His Gospel, and to be animated by entirely new motives, and have a faith that will lay hold of the promises of God. But the trouble is, the Prophets of God walk around among you, and you see them all the time. "Why, I saw Lorenzo Snow today, and he is just like any other man. I saw Joseph F. Smith, and if I had not known, I might have taken him for anyone else. I saw some of the Apostles, and they are like other men." And because they are like other men, therefore they must be rejected. It is not supposed that they have more power than others. That is a mistake that the world has always made. There was Moses, one of the mightiest Prophets that ever lived. Did the children of Israel see anything particularly mighty in Moses? No; he was one of them, and they saw nothing exceptional about him. Then there was Nephi, another mighty Prophet. Brother Grant read to us a description of him. Did Nephi's brethren see anything mighty in him? Why, no; there was nothing

to distinguish him particularly; and yet he was a mighty Prophet whom God had raised up. So it was with the Son of God Himself, the mightiest being that ever trod the earth. He descended from the throne of His Father and came to earth; but men saw nothing in Him different to other men, and they crucified Him. Thus it has been in every age. There have only been a few who have ever discovered the power of God as manifested through His servants. It is so today. Who recognized Joseph Smith as one of the mightiest Prophets that ever lived? Why, the Saints themselves received with reluctance the truths he taught; and men slew him, and may possibly have thought they were doing God's service in doing so. So it has been with those who have followed him and have held the keys of authority. They have passed among their fellow men and received but little recognition. Men could see all their faults and failings, and could talk about them one to another; but they could not see the divinity in them. It is the same with the servants of God in our midst today. They are but mortal men, and we see their weaknesses and their defects of character. These become magnified in our eyes, and we talk freely about them. The result is, we receive their words with reluctance; we question the word of God that comes through them, and wonder if it is not alloyed with something of their own.

What we all need is faith—faith in God, faith to believe that which He tells us. Here the brethren have been laboring for days to tell us what blessings will attend obedience to the law of tithing—how our storehouses will be filled, our fields be fertile, etc., in this way appealing to our selfishness. We seem to be able to reach the people better by appealing to their selfish instincts. If we can make them believe that they are going to get something in return for what they do, it seems to be more effective than any other way. It is true that these blessings will follow; but it shows, my brethren and sisters, how our hearts have to be reached. We do not have faith. If we had faith as we should have, it would not be necessary to use such

arguments. We are like the children of Israel when they fled out of Egypt. They did not have faith. They were enveloped in the traditions of their fathers. They were an idolatrous people, and had lived among the Egyptians until they had imbibed many of their false notions. It took forty years wandering in the wilderness to get rid of the traditions they had imbibed, notwithstanding the mighty works which God did in their midst. We should endeavor to profit by the lessons of the past. Let us put away our hardness of heart. Let us be a distinct people. Let us try to realize that we should be born of God; that we should have new desires in our hearts; that we should put away everything that is offensive in the sight of God, and endeavor to live in strict conformity to the laws and commandments that He has given unto us. There is a class of people in our midst that probably will not be obedient. We shall have that to contend with as long as Satan is unbound; for he has power over the hearts of the children of men. But we should endeavor to lessen his power to the extent of our ability.

In this connection a great deal depends upon the parents. My parents were exceedingly strict in exacting obedience from their children. The lessons I learned in my boyhood I have never forgotten. They have been of service to me in my labors among the people and with the servants of God. I do not wish to say anything of a boastful nature, but I never have had the least difficulty thus far in my life in obeying the servants of God. This habit of obedience was formed in me when I was a child, and I have thanked God many times that my parents were so determined that their children should be obedient to them. As a result of their training, it has been no trouble to me to come or to go, to do this or that, at the request of the servants of God. Yet those who know me regard me, no doubt, as a man who likes his own way. That is my nature. It is a pleasure to me to have my own way. I am positive in my nature. But it has also been a pleasure to me to obey the servants of God. I say to my folks that that is the way we

should raise our children. They should be made to do that which is required of them. If the Latter-day Saints as a people would enforce obedience in the home, our children would grow up and become men and women who would obey God, who would listen to His word, and be as strict in observing it as they had been to obey the word of their parents. But instead of that you see the rudeness of some of our children. The manner in which they conduct themselves at times is disgraceful. I feel mortified occasionally at the behavior of our children. There will be a meeting here tonight of the Sunday school workers, and we shall be under the necessity of having policemen, if we can obtain them, to maintain order outside the building and to prevent the meeting being disturbed by the boisterous conduct of a class of boys and girls. This is one of the things we should attend to.

I feel to say that all the evils we suffer from are due to our disobedience and hardness of heart. The persecutions that we have endured are traceable to this. Our future persecutions will be attributable to the same cause. Therefore how necessary it is that we should train our children to be obedient to authority. If we will do this, it will be an easy thing for them to obey when they are men and women. A girl thus trained makes a good wife. A boy thus trained makes a good husband. Send him on a mission, and the presiding authority there will see the difference between him and the one not trained in habits of obedience. I have noticed it in my experience in the world. We should think of the future of our children. We should not let them have their own way in everything. They should be taught that it is not right, but that they should submit to the judgment of those who are over them. And we should submit to the will of our Father in Heaven, whatever He requires at our hands. If it is to give our tithing, all right. If it is to consecrate, all right. We should have faith that the Lord has power to bless us according to our devotion and diligence in keeping His commandments.

I trust that what has been said at

this conference will not be lost sight of and forgotten by us. I want to see Zion redeemed. I pray for the redemption of Zion. I labor for it. It will be brought about by peaceful methods. Nobody need be afraid of the designs of the Latter-day Saints. We have no designs only to keep the commandments of God. We have no evil designs on anybody. We invite everybody to come and partake of liberty with us. We will defend men of every creed and of every denomination in their rights as quickly as we will our own people.

Joseph Smith taught us a lesson before he died in this respect, and it should never be forgotten. It will never be by those familiar with the circumstances. He invited men not of us to take part in certain things, as an example of what would be in days to come. They did not belong to our Church; I do not know that they belonged to any church. Some people have found fault with me because on one occasion I made a little distinction between the Kingdom of God and the Church of God. Now, there is a distinction, and Joseph Smith illustrated it. He showed us that when the Lord's kingdom should be established, people of every creed and of no creed should have perfect liberty and protection under it. It will not be for the Latter-day Saints alone; it will be for the protection of the Church of God and every other church. God does not deprive men of their agency. He lets them worship according to their consciences. If they want to be Methodists, or Episcopalians, or Catholics, or Agnostics, or anything else, all right. They can follow Confucius, or they can believe as the Hindoos do, or anything else, so long as they do not trespass upon the rights of their neighbors. They cannot do that. They have no right to force their belief on other people, or to war on other people because of their belief. God never did that. He will bless everyone of every creed who will serve Him to the best of his ability, and especially those who seek to preserve the rights of their fellowmen. For God loves His children, and He wants them to have their full agency. Of course, if they rebel against Him,



and reject His laws and ordinances, they must meet the penalty. As a people, we ought to feel the utmost kindness and to grant the utmost liberty to everyone. We exhibited that feeling when we first came to this valley. In 1849, when the emigration came through here to California, I well remember how many preachers were invited to speak in our old Tabernacle on the corner of this block, because President Young said he wanted the people to hear these men and their views. For years this was done. Prominent ministers were invited to speak to us. I remember Methodist Bishops and others preaching to us in this Tabernacle. Why? Because we were willing to extend liberty to everybody. In return, we ask that they will not trespass upon us. We think we have a right to worship God in our own way, and we try to worship Him in that way which will be acceptable to Him.

My brethren and sisters, I ask God to bless you—bless you in your families and in everything pertaining to you. Let us labor continually for the redemption of Zion and for the time when the promises which God has made to Zion will be fulfilled; that we may build the centre Stake of Zion, and rear the house of the Lord there. There are men standing in this generation that will see it accomplished; but we do not want it put off to the very last. Let us all strive to fit and qualify ourselves and our families, by obeying the commandments of God to the fullest extent, so that we and our families may be remembered among those who shall be counted worthy to take part in the glorious work of redeeming Zion and enjoying the blessings thereof, which I humbly ask in the name of Jesus Christ, our Lord. Amen.

#### ELDER J. G. KIMBALL.

Carrying the Gospel to the Nations—The Duty of the Seventy.

I am very desirous that I may have your attention as well as your faith and prayers for a short time. I am able to testify to the truth of all that has been spoken unto you during this conference. I believe with all my heart

in the temporal salvation of the Church of Jesus Christ of Latter-day Saints, and I believe that the Lord will deliver us from our troubles and difficulties if we will observe all His words. I am also very deeply interested in the spiritual salvation of the children of men. I believe that that angel which John saw flying in the midst of Heaven with the everlasting Gospel to preach to every nation, kindred, tongue and people, came to the Prophet Joseph Smith and delivered his message, and that a great responsibility rests upon the Church today to see to it that this message is delivered to the nations of the earth. As has been stated, there are doubtless between seventeen and eighteen hundred missionaries throughout the world preaching the Gospel. In my opinion, not less than five hundred thousand dollars is spent each year in sending out our Elders, in distributing books and tracts and in preaching the Gospel throughout the world.

I desire to speak, if I can have the spirit of my calling, more particularly to the Seventies of the Church of Jesus Christ. The special calling of the First Council of Seventy is as witnesses of the Lord to the nations of the earth, under the direction of the Twelve Apostles. There are something like one hundred and twenty-two quorums of Seventy in the Church of Jesus Christ, numbering nearly eight thousand men. Over each quorum there are seven Presidents, the Lord having arranged it so that six of them can go on missions, and always leave one to look after the remainder. And in my opinion there should not be very many remaining to look after.

I want to read from the book of Doctrine and Covenants and ascertain what the Lord has to say about the Seventies. You will have to excuse me for occupying the time in talking about the Seventies, for our labor among them puts me a good deal in mind of the Filipinos. They shoot and then run, and that is about the way we have been doing. We would have a little time between meetings to talk to our Seventies; then we would shoot and run and never ascertain whether we had killed any one or not—that is

metaphorically speaking. We did not know whether we had any good effect on our Seventies or not. I believe that our Seventies are not doing their work as they should do it. I know you Seventies will not like it, and it will not make me popular with you, but I desire to say that there is a percentage of the Seventies than whom there are no more faithful men in the Church of Jesus Christ of Latter-day Saints. But the other percentage I have not much to say about. This is what the Lord says:

"And it is according to the vision, showing the order of the Seventy, that they should have seven Presidents to preside over them, chosen out of the number of the Seventy.

"And the seventh President of these Presidents is to preside over the six;

"And these seven Presidents are to choose other Seventy besides the First Seventy, to whom they belong, and are to preside over them;

"And also other Seventy, until seven times Seventy, if the labor in the vineyard of necessity requires it.

"And these Seventy are to be traveling ministers unto the Gentiles first, and also unto the Jews;

"Whereas other officers of the Church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church.

"Wherefore now let every man learn his duty and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."

I want to ask the Latter-day Saints if they have ever heard of a Seventy being handled that is slothful and careless regarding his duties. I have heard of men being handled who waded out into the mysteries of the kingdom and commenced advocating false doctrine. One brother asked me the other day if I had ever heard of a man being handled for not knowing anything, and I could not remember a single case of that kind in the history of the Church. I want to say to the Seventies, the High Priests and the Elders, that I do not believe the Lord is well pleased with the children of men in that they do not qualify themselves and learn their duty and perform the labor that rests

upon them. I desire to proclaim from this stand that, as a Seventy in the Church of Jesus Christ of Latter-day Saints, as a witness of the Lord to the nations of the earth, I am willing to go forth and cry aloud to the children of men repentance, and I ask no Seventy to do what I am not willing to do myself. I have the faith to testify, and am willing to do so, that Joseph Smith was a Prophet of God, notwithstanding it is unpopular to do this. I consider that Elder Ben E. Rich and Elder Kelsch and other Elders that have been appointed to labor in the ministry have never had conferred upon them greater blessings and honors in all their history. They are honored of God, and if they have the spirit of God resting upon them, which they do have, they will be sorrowful when they are released from that labor, and when they have to come back and go to their little plodding along, hunting their little farm and getting a little work to do. I read in the scriptures that some one says that he would rather be a living dog than a dead lion. So far as I am concerned, I would rather be a dead lion. I would rather go forth and preach the Gospel of the Lord Jesus Christ, and I want to do it while I am young and full of vigor and life. When I get old I will come back and go into the High Priests' quorum and labor, while some other young men preach the Gospel. I believe that the Seventies quorums ought to be made up of young men. The saying is "Old men for counsel and young men for war," and this is a warfare. If we do not kill anybody, everybody wars upon us. I believe that aged men ought to go into the High Priests' quorum. I want to say it right from this stand, so that when they call upon us for missionaries, we will have able-bodied men and men who are willing to go forth and preach the Gospel. We do not want any Seventies that are run by their wives either. I do not blame the wives for running their husbands, because I think we have Seventies that their wives ought to run. I hear it almost every day (I do not want you to think it at home either) "What a lovely husband that man is. If I only had a husband like that I would be happy."

I ask what kind of a husband he is. "Well, he shakes the quilts, he puts the carpets down, he helps wash the dishes, he helps dress the children," etc. Well, if it takes all that to make a good man, you cannot count me in among them. I would rather go on a mission, and I would rather stay and die with my neck in the collar. I think it is honorable to do these things when you are at home, but if I have to do them, I want to stay at home but a very little while. I do not believe that God gave a man the Holy Melchisedek Priesthood and ordained him a Seventy in the Church of Jesus Christ, to be tagging after one little woman and spending his whole life in that way. That is what I want to say to you Seventies; I have said it and I don't propose to take it back. The Lord bless you. Amen.

The choir sang the anthem:

Light and Truth.

Benediction by Elder F. S. Bramwell.

### OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, at 2 p. m. Elder M. W. Merrill presiding.

Opening hymn page 79, sung by the congregation, "Glorious Things are Sung of Zion."

Prayer was offered by Elder Christian D. Fjeldsted.

"I know that My Redeemer Lives," was sung by the Temple choir.

### ELDER SEYMOUR B. YOUNG.

My brethren and sisters, I hope you will give me your faith and attention, that the Spirit of the Lord may rest upon me, that we may be edified together.

The solemnity of these great gatherings and the spirit thereof that has seemed to fill every breast, causing us to come together, and the words of inspiration to which we have listened during this conference, have given me

food for reflection, a little deeper, I think, than I have ever had before. It has aroused within me a new determination and a resolve, the Lord being my helper, to assist you and to ask you to assist me, as a band of brethren and sisters, as servants and handmaidens of the Lord, to be more faithful in the future than we have been in the past.

The Lord has been with this people. We have gathered to this goodly land, notwithstanding the displeasure of the Lord in His judgments which He meted out to His Church in the days when they were inhabitants of the States of Missouri and Illinois; although, in the beginning of their settlement in those States, the Lord was with them, and His Spirit, to a very great degree, inspired the leaders of the people and inspired many of the Saints to hearken to the commandments of the Lord. But it was with the Saints as it was with the Nephites and Lamanites in the days when they inhabited this land. There were times when the people were full of faith and good works and were earnest in keeping the commandments of the Lord, and then there were times when the Nephites and Lamanites dwindled into unbelief and grew covetous and selfish and became lifted up in the pride of their hearts, and, finally, the favor of the Lord was withdrawn from them, and they wandered in darkness and unbelief until the judgments of the Lord awakened them again to a sense of their fallen condition, which occurred many times, as we are informed by the history of that people. Now, the Lord decreed, through His servants, the Nephite Prophets, that the people who inhabited this land should serve Him and keep His commandments, or they should not prosper in the land.

Reference was made today by our Prophet, Seer and Revelator, Lorenzo Snow, to the judgments of the Lord that came upon the people in the State of Missouri, in Jackson County, in 1833. The Saints were driven from their homes and stripped of their possessions, not because they were the most wicked people upon the face of the land, nor because the Lord had cast them off forever, but because He was reminding



them of the covenants they were under and the necessity of their keeping them. He was reminding them, I say, of these truths, by these chastisements which He had permitted to come upon them, renewing their faith and confidence in Him and humbling them before Him that He might again bless them and pour out upon them blessings and favors which he had in store for His faithful children. And truly, as President Cannon reminded us, the revelation of the Lord, in 1834, was given through the Prophet Joseph Smith, saying that inasmuch as the people had been chastened and had repented, the Lord was willing to accept of their repentance, if they would turn unto Him with full purpose of heart and serve Him and keep His commandments. Now, although they were awakened from their slothful condition and were caused to repent of their former neglect and sins, through the grace and favor of the Lord, after having been chastened sufficiently, yet we are informed that they again became slothful and careless and failed to keep the commandments of the Lord, and, finally, He permitted their enemies to drive them from the State of Missouri to Illinois, where they built a city under the direction of the Prophet Joseph Smith, in Hancock County, called Nauvoo, or Commerce. Here the Saints prospered for a little season, although the land upon which they had settled was unhealthy and malarial. Malarial fever seized the Saints in Nauvoo and in Montrose, situated just across the river, and they suffered very sorely from sickness and disease of a dreadful nature for a number of months after settling in that place. To such an extent did they suffer that the Lord was moved to compassion on account of their condition, and He whispered to His Prophet Joseph Smith, who called some of his valiant brethren around him and went from house to house in Commerce, or Nauvoo, and in Montrose, administering to the Saints and commanding them in the name of Jesus Christ to arise from their beds of affliction and walk and be made whole. Wherever they went and these commands were given in the homes of the Latter-day Saints, they were obeyed,

and the sick were healed instantly.

I cite this to show that notwithstanding the displeasure of the Lord and these judgments which He had permitted to come upon His people, He was very merciful unto them whenever they would humble themselves before Him, promising that they would strive to serve Him. He was willing to return unto them if they would return unto Him, according to the words of the Prophet Malachi.

The trials of the Saints in the city of Nauvoo seemed to have culminated into the greatest sorrow they had ever experienced. It was heaped upon them in the martyrdom of the Prophet Joseph Smith and his brother Hyrum, in Carthage jail, in 1844. I say, this seemed like the culminating sorrow of the Latter-day Saints, but no one need suppose, however, that it was because of transgression that these two great men fell under the hands of a guilty mob. These great men were born to a divine mission, even as our Savior Jesus Christ, our Elder Brother, and when that mission was completed on the earth, the Lord had decreed that they should seal their testimonies with their blood. They never shrank from its fulfillment, knowing that this was the decree of the Lord, and knowing also that they were going to their death when they left the city of Nauvoo. The Prophet turned to his traveling companions and said: "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offence toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'He was murdered in cold blood.'"

Shortly after the death of the Prophet, the Lord declared, through Brigham Young—and I am inclined to believe that here again it was necessary to awaken the people, who, from their sorrow, had fallen almost into a condition of lethargy—the Lord declared through Brigham Young, the leader of the Church then, and the successor to the Prophet Joseph Smith, that unless the brethren and sisters laid hold of the work again in prosecuting their labors upon the Temple in Nauvoo,

and finished it, that it might be dedicated to the Lord, they would be cut off with their dead. This aroused the Saints again to a sense of their duty to God and His cause, and they went to with their might, with their faith and works, never ceasing until they had completed that house and dedicated it, renewing, under the direction of President Brigham Young, the ordinances of God's holy house and Temple, for the redemption of the living and the dead.

We came to this land of the west, my brethren and sisters, to the Rocky Mountains, "Willing, because we were obliged to," as President George A. Smith used to say. The Prophet Joseph said that the Saints should be driven to the west, even to the Rocky Mountains, and that many then living would yet go to the Rocky Mountain valleys, and that there the Saints should plant their feet and grow to become a great and mighty people. We have seen the fulfillment of this great prediction, thus far, my brethren and sisters, and today we are brought face to face with living truths.

The Prophet Joseph laid down his life because God decreed that it should be so, and He permitted him and his brother Hyrum to be martyred for the cause of truth. Again a Prophet was selected by the power of Almighty God and placed to lead the people, in the person of Brigham Young. After the Prophet Brigham's demise another Prophet was raised up by the power of revelation from God the Eternal Father, and he, too, stood as the leader of Israel all the remaining days of his life, never flinching, never swerving from any duty laid before him, standing in the majesty of his calling to promulgate to the people the word of the Lord; and so it was when President John Taylor passed away. It was so with President Wilford Woodruff, who succeeded to that prophetic ministry, to lead and guide Israel and to declare unto them the mind and will of the Lord. And now another Prophet stands with the same keys of authority, with the same power of the Holy Priesthood resting upon him. And so it is today. Our Prophet, the Prophet of the Lord, the Prophet of the Mighty God of Jacob, Lorenzo Snow, declares unto us as

a congregation today, as the congregation of Israel everywhere, he declares unto us, as our spokesman, as the spokesman of the Lord, that it is necessary for us to reform in our lives. These are the conditions that confront us today, the time when we are to observe the commandments of the Lord and accept of the word of the Lord as given through His servant the Prophet. We could bring up by referring to the history of God's people, both in ancient and modern times, year after year, and decade after decade, instances to show that the Lord has ministered unto His children when they have entered into covenants with Him and have kept those covenants, and He has blessed them abundantly from time to time; then again, at times, He has brought upon them His judgments, showing His displeasure unto them for not keeping His commandments as they should have done. Then they have repented, and again the clouds of darkness and persecution have lifted, and the Saints made to rejoice in the sunbeams, in the light of God's favor and countenance, after the dark clouds have passed.

We are a blessed people. We have our homes here in the valleys of the mountains, which is the land of Joseph, the land of Zion, dedicated centuries ago by the Prophets of the living God to be the land of Joseph, whereon Zion should be established in the latter days, even the New Jerusalem, that is to be built up here, as foreseen by the Prophets of the Nephite nations. At the present time we are living in that day and age of the world when these predictions are to be literally fulfilled. If the Lord can have His way, for He said, on one occasion, to the Saints while they were in the State of Missouri, and since their expulsion from that state, that Zion could be redeemed today, it could have been redeemed before today, if His people were ready for this redemption. Therefore, this proves to me, my brethren and sisters, beyond the power of contradiction, that the Lord is ready to redeem Zion and to make His people a great power, and the head and front in the earth, through His grace, whenever they are prepared for it.

I was very much impressed by the remarks of Apostle Woodruff in regard to the reclamation of lands and the taking of farms, utilizing these beautiful lands in the valleys of the mountains for the Saints and their children and making homes for themselves and becoming owners of the soil upon which the Lord has so mercifully planted His people.

A few weeks ago I attended the National Irrigation Congress, at Missoula, Mont. The State of Utah was there honored to a very great degree. The members of the congress and those who attended knew that Utah was the leader, the educator, in irrigation and in the redeeming arid lands; consequently, they looked to the delegates from Utah to say something to them in regard to the methods of reclaiming the arid lands of this state, and our methods of colonizing. In the territory of Arizona alone, where a few of our people have settled and where four Stakes of Zion have been organized, there are many hundreds of thousands, and possibly several million, acres of land lying idle, ready for the labor of the husbandman. All it needs is the aid and help of the general government to assist us in getting water onto that desert land, by impounding the streams and floods during high water season, in the spring, for use during the dry season. The Irrigation Congress hopes to obtain this aid from the government in the near future, in order to bring this land into a condition that the farmers may possess it and make themselves homes. This land lies in the great orange belt, and there is no better soil or climate for the production of all the tropical fruits than this now arid land in Arizona, which is lying idle, numbering hundreds of thousands of acres, waiting for the water to be turned onto it.

The Lord brought His people here for a purpose, and that purpose was that they might more faithfully serve Him than they could have done in the land from which they were expelled; also for the purpose of redeeming this barren waste, which had to be redeemed and which needed the power of God to do it, manifested through His devoted servants, who would devote

their lives, time and talents to the redemption of this soil that was so sterile and forbidding in its appearance when the pioneers landed upon it. The Lord knew the character of the men whom He had appointed for this work, and He loved them; and His people have gathered here with the pioneers by the thousands and tens of thousands, from all nations, and from the isles of the sea, and they have come here with the desire and intention of serving the Lord, through His grace and favor. They dedicated to the Lord the land, the water, the elements, and everything surrounding them, in order that His blessings might be upon them and their labors, and upon the soil, and the Lord has indeed blessed His people.

Now we are confronted with another fact: That we have been negligent in paying our tithes and offerings to the Lord. How soon we forget! How easy it is for man to sin, even "As the sparks fly upward," as King Solomon said. Man is prone to do evil and to forget. We are apt to forget the blessings we are in possession of, and to forget the Giver. When we entered into the Church of Christ we covenanted with God, the Eternal Father, that we would keep His commandments and serve Him, that we would accept of His truths as revealed through His Prophets, and that we would not only enter into the waters of baptism as humble children and have our sins washed away and covenant with the Lord to be His faithful children ever after, in spirit and in truth, but that we would accede to Him all He required of us in our temporal affairs, and to give unto Him a goodly portion of that which we possessed, in return for His many blessings, that we would be faithful in paying our tithes and offerings. But we have drifted along, year after year, and today we are confronted with the fact that we have not half paid our tithing, that there is not more than 25 per cent of the people that belong to the Church of Christ today who are honest tithe payers.

In one prominent Stake of Zion, where a conference was recently held, under the direction of President Snow, I heard that not more than 15 per cent of the members of that whole Stake



were tithe payers. This is the condition we are found to be in today, my brethren and sisters, and the Prophet of the Lord has said for us to repent of our sins and turn away from our evil doings and neglect and from our covetousness, and to come near unto the Lord, with full purpose of heart, to serve Him and keep His commandments, to "return unto the Lord," according to the words of the Prophet Malachi, "and He will return unto you." But if we do not return to the Lord the consequence will be most serious and disastrous to the Saints. Never in my life have I heard the servants of the Lord stand before the people and say in such plainness that it was time for us to receive the word of the Lord and keep His commandments more fully, for us to repent and turn unto Him. I have observed that where the people of the Lord have failed to hearken to this word and to repent of their backsliding and to turn unto the Lord with full purpose of heart, the judgments of the Lord have come upon them, in every instance. Now, it is time for us to listen and hearken to the words of the Lord, delivered unto us by His Prophet, in regard to the payment of our tithing.

In the northern part of this State, in the Malad valley, we have an Indian colony. It is the best Indian colony, I think, upon the face of the earth today. It is the largest colony that I know anything about that is under the direction of the Church of Christ, numbering about 250 people, organized under a Bishop, who presides over them as any other Bishop would over the white people. They have their Sunday school and Mutual Improvement organizations, etc., and they go to their meetings regularly and attend to their duties very well indeed for a people taken from such a low condition, who were so ignorant in the beginning. They are making strides in improvement. A few years ago they began to farm their land, which they had homesteaded, under the direction of the Bishop and those who presided over them. They now possess and live upon their own lands and work it as the white man does. They sow their own grain and harvest and thresh it the

same as the white man, owning their threshing machines and harvesting implements. They sell their grain and lucern seed when threshed, and squander the proceeds, because their white brothers set them bad examples.

If these Indians would save and store up their grain, not wasting or squandering it, they would be much better off. But their Bishop has warned, instructed and counseled them with regard to this, and now they are suffering for their disobedience in not listening to the counsel of those placed in authority over them. Last year they had an abundance of grain and lucern, and they sold it all for whatever price they could get. But this year has been one of disaster to them. Their harvests utterly failed this year, through drouth. They lost all their fall wheat and lucern seed through early and late frosts and the lack of moisture, and now they are almost without the means of sustaining the colony until another harvest. But they are a resolute and patient people, and when their crops fail them, as at the present time, they go out upon the plains and into the mountains and hunt for a living, killing deer and dressing their skins and making gloves and moccasins to take to the towns and cities to sell to the white people. They also gather wool from the sage-bush and other vegetation, where it has been deposited by the sheep in traveling through the country, to and from their winter and summer ranges. By this means they manage to eke out an existence and save themselves from starvation, when their crops fail. They are patient under these terrible ordeals, and I sometimes think they are more patient than their white brethren would be. Bishop Moroni Ward presides over the colony. A man more fitted for the position could probably not be found in Israel. He is a father to his people, and a blessing to them. A delegation of their chief men waited upon him not long ago. They said, "We have lost all our crops. We have no wheat or lucern seed, or means of gaining food and the necessities of life, because the soil has not yielded anything for us. Now what is the reason?" "Well, brethren," the Bishop said, "have you prayed in your

families mornings and evenings?" "No." "Did you attend fast meetings on fast days and bring something for the poor?" "No." "Have any of you drunk a little whiskey during the past year and wasted your money in drink?" "Yes." "Have you smoked tobacco and wasted your money in procuring this poisonous weed?" "Yes." "What have you not done then?" They acknowledged that they had done many things they ought not to have done. "Then," said the Bishop, "can you expect the Lord to do all for you when you do nothing for yourselves?" So they went away satisfied, vowing within themselves, no doubt, as they frequently do, to do better. They promised the Bishop that they would try to reform and do better, that they would try to keep the commandments of the Lord and sustain and uphold him as their Bishop, and to hearken to the words of counsel given to them.

My brethren and sisters, I rejoice to-day that there is a man of God standing at the head of this people. I bear witness to you that President Snow is a chosen servant of the Lord, for the will of the Lord is again made known through him, and the Lord has called upon us, through him, to repent of our sins, our backsliding and neglect, and to pay an honest tithing from this time henceforth and forever, that we may be indeed the people of God, and that this land may be a land of Zion unto us and unto our children, to the last generation of time. For, let me assure you, my brethren and sisters, that if an honest tithing was paid from all the forty thousand families of the Latter-day Saints, as they exist today in their prosperous condition, in all this western land, a very large amount would come into the treasury of the Lord's storehouse each year, and we would soon be the wealthiest people on the face of the earth. I say this would have been the condition had the Saints all been paying an honest tithing. But the past shall be the past, the Lord has declared, and our sins in this matter, of the past, will be forgiven, provided we will begin from this time to be faithful servants and handmaidens of the Lord. That we may redeem ourselves from the fall and from our own sins. For I declare unto

you today that the Lord has living Prophets and Apostles, and His words are given to us all the day long. Let us profit by them.

I pray that the Lord will bless you, my brethren and sisters, and enable you to live according to the glorious principles of the Gospel as revealed to us of the Lord through His Prophets, in the name of Jesus Christ. Amen.

Sister Emma Ramsay sang the song, "Come all Ye Sons of Zion," chorus by the choir.

The congregation then unanimously sustained, by vote, all the general authorities of the Church, and of various organizations thereof as their names were presented by Elder Matthias F. Cowley.

ELDER ABRAHAM O. WOODRUFF.

Brethren and sisters, in arising to address you for a few minutes, I trust that I may be guided by the Spirit of the Lord, that I may be led to say something that will benefit the Latter-day Saints who are here present and build us up in our faith.

I will read the 21st verse of the 14th chapter of the Gospel according to St. John:

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

This promise holds good in our day and time, although it was uttered many centuries ago. Still, we profess to have the same authority as the disciples of the Lord Jesus Christ, and the same Gospel as preached by them, even the power of God unto salvation. This being the case, there is no Latter-day Saint, no matter what degree of Priesthood he may hold, no matter what his standing may be, if he be in the Church of Christ and is faithful and keeps the commandments of the Lord, but what has this promise vouchsafed unto him: That the Father will manifest Himself to him; and this can be done in a very great variety of ways.

I believe that there is no Latter-day Saint, that has any interest in the Church of Christ, but what has been

led to marvel at the peculiar workings of destiny in connection with the Latter-day Saints, as a people. There is no one that has been an observer of the history of this people that can help but acknowledge that there is something supernatural or superhuman connected with the development of the latter-day work. In every instance where the people have observed certain commandments given to them, they have always received the promises connected therewith, and where they have not kept those commandments, God has poured out His judgments upon them for their disobedience. Every Latter-day Saint should be interested in the work of the Lord and seek to obtain for himself or herself a testimony concerning this work, for the evidences of its divinity are so abundant that if we strive to any degree at all to know of the truthfulness of this great latter-day work, we may know whether or not it is of God or of man. Sometimes we may ask ourselves the question, **Is Lorenzo Snow a Prophet of the Living God? Is he the mouthpiece of God upon the earth? Do we believe it? Do we believe that he is authorized to say "Thus sayeth the Lord?"** I believe and know that he is and that he possesses all the authority necessary to constitute him the mouthpiece of the Lord upon the earth. If we believe this we will be very anxious to follow his teachings, and we will be very anxious to be connected with the Church of Jesus Christ, that we may know and that God the Eternal Father may know which master we list to obey, for we have been told that his servants are we whom we list to obey. If we list to obey God the Eternal Father we will be His servants, and we will be desirous for the establishment of the work of the Lord upon the earth and to see it grow and increase, and we will love righteousness and hate iniquity.

As Latter-day Saints, I feel that we ought to stand closely together in this day and time when it appears as though persecution would again be waged against us. It is a warning to us to stand more closely together. We ought to be a people who believe in supporting one another and the king-

dom of God. We ought not, as we have done in the past in many instances, furnish the gold and silver to forge the instruments that are aimed at our lives, the lives of this people, as a community. Very often we have, through our patronage and support, built up men and institutions that have afterwards used every means in sending out falsehoods regarding this people, and that have done everything they could to bring persecution upon the Saints. I feel this is wrong, that we ought not to do it. I think that the Latter-day Saints, as a rule, do not fully comprehend what they are doing in this regard. It is true that we desire to do business with all honorable men. But I want to say to the Latter-day Saints that if this people would withdraw their support from those men, institutions and agencies, and from those papers, that send out falsehoods about this people and the citizens of this state, they would not be able to live. It is the support which the Latter-day Saints give these agencies that maintains them. Therefore, I say that we feed the instruments that are intended to be used against us, and that are used against us. I think we should reflect more upon these things. In many of our settlements the Saints have given their patronage and support to men who have come into their midst and fleeced them, and who have then turned around and used those very means against them. This should be a warning to the Latter-day Saints that they ought to try and support themselves and their own institutions, to build up one another and be more united in the future than they have been in the past.

I feel anxiously engaged in the work of the Lord. I desire above all things upon the face of the earth to enjoy the spirit of the Apostleship of the Lord Jesus Christ, that I might labor for the bringing about of the salvation of the sons and daughters of God upon the face of the earth. This is the work of God, the Eternal Father. It is not the work of man, and we do not need to be very much concerned with regard to the outcome of this people. We need not be agitated on account of the efforts



being made for their overthrow. If we do our duty as individuals the Lord will take care of the rest. We have had no occasion in the past to worry regarding the final outcome of this community. The Lord has always brought to naught the plans that have been laid and devised for the destruction of this people by our enemies, and He will do the same in the future, if we will hold together and not allow ourselves to be led off and to mix up too much with our enemies. Of course, we welcome all good citizens. We love all good citizens in this city and state and upon the face of the earth, who delight in telling the truth, but we have not yet learned to love those that tell falsehoods and that seek to destroy our influence in the nation. I suppose we ought to love them, according to the Gospel of the Lord Jesus Christ, but we have not perfected ourselves to that degree yet.

I pray God to bless you and to teach us and fill us with His Holy Spirit continually, that we may so live, by keeping the commandments of God, the Eternal Father, that we may ever know for ourselves, whenever anything is enacted for the Church as a whole, whether it is of the Lord or not, and not set up our own ideas against the plans of the Lord. It is the right of every Latter-day Saint, who is living in accordance to the commandments of the Lord, to know of the truthfulness, correctness and righteousness of every enactment that is made by the Church of Christ, for we believe in revelation. We believe that God will manifest these things unto us, not simply to those who stand at the head of the Church, but to all the members of the Church of Christ. It is our privilege to know and understand whether anything that is done by the Church is right or not, if we are living in accordance with the commandments of the Lord.

I pray the Lord to bless you, and may He fill our hearts with His peace. May we realize more in the future than we have ever done in the past the necessity of laboring continually for the establishment of righteousness and the building up of God's kingdom and work upon the face of the earth. May we so live that we may share in the blessings which God the Eternal Father has

promised to those that love Him and keep His commandments. I ask it in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

My brethren and sisters, I hope you will not get weary, and that you will sustain me by your faith and prayers while I occupy a few minutes of the time. I would also like for you to sustain me by your faith and prayers every day in the future, and in return I will endeavor to sustain you by my faith and prayers and by such exertion as the gifts and blessings of the Almighty to me shall enable me to be of benefit and profit to the Latter-day Saints.

It is of very little use to bear testimony that we know that the Gospel is true unless we exemplify that testimony in our daily walk and conversation. The best evidence which we can give to the Lord that we are convinced that President Snow is a Prophet of God is that we shall heed the counsel which has been given through him to this people, and pay our tithing, thus testifying by our works that we do sustain President Lorenzo Snow as the mouthpiece of God to the Latter-day Saints.

There is a statement in the Doctrine and Covenants having a bearing upon those who are sent out to preach the Gospel, and it applies to those who preach the Gospel at home, not only as missionaries bearing offices as general authorities of the Church, but it applies to every Bishop and Elder in Israel, and to the Seventies and Presidents of Seventies, to the lesser Priesthood and all who administer in the various offices assigned unto them. It is this: "Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." It is not for the purpose of dwelling upon this quotation that I read it, but to call your attention to another matter: It is the duty of the servants and handmaidens of the Lord, who constitute the Church of Jesus Christ of Latter-day Saints, to treasure up the words of eternal life, and then, under the inspiration of the Almighty administer that portion of the

word of God that is especially adapted to the wants of the people on the occasion, it is also the duty of every Latter-day Saint to know what is the matter with himself or herself and to know exactly wherein they have come short in keeping and observing the commandments of God. I will venture to say that the instructions of this conference are applicable, to a greater or less degree, to every individual, male or female, who has been in attendance at this conference. It is the duty of the Latter-day Saints to take to themselves that portion of the word of God which is applicable unto them, or which they have not fully exemplified by their conduct and lives heretofore, and make a distinct and personal application of the same to themselves in the future. If there is any one here who has exemplified these instructions fully, who has not been derelict in his or her duty, having fulfilled it to the fullest extent, taking into consideration every injunction of the Gospel and every requirement of the Church of Jesus Christ of Latter-day Saints, please hold up your right hand. I would like to see you. And I presume we are all a little derelict and that there is a necessity for a reformation upon our part.

It is certainly unnecessary for us to rehearse this afternoon the promises extended to those that are faithful, unto those who are diligent in keeping the commandments of God, and the great disadvantages and the disapproval of Heaven if we keep not the commandments of the Lord. We must remember that we have taken upon us the most solemn obligations that were ever assumed by men and women upon the face of the earth. This is the great and last dispensation, a dispensation in which is comprehended all the keys, blessings and powers and every measure of divine authority which has been enjoyed by any and all previous dispensations of the Gospel, from father Adam down to the present period of time. Upon our shoulders rest the responsibilities of all these dispensations combined together, as it were. It is the dispensation of the fullness of times. We have made sacred covenants, in sacred places, and those covenants mean something. When the Lord revealed them through His servant, the

Prophet Joseph, as applying to this dispensation, it was designed that they should be attended, when strictly observed, by the blessings and power of Almighty God, and it was designed that if those sacred covenants should be violated and trampled in the dust of the earth, God would not be mocked, and that His judgments would come upon His people unless they exemplified the principles of the Gospel in their daily walk and conversation. Now, these things, my brethren and sisters, have been brought to the attention of the Latter-day Saints, in the instructions of this general conference. Let us reflect upon them. Let every man and woman ask himself or herself the question, Where have I been derelict? In what duty have I been neglectful? Can I improve? And then let us consider the instructions given at this conference, and especially that portion that would be applicable to us individually. Let us go forth from this time and pay our tithes and offerings, and consecrate as much of our property to the cause of God, to the liquidating of the debts and obligations of this Church, as is possible for us. I say to you that it is the easiest way to secure the blessings and protection of Almighty God. The Prophet of the Lord has said to us more than once, since he received the manifestation in the city of St. George, that the Latter-day Saints must pay their tithing or they shall not be entitled to the blessings of the house of the Lord, and shall be subject to the persecution and tyranny of their enemies. He has also said to us more than once that if we would pay our tithing as we should the Lord would bless us abundantly, spiritually and temporally. I would not have you pay your tithing for a selfish motive. I would not desire to pay my own tithing with the idea in view that the Lord would enrich me in a temporal capacity. The riches of this earth are not the choicest the Lord has to bestow. He may bestow them upon us, and they are necessary for the promotion of the work of God, in a material sense, but the choicest blessing that comes to the Latter-day Saints is the rich and choice inspiration of the Holy Spirit, to enlighten our minds upon the things of God and to give us an

influence among the children of men that will enable us to verify the injunction of the Savior when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." These are the choicest blessings, my brethren and sisters.

Let me encourage you to make a more earnest effort to enlist your young people in the work of Mutual Improvement and Sabbath School work, and to get them to take advantage of the opportunities that are afforded them in the Gospel, that our sons and daughters may be efficient in proclaiming the Gospel, both at home and abroad. There is a great necessity for this.

I must not occupy your time much longer. It is nearly up. May the Lord bless you, my brethren and sisters, and may we go forth from this conference, to the various Stakes of Zion where we reside, and to our various labors, and to the nations of the earth, with the spirit of this conference, disseminating it among the people of God and among the peoples of this earth.

I bear to you my testimony that Joseph Smith was a Prophet of the living God. I bear testimony to you that the Father, the Almighty, and His Son, Jesus Christ, presented themselves to that boy Prophet in this dispensation. I bear to you my testimony that he received the keys of the gathering of the house of Israel, from the hands of the Prophet Moses, that he received the keys for the building of temples and the redemption of the dead, from the Prophet Elijah, who appeared personally to him and restored those keys. I bear testimony to you that the great Prince Michael, the Archangel, has delivered to him the keys connecting, by genealogy, the generations of men, and binding them together in the Gospel of Jesus Christ, from the beginning down to the latest period of time, in this dispensation. These keys have been restored to the earth. I rejoice in the Gospel. I am under obligations to the Almighty, and I feel my obligations to Him. God has always given me something to do and has opened up the way before me and shown me what my calling was. I want to say to the young men in Israel, if you are laboring in any doubt as to what you should do in

life, go to God in prayer and ask Him what you should do, and let Him guide you by His Spirit, and He will do it. We are the people of God, and He has promised to hear and answer our prayers. I want to admonish you to respect the principles of the everlasting Gospel, no matter what they are, no matter if they be the principles that are assailed by our enemies. They are the principles of eternal truth, and God has revealed and established them upon the earth, and He will maintain them, and Zion will be established, and the kingdom of God will grow in power, and the Latter-day Saints will be prepared for the coming of the Lord Jesus Christ and His reign upon the earth.

These are my testimonies. May God bless you, in my prayer, in the name of Jesus. Amen.

ELDER MARRINER W. MERRILL.

There is one subject to which I wish to briefly refer. I wish to call your attention to your temple work. This is a very important consideration, or should be, in our lives and in our home affairs. Let us contemplate it. Thousands, and I might say millions, of dollars have been expended by this people, through the commandments of the Lord, in building temples. We have four in this State. They are convenient to a great majority of the people of the Church, not only in this State, but in the surrounding States. Now, we must all remember, that a hundred years hence, in all probability, every one of us will be on the other side of the veil, and we have kindred there, fathers and mothers, grand-fathers and grand-mothers, and great grand-fathers and great grand-mothers. A great many of our kindred have left this existence, any many of them without a knowledge of the Gospel, perhaps the majority of them. We are here as their children, and they have an interest in us and we have an interest in them, because the keys have been revealed whereby the hearts of the children are turned to the fathers, and the hearts of the fathers to the children. Those keys and powers have been revealed in our day and time, and we now have opportunities, while in life, to prosecute



this labor in their behalf and to extend to our kindred beyond the veil the greatest redeeming plan of salvation. The opportunity is now afforded us. Opportunities are also continually opening before us, whereby our genealogies may be obtained. I have learned, through experience, that people who have an interest in their temple work, records and genealogies, obtain those genealogical records, to a great extent. Some people spend hundreds of dollars, perhaps thousands of dollars, in traveling and gathering up the records of their forefathers, while others are indifferent in this regard, and scarcely think of it from one year's end to another. We are not going to live forever, none of us. We may pass away any moment. I have known of many instances of this kind, where people have put off from time to time and from year to year, their work in behalf of some of their kindred dead, and have finally passed away themselves without doing this work. I know of such cases in Salt Lake City and all over the country. Now, brethren and sisters, do not forget this labor. Do not put it off until you are entirely ready, because, if you do, perhaps you will not get ready at all. Your way may be hedged up, for Satan is on the move and is looking into our affairs continually and he may hedge up our way, wherever the opportunity is afforded him, that we shall not be able to redeem our kindred dead. Therefore, I wish to urge this matter upon you. In the midst of all our duties and labor, let us not forget our fathers and mothers, and our kindred on the other side of the veil.

God bless you, and may He lead us in the paths of life; that our minds may be stirred up by way of remembrance of the duties pertaining to us in this our second estate.

The meeting was brought to a close by the singing of the hymn, "We thank Thee, O God for a Prophet."

Benediction by Elder Marriner W. Merrill.

## AT THE TABERNACLE.

2 p.m.

The choir sang the anthem:

"O Lord, how manifold are Thy works."

Prayer by Elder Angus M. Cannon.  
Singing by the choir:

O, my Father, thou that dwellest,  
In the high and glorious place,  
When shall I regain thy presence,  
And again behold thy face?  
In thy holy habitation,  
Did my spirit once reside?  
In my first primeval childhood,  
Was I nutured near thy side?

## THE AUTHORITIES OF THE CHURCH

and those connected with various organizations, were presented to the Conference for the votes of the assemblage, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Franklin D. Richards, as President of the Twelve Apostles.

As members of the Council of the Twelve Apostles: Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff and Rudger Clawson.

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch of the Church—John Smith.  
First seven Presidents of Seventies—Seymour B. Young, Christian D. Fieldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as Presiding Bishop, with Robert T. Burton and John R. Winder as his first and second counselors.

Franklin D. Richards as Church Historian and general Church recorder, with John Jaques and Andrew Jenson as his assistants.

As trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Lorenzo Snow.

As members of the general Church Board of Education—Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As general Superintendent of Church Schools and Religion Classes—Karl G. Maeser.

As Secretary of General Church Board of Education—George Reynolds.

As Members of the Board of Examiners of Church School Teachers—Karl G. Maeser, Benjamin Cluff, Jr., William J. Kerr, George H. Brimhall and Joshua H. Paul.

As Secretary of the Board of Examiners—John M. Mills.

#### RELIEF SOCIETY.

Zina D. H. Young, president.

Jane S. Richards, first vice-president.

Bathsheba W. Smith, second vice-president.

Sarah J. Cannon, third vice-president.

Emmeline B. Wells, secretary.

M. Isabella Horne, treasurer.

Directors: Romania B. Pratt, Emelia D. Madsen, Lucy S. Cardon, Susan Grant, Mary Pitchforth, Harriett M. Brown, Martha Tonks, Helena E. Madsen, Aurilla Hatch, Hattie Brown, Martha B. Cannon, Emma Woodruff, Julia L. Smith, Emily S. Richards, Rebecca Standing, Ellis R. Shipp, Julia P. M. Farnsworth.

#### SUNDAY SCHOOL AUTHORITIES.

George Q. Cannon, general superintendent.

Karl G. Maeser, second assistant general superintendent.

George D. Pyper, general secretary.

George Reynolds, general treasurer.

Leo Hunsaker, assistant secretary.

Members of the Deseret Sunday School Union Board—George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, Joseph F. Smith, John W. Taylor.

Aids—L. John Nuttall, James W. Ure.

John F. Bennett, John M. Mills, William B. Dougall, William D. Owen, Seymour B. Young.

#### YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

Lorenzo Snow, general superintendent.

Joseph F. Smith, Heber J. Grant and B. H. Roberts, assistants.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. G. Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, Geo. H. Brimhall, William S. Burton, Edward H. Anderson, Douglas M. Todd, John E. Heppler, Edward H. Snow, Nephi L. Morris, Richard W. Young, Horace G. Whitney, Willard Done, LeRoi C. Snow, Frank Y. Taylor.

Secretary and treasurer, Thomas Hull.

Music director, Evan Stephens.

#### YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Elmina S. Taylor, president.

Maria Y. Dougall, first counselor.

Martha H. Tingey, second counselor.

Secretary and treasurer, Annie M. Cannon.

Corresponding secretary, Mae Taylor.

Assistant secretary, Joan Campbell.

Aides—Lilly T. Freeze, Adella W. Eardley, Sarah Eddington, Aggie Campbell, Minnie J. Snow, May B. Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia A. Brixen, Susa Y. Gates, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

#### PRIMARY ASSOCIATION.

Louie B. Felt, president.

Lillie T. Freeze, first counselor.

Josephine R. West, second counselor.

May Anderson, secretary and treasurer.

Olive Derbidge, assistant secretary.

Euphemia J. Irvine, recording secretary.

Aids—Aurelia S. Rogers, Cornelia H. Clayton, Lulu Greene Richards, Belle S. Ross, Julia I. McDonald, S. E. Hyde, Camilla C. Cobb, Zaidee Walker.

John Nicholson as clerk of the General Conference.

All of the voting was unanimous.

Brother Horace S. Ensign sang the solo, Jerusalem.

### ELDER JOSEPH W. McMURRIN.

Young Men should be Prepared for the Ministry—  
Usefulness of Musical Ability.

I feel, my brethren and sisters, in standing before this great assembly of people that I occupy a very responsible position. The words spoken by Apostle Merrill come home to me with considerable force, that when one stands up to claim the attention of so many people, he certainly needs the inspiration of the Holy Spirit that the time may be spent profitably. The time of the people should not be wasted through men speaking by their own wisdom and without the inspiration of the Lord. I sincerely pray that that spirit may direct me in the few words that I speak, and that I may have the sympathy and the faith and prayers of this great congregation of Latter-day Saints.

I have rejoiced exceedingly in the meetings of this conference and in the glorious instructions that have been given by the servants of the Lord, as they have been moved upon by the power of the Holy Ghost. I thank the Lord that in my heart there is a response to the teachings that have been given by the various speakers, and that I feel in my soul that I am in full accord with the doctrines that have been announced; that I sustain them, and that I can bear testimony to their truth and to their great value to this people. I feel that there could have been no man or woman attend the assemblies of this conference without feeling that he or she has received instructions from the Lord, and has come away with a determination to improve in the future with the assistance of God. I know my own heart has had feelings of this nature. I have felt that I would endeavor to do better, that I would pay attention to the hints that have been thrown out and to the doctrines that have been given and try to keep the commandments of the Lord more fully. There is a splendid opportunity for all Latter-day Saints to accomplish a great amount of good. We heard here this morning and we all

understand it, that the responsibility of preaching this glorious Gospel, which has been revealed by our Father in Heaven, rests upon this people, particularly upon those who bear the authority of the Holy Priesthood. When we think of the vast field that opens up before us, of the millions of people who know nothing concerning the glad news that God has sent to His children on the earth, we should be anxious to qualify ourselves for these duties and responsibilities.

I feel that greater attention should be given to the young men who are growing up in our midst. There should be greater anxiety upon the part of fathers and mothers and of men who are in authority, to train them in the principles of the Gospel, that when they leave their homes and go out into the world to preach the Gospel, they may be qualified for that labor, that none of them may be in the condition of some who have declared that they never studied the Gospel, that they did not know where to find certain books of the Holy Scriptures, and that they had never prayed publicly in their lives, not even in the family circle. I rejoice that there are opportunities abounding on every hand, if the people will take advantage of them to educate their sons and daughters in the principles of the Gospel and to prepare them for this serious responsibility that must come upon them in the future. We have many schools organized that are under the control of the Latter-day Saints, where the principles that are so dear to us are taught to the students. I feel that all the people should give encouragement to these worthy institutions. They should send their sons and daughters to be educated under the influence of the Gospel, that they may grow up with an understanding of its principles and be capable of defending them when they go out among the people. I believe that in one particular we could make very great improvement, and that is in a musical way. As I listened to the solo that was rendered here this afternoon by Elder Ensign, who has recently returned from missionary labor, I felt in my heart that the power and ability that he has in this direc-



tion has been as of great worth to him in the preaching of the Gospel as a knowledge of the scriptures. If greater attention were given to this subject of the training of young men and of young women also, how to sing the songs of Zion, it would be of great worth to the missions to which they go. I think that if Mission Presidents who are in this congregation were asked, they would bear testimony that they would rather have men sent into their missions who could sing well and who could teach others to sing, even though they could not preach at all. This has been my experience in the European Mission, particularly in Great Britain. The young men who could sing the songs of Zion in a proper and pleasing manner were always in demand. They carried an influence with them that made them welcome at the homes of the people. They attracted attention upon the streets and they found good congregations to preach to, and they were able to do a great deal more good through being able to sing well than they otherwise would have done. Wonderful things can be accomplished in this direction. Prof. Stephens, I believe, at times has had thousands of students under his direction, training the youth of this Stake of Zion particularly, to sing the songs of Zion. Other musical directors could follow this example. They should persuade young men to join their choirs, to form glee clubs, and to prepare themselves in this way to make a good impression on the people when they go out to preach the Gospel.

I do not feel, my brethren and sisters, that it would be proper for me to occupy more of your time; but I do rejoice in this Gospel. I thank God with all my heart that I have been born and reared in the midst of the Latter-day Saints. I testify before you that this work is of God; that there is power and salvation within it; that it has been revealed by the God of Heaven for the benefit and blessing of the people. I pray God that we may be stirred up as a people; that we may believe that there is a Prophet in the midst of Israel and that the God of Heaven has spoken to him and has commanded him to warn this people of the error of their ways and to point

out to them the way in which they should walk, that they may be blessed of the Lord. Let us receive the counsel given; let us believe the word of the Lord; let us sustain His servants, and let us awake to the responsibilities that rest upon us and follow in that straight path that will bring us everlasting life. May God bless us and help us to live aright all the days of our lives, is my prayer in the name of Jesus. Amen.

#### PRESIDENT JOSEPH F. SMITH.

*Effectiveness of Musical Ability—The Efficacy of Prayer—The Righteous have no cause to Fear the Death of the Body—Spiritual Death and the Means of Escape from It—Young Men should Preserve Themselves in Purity.*

Greatly to my surprise, I have been requested to occupy a few moments. I need not repeat the petition of my brother who has just sat down, that I may have the sympathy and the prayers of the Saints, for I certainly desire and need them. A certain incident was brought forcibly to my mind while Brother McMurrin was talking to us. Not long ago President Snow and his party attended a Stake conference, and I noticed that the choir was made up almost entirely of young ladies. There were perhaps two young men. One young man led the choir, and I do not remember clearly whether there was one young man in the choir or not besides the leader; but all the rest were young ladies. It was a beautiful choir, and they sang beautifully, but the absence of male voices was very conspicuous, notwithstanding. I believe during one of the services the leader of the choir was absent, and one of the young ladies had to step forward and lead it. I inquired why it was that the young men were not more numerous in that company of singers, and was told that the young men considered it was too effeminate, too womanly, for them to engage in the occupation of singing. I presume they might have felt more at home shaking the quilts, sweeping the floors, and helping to wash the dishes. I can remember when I was a little boy, hearing my father sing. I do not know how much of a singer he was, for at that time I was not capable of judging as to the quality of his singing, but the hymns he

sang became familiar to me, even in the days of my childhood. I believe that I can sing them still, although I am not much of a singer. When young men go out into the world to preach the Gospel, they will find it very beneficial for them to know how to sing the songs of Zion. I repeat the admonition and request made by Brother McMurrin, who has recently returned from a lengthy mission to Europe, that the young men who are eligible to preach the Gospel, and who are liable to be called into the missionary field, begin at once to improve their talent to sing, and do not think it is beneath their dignity to join the choirs of the wards in which they live and learn how to sing. When we listen to this choir, under the leadership of Brother Stephens, we listen to music, and music is truth. Good music is gracious praise of God. It is delightful to the ear, and it is one of our most acceptable methods of worshipping God. And those who sing in this choir and in all the choirs of the Saints, should sing with the spirit and with the understanding. They should not sing merely because it is a profession, or because they have a good voice; but they should sing also because they have the spirit of it and can enter into the spirit of prayer and praise to God who gave them their sweet voices. My soul is always lifted up and my spirit cheered and comforted when I hear good music. I rejoice in it very much indeed. Now, I would like to encourage the young men of Israel to learn to sing, and especially those young men of whom I have been speaking. I would not like to tell you just where they live, because it might be considered a little personal, but it was down south; it was not very far down south either. It was somewhere near Sanpete valley. I want the young men of Sanpete Valley to learn how to sing, so that when we go down to hold conference there again we can have the young men joining with the young women in the choir, and not leave the young women to do all the singing. This might apply also to all the other counties; especially should it apply to those counties or Stakes of Zion where the young men think it is beneath their dignity and their manhood to learn

how to sing. I hope they will rise above such a foolish notion as this.

Not only should we learn to sing, but we should learn to say our prayers. It is about as awkward for a young man to go out to preach the Gospel to those who sit in darkness, who does not know how to pray, as it is for one who does not know how to sing. And there are some who have gone out into the world, as we have heard today, who have not even known how to pray. The last time I was absent from home in the missionary field, I heard of a young man, whose grandfather was an Apostle and one of the most brilliant and faithful Apostles of the Church, and whose father has been a Bishop in the Church, and is today a very prominent man. This young man went out to preach the Gospel to the heathens, and when he got into the field of labor he confessed he had never said a prayer in his life; he had never heard his mother pray; he had not been sufficiently with his father to hear him pray, and he knew nothing about praying and he had to begin as a little child, in the missionary field, to learn how to pray. It is a great pity that a young man should be sent out handicapped in this way; that he should be put to such a disadvantage by the indifference of his parents and the neglect of the opportunities that he had had in Zion. I pray you, my young brethren who are present in this vast congregation, and who are liable to be called to preach the Gospel to the world, when you are called to go out, I pray that you will know how to approach God in prayer. It is not such a difficult thing to learn how to pray. It is not the words we use particularly that constitute prayer. Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that rises from the heart and from the inward desire of our spirits to supplicate the Lord in humility and in faith, that we may receive His blessings. It matters not how simple the words may be, if our desires are genuine and we come before the Lord with a broken heart and a contrite spirit to ask Him for that which we need. I would like to know if there is a young man in this congre-

gation, or anywhere else, who does not need something of the Lord. Where is there a soul upon the earth that does not need something that the Almighty can give. In the first place, all that we have comes from him. It is by His providence that we exist on the earth. It is by His kind mercy that we see and hear, that we have the power of speech, and that we possess intelligence, for as the prophet of old said, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Therefore the very power of understanding that we possess is the gift of God. In and of ourselves we are but a lifeless lump of clay. Life, intelligence, wisdom, judgment, power to reason, all are the gifts of God to the children of men. He gives us our physical strength as well as our mental powers. Every young man should feel from the depth of his heart that he is indebted to Almighty God for his being and for every attribute that he possesses which is in likeness of the attributes of God. We should seek to magnify the attributes that we possess. We should honor God with our intelligence, with our strength, with our understanding, with our wisdom, and with all the power that we possess. We should seek to do good in the world. This is our duty; and if a young man can only feel as all men should feel, he will find that it is an easy matter for him to bow down before the Lord in humble prayer and seek unto him for the aid, comfort, and inspiration of His Holy Spirit, that he may not be left entirely to himself, nor to the wisdom and ways of the world. But as a rule, where young men have good parents to provide for them, where they have good homes and their food and raiment are sure, they feel that they are not dependent upon anybody, unless perchance they should be afflicted in some way, and then begin to realize their weakness and dependence. But I want to say to you, my young friends, that in the hour of your independence, at the moment when you feel the strongest, you should bear in mind that you are but human, the breath of life is in your nostrils, and you are destined to pass from this world through the portals of death.

Every man that is born into the world will die. It matters not who he is, nor where he is, whether his birth be among the rich and the noble, or among the lowly and poor in the world, his days are numbered with the Lord, and in due time he will reach the end. We should think of this. Not that we should go about with heavy hearts or with downcast countenances; not at all. I rejoice that I am born to live, to die, and to live again. I thank God for this intelligence. It gives me joy and peace that the world cannot give, neither can the world take it away. God has revealed this to me, in the Gospel of Jesus Christ. I know it to be true. Therefore I have nothing to be sad over, nothing to make me sorrowful. All that I have to do with in the world is calculated to buoy me up, to give me joy and peace, hope and consolation in this present life, and a glorious hope of salvation and exaltation in the presence of my God in the world to come. I have no reason to mourn, not even at death. It is true I am weak enough to weep at the death of my friends and kindred. I may shed tears when I see the grief of others. I have sympathy in my soul for the children of men. I can weep with them when they weep; I can rejoice with them when they rejoice; but I have no cause to mourn, nor to be sad because death comes into the world. I am speaking now of the temporal death, the death of the body. All fear of this death has been removed from the Latter-day Saints. They have no dread of the temporal death, because they know that as death came upon them by the transgression of Adam, so by the righteousness of Jesus Christ shall life come unto them, and though they die they shall live again. Possessing this knowledge, they have joy even in death, for they know that they shall rise again and shall meet again beyond the grave. They know that the spirit dies not at all; that it passes through no change, except the change from imprisonment in this mortal clay to freedom and to the sphere in which it acted before it came to this earth. We are begotten in the similitude of Christ himself. We dwelt with the Father and with the Son in



the beginning, as the sons and daughters of God, and at the time appointed we came to this earth to take upon ourselves tabernacles, that we might become conformed to the likeness and image of Jesus Christ and become like him; that we might have a tabernacle as He has a tabernacle; that we might pass through death as He has passed through death; that we might rise again from the dead as He has risen from the dead. As He was the first fruits of the resurrection of the dead, so shall we be the second fruits of the resurrection from the dead; for as He came forth, so shall we come forth. What is there therefore to be sad about? What is there to make us heavy of heart or sorrowful in this matter? Nothing at all. Sorrowful, indeed, to think that we shall live forever! Is there any cause for sorrow to know that we shall rise from the dead, and possess the same tabernacle that we have here in mortality? Is there cause for sorrow in this great, glorious Gospel truth that has been revealed to us in this dispensation? Certainly there can be no sorrow connected with a thought like this. There must be only joy connected with this knowledge—the joy that springs from the ten thousand feelings and affections of the human soul; the joy that we feel in association with brethren, with wives and children, with fathers and mothers, with brothers and sisters. All these joyous thoughts spring up in our souls at the thought of death and the resurrection. Wherein should we be sad or sorrowful? On the contrary, it is cause for joy unspeakable, and for pure happiness. I cannot express the joy I feel at the thought of meeting my father, and my precious mother, who gave me birth in the midst of persecution and poverty, who bore me in her arms and was patient, forbearing, tender and true during all my helpless moments in the world. The thought of meeting her, who can express the joy? The thought of meeting my children who have preceded me beyond the veil, and of meeting my kindred and my friends, what happiness it affords! For I know that I shall meet them there. God has shown me that this is true. He has made it clear to me, in answer

to my prayer and devotion as He has made it clear to the understanding of all men who have sought diligently to know of Him. We are not dependent for this upon the written word, nor upon the knowledge possessed by the ancient Prophets and Apostles. We depend only upon God as He reveals Himself today and administers unto men by the power of His Holy Spirit. And all men in the world, not only the Latter-day Saints, but those who have never embraced the Gospel, have the same privilege that we have, if they will take the course which God has marked out. It is their privilege to come to the knowledge of this truth and to understand these things for themselves. We have derived this knowledge from the Lord, not from man. Man can not give this knowledge. I may tell you what I know, but that is not knowledge to you. If I have learned something through prayer, supplication, and perseverance in seeking to know the truth, and I tell it to you, it will not be knowledge unto you. I can tell you how you can obtain it, but I cannot give it to you. If we receive this knowledge, it must come from the Lord. He can touch your understandings and your spirits, so that you shall comprehend perfectly and not be mistaken. But I cannot do that. You can obtain this knowledge through repentance, humility, and seeking the Lord with full purpose of heart until you find Him. He is not afar off. It is not difficult to approach Him, if we will only do it with a broken heart and a contrite spirit, as did Nephi of old. This was the way in which Joseph Smith, in his boyhood, approached Him. He went into the woods, knelt down, and in humility he sought earnestly to know which church was acceptable to God. He received an answer to his prayer, which he offered from the depths of his heart, and he received it in a way that he did not expect.

My brethren and sisters, do not learn to pray with your lips only. Do not learn a prayer by heart, and say it every morning and evening. That is something I dislike very much. It is true that a great many people fall into the rut of saying over a ceremonious

prayer. They begin at a certain point, and they touch at all the points along the road until they get to the winding up scene; and when they have done, I do not know whether the prayer has ascended beyond the ceiling of the room or not. I rejoice in the truth. I thank God for the testimony that I have received of the Gospel. I thank God that I live, and that I shall die and that I shall live again in spite of me. I cannot prevent that, I am bound to go through that ordeal.

But I want to speak a word or two in relation to another death, which is a more terrible death than that of the body. When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God and was thrust out into outer spiritual darkness. This was the first death. Yet living, he was dead—dead to God, dead to light and truth, dead spiritually; cast out from the presence of God; communication between the Father and the son cut off. He was as absolutely thrust out from the presence of God as was Satan and the hosts that followed him. That was spiritual death. But the Lord said that He would not suffer Adam nor his posterity to come to the temporal death until they should have the means by which they might be redeemed from the first death, which is spiritual. Therefore angels were sent unto Adam, who taught him the Gospel and revealed to him the principle by which he could be redeemed from the first death, and be brought back from banishment and outer darkness into the marvelous light of the Gospel. He was taught faith, repentance and baptism for the remission of sins, in the name of Jesus Christ, who should come in the meridian of time and take away the sin of the world, and was thus given a chance to be redeemed from the spiritual death before he should die the temporal death. Now, all the world today, I am sorry to say, with the exception of a handful of people who have obeyed the new and everlasting covenant, are suffering this spiritual death. They are cast out from the presence of God. They are without God, without Gospel truth,

and without the power of redemption; for they know not God nor His Gospel. In order that they may be redeemed and saved from the spiritual death which has spread over the world like a pall, they must repent of their sins, and be baptized by one having authority, for the remission of their sins, that they may be born of God. That is why we want these young men to go out into the world to preach the Gospel. While they themselves understand but little perhaps, the germ of life is in them. They have been born again, they have received the gift of the Holy Ghost, and they have the authority of the holy Priesthood, by which they can administer in the name of the Father, and of the Son, and of the Holy Ghost. Though they may know but little in the beginning, they can learn, and as they learn they can preach, and as they have opportunity they can baptize for the remission of sins. Therefore, we want them to do their duty at home. We want them above all things to be pure in heart. We want our boys to be without sin or blemish. We do not want boys that have been in saloons, that have been in houses of ill-fame, that have been gamblers, that have been drunkards, that have been infamous in their lives—we do not want such to go into the ministry of this holy Gospel to represent the Son of the Living God and the power of redemption to the world. We want young men that have been born or adopted in the covenant, that have been reared in purity, that have kept themselves unspotted from the world, and can go into the nations of the earth and say to men, "Follow me, as I follow Christ." Then we would like to have them know how to sing, and to pray. We expect them to be honest, virtuous, and faithful unto death to their covenants, to their brethren, to their wives, to their fathers and mothers, to their brothers and sisters, to themselves and to God. Where you get men like this to preach the Gospel to the world, whether they know much to begin with or not, the Lord will put His Spirit into their hearts, and He will crown them with intelligence and power to save the souls of men. For the germ of life is in them. It has not been

vitiated or corrupted; it has not been driven away from them.

God bless all Israel, and preserve the life of our beloved President. May He fill him with wisdom, with understanding, and with a knowledge of the necessities of the whole people and of the cause of truth in the world, that he may be instrumental in the hands of Almighty God of meeting every exigency of the Church and performing every duty that may be required for the salvation of Israel and for the redemption and sanctification of this land, that it may be a land of Zion unto us. May the blessing of life, peace, health and intelligence rest down upon President Cannon also, and upon the Apostles, one and all of them, that they and the Presidency may be united; that we may see eye to eye, and labor as one man for the salvation of souls, and especially for the preservation and the integrity of the household of faith. May God bless these men, and the Presidents of Stakes and their counselors, the High Councils, the Bishops and their counselors, and the Presidents of the High Priests. Let me say here that we do not want every "old fogey," or any man because he is an "old fogey," to be joined to the High Priests quorum. We want men to be connected with the High Priests that have sense and intelligence enough to govern, if they are called upon to do so. The office of High Priest is the office of Presidency in the Church, and men who are High Priests should be men possessing more wisdom, more intelligence, and more knowledge as to how to govern and how to rule in righteousness in the Church than any other class of people in it. We want good men to be High Priests, as well as good men to be Seventies. Then we want good men to be Elders. May God bless the High Priests in their organizations in Zion, and the Seventies, and the First Seven Presidents of the Seventies. May He bless the Elders, and the lesser Priesthood throughout the Church. May God bless the widows, and provide for them, through the means that He Himself has appointed in the Church. May the people of God remember their tithes and offerings, and obey the laws of God, that there may be meat in the storehouse of the Lord,

to feed the poor, to clothe the naked, to educate the orphan, and to take the helpless and lift them up and put them in a position where they can contend in the world successfully for their living, equally with those who have guardians and protectors to take care of them. May God bless Israel, and may peace abide upon all the household of faith, is my prayer in the name of Jesus. Amen.

## PRESIDENT GEORGE Q. CANNON.

### In Relation to Prayer.

I would like to add a few words in relation to prayer. The testimony that President Smith has borne is very true and comes home to me with great force. It is a subject upon which I have had a good many thoughts. I have talked to our people in various conferences concerning it, and I will say here that we should give our wives and children the opportunity to pray in the family circle. There are men who think that unless they pray the Lord does not hear the prayer, and they are in the habit of doing all the praying in their families. I have known men who have got into such a habit, as President Smith has said, that prayer with them is only a form. There is a story told of some boys who were outside a house while the man of the house was praying. One of his sons was among the number, but he was not where he could hear as well as some of his companions; so he asked one of the boys where his father was at, and I believe they told him he was at Jerusalem and the gathering of the Jews. "Oh!" said he, "we can go off for some time yet." He knew the prayer so well that he could tell how long it would take to finish it. Now, it is a delightful thing to hear little children pray. They pray so innocently and simply; and I would rather hear a little child pray than I would some of the ceremonious and formal prayers. Some men seem to think that they have got to tell the Lord all about it or He will not know; so they enter into every detail. Well, if the Spirit prompts that, it is all right; but it is good for us to pray concisely. We should teach our children to pray simply and naturally;



to ask for that which they want. We should ask our wives and our daughters to pray. Let them do some of the praying in the family. They will enjoy it better, and they will come to prayers more regularly, because they will take an interest in them. Brethren, do not get the idea that the Lord will not hear your wives and daughters. He does hear them, and He hears our little children. I would give them the opportunity as soon as they are old enough, to ask a blessing, and to pray around the family altar, and to ask for the things that are in their hearts.

The choir sang the anthem:

Hosannah.

Benediction by Elder Joseph E. Taylor.

Conference adjourned for six months.

The stenograph work in taking an account of the proceedings in the Tabernacle was done by Arthur Winter, and in the Assembly Hall by Leo Hunsaker.

JOHN NICHOLSON,

Clerk of Conference.

# SUNDAY SCHOOL JUBILEE.

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SEMI-CENTENNIAL CELEBRATION OF THE ESTABLISHMENT OF THE  
SUNDAY SCHOOLS OF THE CHURCH.

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The general jubilee celebration commemorative of the establishment of the Sunday schools of the Latter-day Saints, in the Rocky Mountains, was held in the Tabernacle, Salt Lake City, Utah, Sunday evening, October 8, 1899, this year being the fiftieth anniversary of the organization of the first Sunday school in Utah.

The large Tabernacle was filled to its utmost capacity, before the opening hour, chiefly by Sabbath school workers, and very many people were unable to gain ingress. In addition to the general decorations of the building, there were placed in prominent positions large portraits of the Prophet Joseph Smith, the Patriarch Hyrum Smith, and Presidents Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow; also a heroic bust picture of Richard Ballantyne; life size portraits of General Superintendent George Q. Cannon, President Joseph F. Smith, Elders George Goddard, John Morgan and most of the members of the Quorum of the Apostles and Deseret Sunday School Union Board. Besides the general and Stake officers of the Sunday school organization in places reserved, there were also seats reserved for and occupied by those who had been members of the first Sunday school, those who had been Sunday school workers forty-five, forty, thirty-five, thirty and twenty-five years, and for the husbands, wives, and children of members of the first Sunday school, and reciters, from different nations, of the Articles of Faith, prize winners, awarding committees, the blind and deaf representatives; also the families of the late Elders Richard Ballantyne, George Goddard and John Morgan.

On the stand were, of the general authorities of the Church: Presidents Lorenzo Snow, George Q. Cannon and Joseph F. Smith; Patriarch John Smith; members of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, George Teasdale, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, and Rudger Clawson; members of the First Council of Seventies, Seymour B. Young, C. D. Fieldsted, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin, and Presiding Bishop Wm. B. Preston.

Of the Deseret Sunday School Union officers there were: George Q. Cannon, general superintendent; Karl G. Maeser, assistant general superintendent; George Reynolds, general treasurer; George D. Pyper, general secretary, and Leo Hunsaker, assistant general secretary; of the members of the Sunday School Union general board, George Q. Cannon, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, and Joseph F. Smith; aids to the general board, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, Wm. B. Dougall, Wm. D. Owen and Seymour B. Young.

General Superintendent George Q. Cannon presided.

At 7 p. m. Held's Military band, which had kindly volunteered its services for the occasion, and which occupied a place in front of the choir seats, played an overture by Suppe, "Poet and Peasant."

At 7:20 p. m. General Superintendent

George Q. Cannon announced the opening hymn, "Our God, we Raise to Thee," which was sung by the Tabernacle choir and the congregation, under the leadership of Prof. Evan Stephens, Prof. Jos. J. Daynes being the organist.

Prayer was offered by Assistant General Superintendent Karl G. Maeser.

The Tabernacle choir sang the hymn, "For the Strength of the Hills we Bless Thee."

The roll of Stakes in the Church was then called by Secretary George D. Pyper, there being present representatives from all the forty Stakes of Zion, as follows: Alberta, Bannock, Bear Lake, Beaver Bingham, Boxelder, Cache, Cassia, Davis, Emery, Fremont, Juab, Juarez, Kanab, Malad, Maricopa, Millard, Morgan, Oneida, Panguitch, Parowan, Pocatello, Salt Lake, San Juan, San Luis, Sanpete, Sevier, Snowflake, St. George, St. John, St. Joseph, Star Valley, Summit, Tooele, Uintah, Wasatch, Utah, Wayne, Weber, and Woodruff.

#### GENERAL SUPERINTENDENT GEO. Q. CANNON

then spoke as follows:

"It is gratifying to know that every Stake has a representative here this evening.

"I see that I am on the program for some introductory remarks. The time is so short that what I shall say will be very brief.

"I am sure that everyone present must be profoundly impressed with this assemblage of people this evening. Of the many sights we have had of a gratifying character, connected with the Sunday schools, this certainly excels them all. It is exceedingly delightful to see the interest that is taken by the whole people in this grand work. The Sunday school has become an institution that is very dear to the hearts of this entire people. Every day that passes impresses its importance more and more on the minds of all. Every parent that has right conceptions concerning the future of their children, feels a deep and abiding interest in the Sunday school. The Sunday School Union board has very little occasion to find fault with the management of the

Sunday schools, or with the lack of interest manifested by those who ought to take interest in it. Everybody recognizes the value of the Sunday school, and of its teachings, but there remains a great deal yet to be done. As Sunday school workers we should not be content until we have brought all the children of the land into the Sunday school and under its influence, so that these little fellows that now grow wild may be humanized and made to feel the responsibility that will rest upon them when they grow to manhood. I am sure that everyone that labors in the Sunday school feels the importance of training their children and getting them to observe the Sabbath day and to refrain from visiting the street corners, behaving rudely and boisterously, or going fishing or hunting on the day which has been set apart by the Almighty for His worship, and which ought to be sacred in all our hearts. Our children should be impressed with the sacredness of this day. I hope to see the time when we shall have less of this unruly element in our streets and in our homes, and when our children shall become students in the Sunday school. The Sunday school is dear to the hearts of those children who do attend. They feel interested in it, and the influence of our teachings in the Sunday school is going to make, it may be said, a new generation. It is but a few years from childhood to manhood, and in our hands, Sunday school teachers and superintendents, is the formation of the character of the rising generation. As we impress them with the proper feelings and thoughts and teach them correct habits, so will they grow up to manhood and womanhood, and their influence will be felt for good wherever they move.

"I pray God to bless this Sunday school movement, to bless every man and woman who labors in this cause and who devotes himself and herself to the promotion of righteousness in the midst of the rising generation. I ask this blessing in the name of Jesus. Amen."

#### ELDER FRANCIS M. LYMAN

read the following paper:

"Today we celebrate the Jubilee of the



establishment of Sunday Schools in these mountain vales. In attempting to briefly review the progress and development of the Sunday School cause among the Latter-day Saints for half a century past we cannot hope to more than glance at the most prominent events and refer to a few of the pioneers and leaders in this great work. Fifty years ago the Saints, after being driven from their homes in the East, were settled here in peace but not in a land of plenty. In search of that peace and religious liberty they had come to a land dry and barren, a land that was forbidding to all who did not put their trust in the true and living God, and show forth their faith by hard and persistent toil. Yet amid the struggles and privations of pioneer existence they did not forget the education of their children. But how meagre were their facilities for education then compared with those we now possess! More than three years had passed since they left their beautiful city of Nauvoo, on the banks of the Mississippi, and set their faces towards the wilderness to find a haven of rest in the wilds of the Rocky Mountains. All their supplies had to be hauled by team more than a thousand miles. Their houses were necessarily small and poorly lighted. They had but few books; and, as a people, their numbers were small.

"While the Saints were in the midst of these adverse circumstances, Brother Richard Ballantyne, then in the prime of life, saw and felt the need of religious instruction being imparted to the young. When he arrived here in 1848 he settled in the Old Fort, and while still there, in the month of May, 1849, he formed the purpose of starting a Sunday school for the education of the youth in the principles of the Gospel and a knowledge of the scriptures. In speaking of this he said, 'That was the main purpose,—to teach them the Gospel, because I felt it was very precious to me and I thought it would be precious to them, and it was my duty to do that.' Having no suitable place in which to carry out his noble design, he determined to build one. He had a city lot in the Fourteenth Ward,—now designated as the northeast corner of First West and Third South Streets. He

moved his two wagons there and about the last of May commenced to gather materials and erect a building that was to be his home and school house. From then until early winter he labored to accomplish this purpose. The rock was hauled from Red Butte, and adobes from the old adobe yard, the lumber from Mill Creek canyon, which he paid for by hauling the logs on shares. Excepting the doors and windows he did the work of building with his own hands. In front of his lot he placed a neat pole fence. Not unmindful of the good influence of pleasant surroundings and with all other labors before him, in the spring he procured cottonwood trees from City Creek canyon and planted some for shade in front of the lot and others for a small grove near his future school and home. The house, when finished, was built of adobes, with a dirt roof, the windows and paneled doors were painted; in size it was 18 feet wide by 20 feet long outside, besides a smaller room used by the family for a living room. The school room, for those times, was well lighted. The seats were long benches, made of slabs, extending the width of the room.

"On the morning of the second Sunday in December, 1849, all was ready. He with his wife and babe and the members of the school were gathered there. In their presence he solemnly dedicated by prayer the room for the purpose for which it was designed. The Sunday school numbered about 50 pupils, among whom were members of the families of Apostles John Taylor, Wilford Woodruff, Parley P. Pratt, Franklin D. Richards, and others. They furnished their own books. The lessons were from the New Testament, Book of Mormon and Doctrine and Covenants, mostly from the New Testament. The children were willing to attend. They were seldom absent although the school began at 8 o'clock in the morning, closing in time for those who wished to attend the general meeting of the Saints. His Bishop, John Murdock, to whom he was second counselor, was in hearty accord with him in all his efforts. He carried on the school himself successfully for about a year. In the meantime the Fourteenth Ward had erected a meeting house, and in the

fall of 1850 the Sunday school moved into it. Bro. Ballantyne was the Superintendent, assisted by Bro. Joseph Horne, Bro. Phineas Richards and several teachers. When Bro. Ballantyne left on a three years' mission to Hindustan, in 1852, Bro. Horne succeeded him as superintendent of the Sunday school.

"In succeeding years, many others inspired with a similar interest in the education of the children, became pioneers or leaders in Sunday school work in other wards and settlements. Bro. Ballantyne, after his return home, organized a Sunday school in 1856, in the Fifteenth Ward, which he thought was one of the best he had ever seen, because of the outpouring of the Holy Spirit upon it, and especially in the spirit of testimony that rested upon the pupils. Thus other Sunday schools were organized and maintained amid the many privations, hardships and charges that marked the early settlements of the Saints. With the increase of population and facilities for education the interest in Sunday schools has grown until a ward is not considered complete without one or more live Sunday schools in it.

"On the 4th of November, 1867, a meeting of those interested in the Sunday schools of the Saints was held at the Thirteenth Ward Assembly Hall, Salt Lake City, for the purpose of organizing a Sunday School Union. This was the first meeting held for that purpose. There not being so many present as was anticipated, the meeting adjourned until the 11th of that month at the same place. On the latter occasion there was a large attendance; among those present were Presidents Brigham Young and Daniel H. Wells, also Apostles George A. Smith, Wilford Woodruff, George Q. Cannon, and Brigham Young Jr. At this meeting the first steps were taken towards a permanent organization, and Elder George Q. Cannon was elected president, with a secretary and two corresponding secretaries. A committee of three were also appointed to examine and decide upon books suitable for use in our Sunday schools.

"During the meeting President Brigham Young spoke at considerable length, instructing those present on

various points connected with the Sunday-school movement, and the cause of education in general. He was followed by Elder George A. Smith and George Q. Cannon. The latter stated that Elder David O. Calder had kindly volunteered to teach the tonic sol-fa system of music to the Sunday school teachers, as soon as a sufficient number came forward to form a class.

"It was not until 1872 that the Sunday School Union assumed a more compact and definite shape. In the June of that year a committee, appointed at a meeting of Sunday school officers and teachers, and composed of Brothers George Goddard, John Morgan and John B. Maiben waited upon General Superintendent George Q. Cannon, presented the minutes of the meeting for his approval and invited his counsel and co-operation in bringing about a wider concert of action to give greater impetus and solidity to the efforts of the Union. The result was that from that time the efforts and labors of the Union assumed a more practical shape, and thereafter monthly meetings of the teachers and superintendents were held in Salt Lake City with great regularity; at first in the City Hall, then in the 14th Ward Assembly Rooms, afterwards in the Council House, and still later in the Assembly Hall. These meetings continued to grow in proportions and interest until they were among the most popular and most largely attended of any of the assemblies of the people of Zion.

"In reading the minutes of the regular meetings of the Union, it is exceedingly interesting to note that the same subjects that are still considered among the most important were then canvassed with much vigor, and that the instructions given were, to a very great extent, the same, slightly differing according to altered circumstances, as those that it is still found necessary to inculcate. The subjects of punctuality, the grading of the schools, prizes, rewards, the necessity of readers adjusted to the use of the Sabbath schools of the Saints, of a collection of hymns and songs composed by members of the Church, with suitable music; of a primary catechism, and the publication of other suitable works, keeping better registers of attendance,

improved records, correct and punctual reports, selection of suitable books for Sunday school libraries, securing larger average attendance, and the use of the scriptures for text books in the classes—all these and many other subjects that still have to be considered, are to be found among the teachings of the general superintendency and others of the brethren from the time that these meetings were first held. These instructions have not been in vain. Not only has the Union increased in numbers, year by year, but in compactness also, and a greater uniformity has been reached in the methods of teaching and in the modes of conducting the schools. At first there was considerable diversity of operation in the Sunday schools situated in the various Stakes of Zion; but today, through experience, better methods have been attained which secure greater uniformity and more satisfactory results. Class readers, such as those used in the day schools, and which were once so widely used in the Sunday schools are now almost entirely excluded from the latter, and in their place we have the First and Second Readers published by the Union.

"The organization of schools into the Union for some time proceeded slowly in the more remote settlements, but in the more complete organizations of the Stakes of Zion, which took place a short time previous to the death of President Brigham Young, was found the means by which the good influence of the Union could be extended to the most distant schools, through the presiding officers of those various Stakes; and Stake superintendents of Sunday schools are now almost invariably appointed when the organization of a Stake is perfected; so that, today, in every Stake of Zion, as there is a Stake president, there is also a Stake superintendent of Sunday schools, subject to the president of the Stake, with assistant officers to look after and care for the Sunday school interests in that Stake.

"In the year 1877 a new feature of much importance was introduced, by direction of the First Presidency of the Church, into the services of the Sunday schools. We refer to the administration of the Sacrament of the Lord's Supper.

It was directed that this should be done by the Bishops or under their direction. The effects of this counsel, where carried out in the spirit of the instructions given, have been marked for good. A better understanding of the divine mission of our Lord and Savior Jesus Christ and of His atonement for the sins of the world has been given to our children, and they are constantly reminded by partaking of these emblems, together with suitable hymns sung, and instructions given on this subject at these times, of the necessity of honoring their Savior, of reverencing His name, and obeying His laws.

"Nor in our review of what the Union has accomplished must we forget the impetus it has given to the development of musical talent in the midst of the Saints. We feel satisfied, we can say without undue vanity, that no single agency has done so much in this direction as it has and the results are eminently satisfactory, showing as a people, we have many among us whose compositions are worthy of high praise, with a constantly developing standard of excellence. The means adopted by the Union to accomplish this have been various. Among others, the constant inculcation of the necessity of good singing in the Sunday schools by all the teachers and pupils; the establishment of the Deseret Sunday School Musical Union and the organization of the Union's brass band; the holding, for many years, commencing in 1874, of musical festivals in the Large Tabernacle in Salt Lake City, an example which has been followed in many of our other large settlements; the awarding of prizes for the best original musical compositions and poetry; the publication in the Juvenile Instructor of numerous pieces of original music; the issuance of scores of thousands of musical cards; later of a Union Music Book, then a Hymn Book, and still later the publication of the Song Book and the Hymn Book now in use. Of these several editions have been already published.

"With pleasure we refer to the value that the Juvenile Instructor, edited by Elder George Q. Cannon, has been in aiding the great Sunday school work. Its advent in January, 1866, antedated



the organization of the Union, and from its commencement it has been our constant friend. The publication in its columns of the catechisms on the Bible, Book of Mormon, Church History, etc., its musical pages, its editorial teachings, and many other of its features, have rendered it a necessity in our Sunday schools whose influence can scarcely be over-estimated. It is now the recognized official organ of the General Board of the Union. Its value lies distinctly in the fact that through its pages unity and harmony of action can be brought about throughout all our schools, and the instructions of the general officers can reach the remotest schools, where otherwise, through lack of personal visits, they would often be at a loss to keep step with the rest of the Union. It is true that some slight variations, arising from local peculiarities, must always exist, and with which it would be unwise to interfere, but the general rules suggested by the Union have been almost universally adopted in our schools throughout the length and breadth of our settlements, with most gratifying results. Among these suggestions are:

"That the school should always be promptly opened at the time appointed; which, wherever practicable, should be ten o'clock in the morning.

"That the singing should be done by the whole school, and not simply by a selected choir of a few voices.

"That the Sacrament should be administered every Sunday.

"That the readers used should be the Scriptures and other works of the Church and publications approved by the General Board.

"That primary and infant classes should be established, where the little ones can be taught orally by one or more of the most experienced teachers. Whenever possible this should be done in a room separate from the rest of the school.

"That every school should be fully organized with a complete set of officers, and that every male officer and teacher should hold some portion of the Priesthood.

"That when the school is dismissed the children should leave in order, class by class; and when consistent, to the music of a march on the organ.

"That teachers' meetings should be held at least once a month, for the regulation of school matters and the instruction of the teachers.

"That public reviews should be held at such stated intervals as are considered most convenient and profitable by the officers of the schools.

"That the Sunday school officers should always work in harmony with the local presiding Priesthood, and seek to carry out their counsel with diligence and in good faith.

"That continued efforts, through Sunday school visitors or otherwise, should be strenuously made to obtain the attendance at school of every child of sufficient age belonging to the ward.

"It would be ungenerous not to refer to the immense amount of labor performed by the brethren and sisters of the various committees connected with the getting up and carrying to successful conclusion of our mammoth celebrations in the Tabernacle; the decorations on more than one occasion of this vast building with evergreens, flowers, etc., the formation of the beautiful center-pieces that adorned it, and many other duties associated therewith, were all labors of love, but which at the same time required much toil, unwearied patience and a large amount of time to execute. Nor were these alone; the executive, finance, musical, reception and other committees all had their hands full of a pleasurable work, and they performed it in such a successful manner as to meet, as it deserved, with universal commendation and approval from the Latter-day Saints.

In 1884 the general monthly meetings were given in charge of the Stake Sunday school authorities, and the general meetings of the Union were appointed to be held twice a year at the times of the General Conferences of the Church.

"Some of the principal events of recent years have been: the holding of an annual Sunday School Conference in each Stake, visited almost invariably by one or more members of the General Board; the organization of a Sunday School for the deaf mutes and one for the blind, the more thorough grading of the pupils into different departments; the establishment of Nickel Day, on which all members of the Sunday Schools are invited to contribute, at

least one nickel to aid the Sunday School cause; the observance of Humane Day, on which special efforts are made to inculcate the principles and practice of kindness and mercy to animals; the holding of a Sunday School Convention in November, 1898, which was numerously attended by delegates from the different Schools and Stakes extending from Canada to Mexico, and which proved to be a grand success; the delivery of a series of lectures on Sunday School work by Dr. Karl G. Maeser at the special request of the officers of the Union; these lectures were revised and published by the Union for the benefit of the Sunday school workers; the organization by permission of the warden, of a Bible class or Sunday school in the Utah Penitentiary, by President George Q. Cannon while he and other brethren were imprisoned there for conscience sake; the special request each year for Sunday school statistics from the different missions abroad, the rapid increase of Sunday schools in those missions; and the many calls for gratuitous aid to them and other special Sunday schools responded to by the Union; the publication of the Latter-day Saints Sunday School Treatise, upon which considerable care, time and labor were bestowed, and of which, after careful revision, a second large edition has recently been issued; the publication of the first and second Book of Mormon Charts, each containing 12 original illustrations, also small cards on which are the same pictures and short scripture lessons, and with each chart a guide to its use; the preparation of lessons on the Bible, the Book of Mormon and History of the Church in leaflet form. The first 31 numbers contain the life of the Savior. The vast amount of literary and other work done by members of the board, much of which we have not time to even mention, has been done without pecuniary compensation. It has been a labor of love and duty. Last, but not least, interruption to the regular sessions of the Sunday schools had become so numerous through funerals and various conferences being held on Sunday mornings, and the effects of these interruptions had proved to be so injuri-

ous to this work that the First Presidency published a circular letter over their own signatures to correct this evil. This was also in harmony with the action of President Young, in discontinuing the Sunday morning services in the Tabernacle, so that they might not interfere with the Sunday schools.

#### OFFICERS OF THE UNION.

"First organization, November 11, 1867. George Q. Cannon, President; Edward L. Sloan, secretary; George Goddard and Robert L. Campbell, corresponding secretaries; Brigham Young, Jr., Albert Carrington and George A. Smith, committee on books suitable for Sunday schools.

"1872, George Q. Cannon, general superintendent; George Goddard, assistant general superintendent; John B. Maiben, general secretary; William McLachlan, general treasurer.

"In August, 1875, Elder Maiben having been called to be Bishop at Mantl, resigned the office of general secretary, and Elder McLachlan was appointed his successor. He acted as secretary and treasurer for a few months, when he was called on a mission to New Zealand.

"The vacancies thus caused were filled by the appointment of Levi W. Richards (Dec., 1875) to be the general secretary and George Reynolds (Feb., 1876) the general treasurer of the Union. Elder Reynolds had been acting as auditor and treasurer, pro tem, of the Union. At the same time (Dec., 1875), Thomas Champneys was appointed assistant secretary; and after his removal to Ogden, John C. Cutler was appointed to that office and also to be assistant treasurer.

"In 1878, Samuel L. Evans and William Willis were appointed Sunday school missionaries at large. In June, 1883, the organization of the general board of officers was made complete by the appointment of John Morgan to be the second assistant general superintendent of the Union.

"After the death of Elder Morgan, on July 14th, 1894, Karl G. Maeser was appointed his successor in the superintendency.

"At the close of 1890 Elder Richards resigned the office of general secretary

and John M. Whitaker was appointed to that position. On his departure on a mission he was succeeded, in 1897, by George D. Pyper, the present general secretary. The resignation of Elder Cutler made a vacancy in the office of assistant general secretary which has been filled by the appointment of Leo Hunsaker.

"The decease of Elder George Goddard in January, 1899, left the position of first assistant general superintendent of the Union vacant.

"We cannot specify all the changes in the general board, but the following have been or are now members of it: George Reynolds, Thomas C. Griggs, Levi W. Richards, George C. Lambert, Louisa Lula Greene Richards, John C. Cutler, Samuel L. Evans, George H. Taylor, Abraham H. Cannon, Thomas E. Taylor, Karl G. Maeser, Joseph W. Summerhays, Charles F. Wilcox, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, Hugh J. Cannon, George Teasdale, Andrew Kimball, Joseph F. Smith, and John W. Taylor.

#### AIDS TO THE BOARD:

"L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William B. Dougall, William D. Owen, Seymour B. Young and Christian D. Fjeldsted.

"The Deseret Sunday School Musical Union was organized in 1875; director, Charles J. Thomas.

"The Musical Union was an organization of short duration; but the willing and efficient public services of David O. Calder, Charles J. Thomas, Ebenezer Beesley, Adam C. Smyth, John S. Lewis, Thomas C. Griggs, George Careless, Thomas McIntyre, Joseph J. Daynes, Evan Stephens and others in promoting the musical interests of our Sunday schools generally, well deserve remembrance in this brief review.

#### ORGANIZATION.

"Each Sunday school when fully organized has a superintendent, first and second assistant superintendents, secretary, treasurer, librarian, chorister, and such assistant officers as may be needed. The school is graded into departments, namely: The theological, second intermediate, first intermediate, primary, and infant or kindergarten.

Each department has several teachers, one of whom is appointed the head teacher in the department.

"All the Sunday schools in a Stake are organized with a Stake Sunday school superintendent, first and second assistant superintendents, secretary and treasurer and assistant officers when needed. Also, in many of the Stakes, there are missionary aids, who visit the Sunday schools and labor under the direction of the Stake Sunday school superintendents to whom they report their labors.

"Besides these are mission superintendents of Sunday schools in the different missions.

"All these are included in a general organization entitled the Deseret Sunday School Union. The general supervision and management of the affairs of the Union are vested in a general board, composed of a general superintendent, first and second assistant general superintendents, general secretary, general treasurer, and assistant general secretary, an executive committee and a number of aids.

#### STATISTICS.

"There was no general attempt made to gather statistics of the Sunday schools until 1872; since then efforts have been made each year to secure full and correct reports, but with only partial success.

"We only attempt to give the figures of the two years, 1872 and 1898.

"In 1872 there were 190 schools, of which 41 did not report. In the 149 schools reported there were 1,408 officers and teachers and 13,373 pupils. Total, 14,781.

"In 1898 there were forty Stakes of Zion, containing 639 Sunday schools, 11,384 officers and teachers and 93,388 pupils. Total 104,772. Besides these there were 16 missions that reported 378 Sunday Schools, 1,933 officers and teachers and 9,998 pupils. Total, 11,931. The grand total was 116,703 officers, teachers and pupils.

"In conclusion we cannot but point with gratitude and pride to the results which, under heaven's continued blessings, the Union has already brought about, and to the bright and cheering prospects that illumine our future and



bid us persevere in the good work. To say that it has been a potent instrument of religious culture, of social refinement, and moral worth, a factor in the development of God's purposes, a bond of union among his people, a source of strength to the Church, and an aid to the Priesthood would, we submit, not be claiming too much; and this position is all the more gratifying when we consider how vast has been the labor performed and how slight has been the cost in dollars and cents, to the community. The officers, committees, etc., have been veritable workers without purse and scrip. We believe, though perhaps in our zeal we may err, that seldom, if ever, have as great results been achieved with so small or so few contributions from the pockets of the people; and we trust in future reports to be able to state that our publication department has become self-sustaining, or, better still, a source of income to the institution. For we have an ardent desire to increase the value of our literary productions, and so continue until the works published by the Union shall have become a power in the land for righteousness, and for our children's salvation—a power for God and His truth."

#### GENERAL SUPERINTENDENT GEO. Q. CANNON

next introduced the members of the first Sunday school, saying:

"On the left of the stand are the surviving members of the first Sunday school, of which we have heard a description by Elder Lyman, and the roll will be called. The original roll, if there ever was one, cannot be found, but, after years of inquiry, a number of those who were members of that school have been found, and their names are enrolled and will be read by the secretary, and, as they are read, we wish each member to arise and say, 'present.' If there are any who are absent, whose names are called. Brother Summerhays will explain the cause of their absence. Then badges will be given to them."

#### SECRETARY GEORGE D. PYPER

called the roll of members of the first Sunday school, the response to the names of those

who were absent being made by Elder Joseph W. Summerhays, of the Sunday School Union general board. The roll is as follows:

Richard Ballantyne, died Nov. 8, 1898.

Angus M. Cannon, Salt Lake City.

Joseph J. Taylor, Manti, Utah.

Jacob Peart, Farmers ward, Salt Lake County.

Mary Ann Taylor, died in California about ten years ago.

Emily Hoagland Cannon, Salt Lake City.

Henry Horne, Mesa City, Ariz.

Adelia West Hoagland, Salt Lake City.

John T. Rich, died in Brigham City, a year or two ago.

John Turnbow, Kamas, Summit Co., Utah.

George J. Taylor, Salt Lake City.

David H. Cannon, St. George, Utah.

James Phelps, went to Australia in 1856. Never returned.

Martha Van Cott Price, Goshen, Utah.

Elizabeth Hoagland, died January 25, 1882.

Margaret Oakley Best, Salt Lake City.

Joseph S. Horne, Richfield, Utah.

Richard Taylor, Ogden, Utah.

Elizabeth Pugmire Taylor, Salt Lake City.

Sophronia Ellen Leonora Turnbow Carter, St. George, Utah.

Ann Longstroth Whitney, Mendon, Utah, wife of John Whitney.

Augusta Braddock Clayton, Salt Lake City, wife of the late Wm. Clayton.

George A. Peart, Randolph, Utah.

Lydia Phelps Thorp, Salt Lake City.

R. Frank Turnbow, Farmers ward.

Samuel H. B. Smith, Salt Lake City.

Those who responded as present were: Angus M. Cannon, Jacob Peart, Emily Hoagland Cannon, Adelia West Hoagland, George J. Taylor, David H. Cannon, Martha Van Cott Price, Margaret Oakley Best, Joseph S. Horne, Elizabeth Pugmire Taylor, Augusta Braddock Clayton, Lydia Phelps Thorp, and Samuel H. B. Smith.

Special badges had been prepared for these brethren and sisters, and they were pinned upon them by a committee composed of the daughters of the members of this first school.

## ELDER ANGUS M. CANNON.

a member of the first school, spoke as follows:

"The impression made upon my mind this evening, compared with my attendance at the first Sabbath school, is very great. There may have been fifty scholars in the original Sabbath school during the time that it was held in Brother Ballantyne's house, but if there were a dozen persons present when the class was formed, I fail to remember it. The Fourteenth ward was fenced with poles around the entire ward, bars being placed at the entrance of each street. Brother Ballantyne's house was new, and was made very comfortable with benches constructed hastily for our accommodation. Brother Ballantyne's soul was swallowed up in the good effects that this school would have upon the youth of this people; and I will say the impressions that were created upon my mind regarding the object that God has in calling us from the world unto Zion was marked and has helped to shape my character up to the present time.

"We were familiar with poverty. The meeting house that was occupied in this city stood on the southeast corner of this block, known as the mud-covered bowery, constructed of Spanish adobies, one foot by eighteen inches in size. The meeting place we occupied in the Fourteenth ward was in the house of Dr. Richardson, a little log hut. The meeting house we occupied in the Seventh ward was Samuel Pitchforth's residence, where testimony meetings were held, and faith in God was promoted in our hearts. We rejoiced in the testimony that God gave us of His truth, having been informed by Brother Ballantyne that God had indeed restored the Gospel, established His Priesthood among men, called us from darkness unto light, from the world unto Zion, and that we were not to be of the world, but that we were to be the children of God, under the everlasting covenant; being taught that Joseph the Prophet, and Hyrum, his brother, had been martyred for the testimony of Jesus, and that we should be devoted to His cause, deny ourselves luxuries, be content with the necessities of life, living in houses

constructed by our industry, and possessing sufficient comfort to promote our health and give us strength, that we might cultivate these then barren wastes, procure the necessities of life, carry the Gospel to a dark and benighted world, proclaiming that God has spoken from heaven for the regeneration of mankind, and to teach us that He was our Heavenly Father, and that our destiny was to become His children and enter into His celestial presence.

"How faithfully Brother Ballantyne's testimony has been observed in the increase of Sunday schools, is evidenced tonight in the number that are here assembled. And when I remember that God has promised us this increase and prosperity, and still greater increase and prosperity, provided we are loyal to Him, every fibre of my being seems to enter in with my whole soul to pledge God loyalty, to observe faithfully, to pay my tithes and offerings unto Him, in hope that He will give my children faith and make them firm supporters of His work in the establishment of His Gospel as He has revealed it and restored His Priesthood in these the last days.

"I thank you for this opportunity, and for the honor conferred upon me, and pray God's blessing to be upon the general superintendency, the superintendents, the teachers and the scholars, and all the associations of Zion throughout the whole world, in the name of Jesus. Amen."

"Zion's Sunday School Jubilee Hymn," (words and music written for this occasion) was sung by the Tabernacle choir.

Then followed the presentation of the gold medal awarded to Emily H. Woodmansee for the best hymn; also gold medal to the Rev. W. Daunt Scott, for the best musical composition.

The presentation was made by

## ELDER HEBER J. GRANT,

of the Deseret Sunday School Union board, who spoke as follows:

"A committee consisting of John Nicholson, Joshua H. Paul and George H. Brimhall was selected by the Sunday School Union board to examine all hymns that were submitted in this competition and to decide upon the best composition. The committee were unan-

inuous in awarding the gold medal for the words of this hymn to Sister Emily H. Woodmansee.

"The committee appointed to examine the music and make the award for the best musical composition consisted of Arthur Shepherd, Anthony Lund and Squire Coop. They were unanimous in awarding the gold medal to Rev. W. Daunt Scott.

"The Sunday School Union always has endeavored to get the best possible results by giving medals and prizes for musical compositions, and it gives me much pleasure, on behalf of the board, to present these medals to Sister Emily H. Woodmansee and to Rev. W. Daunt Scott."

The medals were pinned upon the prize winners by Mary Alice Hoagland Cannon and Maggie Peart Cardall.

#### A POLYGLOT RECITATION OF THE ARTICLES OF FAITH

was then given under the direction of Elder George Teasdale, of the Deseret Sunday School Union board. In this recitation a number of persons representing different nationalities dressed in the native costume, recited in the native tongue the Articles of Faith. On opening this exercise, Elder Teasdale read a portion of the 107th Psalm, as follows:

"O give thanks unto the Lord, for He is good; for His mercy endureth forever.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

"They wandered in the wilderness in a solitary way; they found no city to dwell in.

"Hungry and thirsty, their soul fainted in them.

"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses.

"And He led them forth by the right way, that they might go to a city of habitation.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

The recitation of the Articles of Faith was in the following order:

"1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Recitation in German, by Gustave Weileman and Lena Dana, Swiss and

German representatives from Bear Lake Stake.

"2. We believe that men will be punished for their own sins, and not for Adam's transgression."

Recitation in Danish, by Christian T. Nelson and Jensenna M. Anderson, Danish representatives from Sevier Stake.

"3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

Recitation in Spanish, by S. C. Richardson and Pearl Whiting, representatives from Juarez Stake, Mexico.

"4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost."

Recitation in Lamanitish tongue (Shoshone), by Ammon Pubigee and Wille Ottogary, American Indians, representatives from Malad Stake; then in the Maori language, by Hirini Whaanga and Mere Whaanga, Maoris, representatives from Salt Lake Stake; in Samoan language, by Angus Alston Jr., and Tessie Garn, representatives of Salt Lake Stake, who had been on missions to the Samoan Islands; in Kanaka, by Henry Halemanu and Hannah Kaaepa, Hawaiians, representatives from Iosepa Colony; in Tahitian, by Eugene Cannon and Frank Cutler, representatives from Salt Lake Stake, who had been on missions to the Society Islands.

"5. We believe that a man must be called of God, by 'prophecy, and by the laying on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

Recitation in Swedish, by David Holmgreen and Emma S. Jensen, Swedish representatives from Box Elder Stake.

"6. We believe in the same organization that existed in the primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc."

Recitation in Dutch, by Kryn Van and Maggie Abels, natives of the Netherlands, representatives from Weber Stake.

"7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

Recitation in Welsh, by Elders David L. Davis and Evan Stephens, representatives from Salt Lake Stake.



"8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Recitation in French, by Xavier Sager and Marie Antoinette Lang, French representatives from Salt Lake Stake.

"9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Italian representatives had been assigned this recitation in Italian, but they failed to respond and the article was read in English by Elder Teasdale.

"10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory."

Recitation in Norwegian, by Leonard Willardson and Eleanor Olson, Norwegian representatives from Sanpete Stake.

"11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may."

Recitation in Icelandic, by Loftar Bjarnason and Dena Bjarnason, Icelanders, representatives from Utah stake.

"12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Recitation in Turkish, by Philip Maycock and Alice Howarth, representatives from Salt Lake Stake, the first named having been on a mission to Turkey.

"13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul. 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Recitation in Celtic, by Wm. A. Morton and companion, Irish representatives from Salt Lake Stake; then in Scotch dialect, by Robert Hogg and Nettle Durrant, Scotch representatives from Morgan Stake; and in English, by David Jeffs and Sister Hyde, American, (United States), representatives from Davis Stake, by Roger Horrocks and

Sarah Roberts, English representatives from Wasatch Stake, and by Ezra C. Robinson and Zina Y. Card, Canadian representatives from Alberta Stake.

Elder Teasdale then stated that, in addition to the nations that had been represented in the recitation of the Articles of Faith the Gospel had been preached in other lands, as follows:

Isle of Man, Channel Islands, Finland, Russia, Hungary, Bohemia, Austria, Belgium, Friendly Islands, Marquesas Islands, Tuamotu Islands, Cook Archipelago, Leeward Islands, Austral Islands, Palestine, Turkey in Europe, Danubian principalities, Spain, Hindustan, Malta, Africa, China, Siam, Chili, East Indies, West Indies, Greece, Philippines, Japan and other countries.

All of those who had taken part in the recitation of the Articles of Faith then responded in unison to the following invitation from Elder Teasdale:

"Now we will repeat in concert what has brought this all about, this wonderful gathering from the north, south, east and west, by a recitation of the sixth and seventh verses of the fourteenth chapter of Revelation, in the English language, by the representatives of these nations." The passages recited in concert are as follows:

"6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

"7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

When this had been done Elder Teasdale spoke to the vast assemblage as follows:

"We bear testimony that this angel has flown through the midst of heaven, and restored the everlasting Gospel, thus bringing to pass the gathering of this people, whom God hath redeemed from the hand of the enemy, gathered from the north, south, east and west, and brought to the marvelous light of His everlasting Gospel; and this wonderful, immense, assemblage of people gathered here tonight, to the glory of God, our Eternal Father, has been accomplished by the visitation of this angel and the restoration of the Everlasting Gospel. To God and the Lamb be all glory, forever and ever. Amen."

It was announced by President Geo. Q. Cannon that the Deaf Mute Sunday school was on the program for the recitation of the Lord's Prayer, but the school was quarantined owing to the prevalence of scarlet fever. Instead of

this exercise the assistant superintendent of the Deaf Mute and Blind Sunday school, Elder Laron Pratt, of Salt Lake City, gave, in the deaf mute sign language, the hymn, "O, My Father," which was vocalized by his daughter, Maude Pratt-Griggs, who sang the hymn in the English language.

President Geo. Q. Cannon then stated that the school for the blind being quarantined also, on account of scarlet fever, the members could not be present, but in place thereof, Elder Joseph Hodgins, blind from his birth, read from the 29th chapter of Isaiah, the 9th, 10th, 11th, 12th, 13th, 18th and 19th verses. The reading was from a Bible for the blind, the reader following the raised letters with his fingers. The verses are as follows:

"9. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

"10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.

"11. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed:

"12. And the book is delivered to him that is not learend, saying, Read this, I pray thee: and he saith, I am not learned.

"13. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the prophet of men:

"18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

"19. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

General Superintendent George Q. Cannon then introduced in order the Sunday school officers and teachers who had been in service for 25, 30, 35, 40 and 45 years, respectively, and badges were pinned on the breasts of those present by daughters of members of the first Sunday school.

While the badges were being distributed a selection from "Lucia di Lammermoor," by Donizetti, was played by Held's Military band.

## PRESIDENT LORENZO SNOW

then briefly addressed the vast congregation as follows:

"I wish that I had words to express my astonishment at what I have witnessed during the accomplishment of this program. I feel in my heart to say, God bless the Sunday School Union, and all who have taken part in pushing forward its interests. In all my travels through the world I have never seen anything that delighted me more than that which I have witnessed this evening. Your Superintendent, President George Q. Cannon,—I ask that the Lord will pour His Holy Spirit upon him abundantly in the future, as He has done in the past, in carrying forward the interests of this grand and glorious Sunday school work. Nothing can be shown in the world like that that has been shown tonight. God bless every person who has been engaged in the interests of the Sunday schools—the superintendents, the aids, and everyone that has thus been employed, God bless them. He most assuredly has blessed them, and a success has been accomplished that is certainly wonderful. GOD BLESS THE SUNDAY SCHOOL UNION. Amen."

## PRESIDENT JOSEPH F. SMITH

Also addressed the meeting as follows:

"It is said somewhere in the good old book that there is nothing new under the sun. That which we have witnessed here this evening comes about as near being a contradiction of this scripture as any thing I ever have seen. We will not dispute the language of the wise man in relation to this matter. We will be contented with saying that it is something that is new under the electric lights. The repetition of the "Articles of Faith" in nineteen different languages and dialects (the result of the proclamation of this Gospel within the last sixty years) is something of which we may well be proud. I congratulate the Superintendent of the Sunday Schools and his efficient aids and assistants, on the most wonderful display that has ever been made here, this evening, of the progress that is being made in the Sunday Schools, and in this glorious effort to promulgate the Truth. I can only repeat the words of our beloved

President, God bless our Sunday Schools."

PRESIDENT GEORGE Q. CANNON then said:

"It is only proper that credit should be given to those who have done the work in preparing for this Jubilee. The brethren have taken hold of this with great zeal, and, as you have seen, they have made a success of that which they have undertaken. I cannot claim any credit myself, for my other duties have absorbed my time to a great extent. Still, I have counseled and directed to some extent. The workers on the Board, however, and those who have assisted them, deserve whatever credit there is for that which we have seen and heard here tonight. I am pleased to be able to give them this meed of praise.

"I may say that the Sunday school has been very dear to me. When I returned from Europe, after filling continuous missions for a long time, I felt there was an immense field in Zion for the labors of the Elders. I had seen how few souls could be gathered abroad, and when I reflected upon the numbers of our children at home, I felt a burning desire to spend all the time I could in trying to teach them the principles of the Gospel. Upon my return, in 1864, I organized a Sunday School in the 14th Ward, and other schools were organized directly after-

wards.. As soon thereafter as I could I published a little work, which I named the 'Juvenile Instructor.' The 'Juvenile Instructor' has been one of the best labors that I have ever been engaged in, because I have felt that it was doing good to our children. We can see today what an immense field is spread around us, furnishing every opportunity for every one who desires to thrust in his sickle and reap.

"I am thankful to have President Snow and President Smith here to bless us, as they have tonight, and I pray that their blessings will be fulfilled, as I know they will be."

Gen. Supt. George Q. Cannon announced that those entitled to badges, who had not received them, could obtain them by calling on the secretary of the Sunday School Union, in the Union office in the Templeton building, Salt Lake City.

The choir and congregation, accompanied by the organ and Held's military band, rendered, "Gather Round the Standard Bearer."

Benediction was pronounced by Elder John B. Maiben, and as the audience dispersed Prof. Jos. J. Daynes rendered selections on the grand organ.

GEORGE D. PYPER,  
General Secretary.  
JAMES H. ANDERSON.  
Press Representative.  
LEO. HUNSAKER,  
Reporter.



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